

696.1.8

BELL'S  
K

# NEW PANTHEON;

OR,

## *HISTORICAL DICTIONARY*

OF THE

GODS, DEMI-GODS, HEROES,

*AND FABULOUS PERSONAGES OF ANTIQUITY:*

ALSO,

OF THE IMAGES AND IDOLS ADORED IN THE PAGAN WORLD;

TOGETHER WITH THEIR

TEMPLES, PRIESTS, ALTARS, ORACLES, FASTS, FESTIVALS, GAMES, &c.

AS WELL AS

*DESCRIPTIONS OF THEIR FIGURES, REPRESENTATIONS, AND SYMBOLS,*

COLLECTED FROM

STATUES, PICTURES, COINS, AND OTHER REMAINS OF THE ANCIENTS.

THE WHOLE DESIGNED TO FACILITATE THE STUDY OF

MYTHOLOGY, HISTORY, POETRY, PAINTING, STATUARY, MEDALS, &c. &c.

*AND COMPILED FROM THE BEST AUTHORITIES.*

RICHLY EMBELLISHED WITH CHARACTERISTIC PRINTS.

IN TWO VOLUMES.

---

VOL. I.

---

LONDON:

PRINTED BY AND FOR J. BELL, BOOKSELLER TO HIS ROYAL HIGHNESS THE PRINCE OF WALES,  
AT THE British Library, STRAND.  
M.DCC.XC.

## P R E F A C E.

*ACCORDING* to the original plan of publication these volumes would have been considerably increased in bulk, and consequently in expence ; to remove therefore this objection, after some progress was made in the printing, so much of it as had passed under the press was cancelled for the sake of enlarging the page ; notwithstanding which, however, the same number of subjects have been engraved as would have sufficed for volumes of double the size.

To accommodate the work to ordinary use, it is so contrived, that those who choose may bind the whole in one volume ; while others who prefer a form less bulky are provided with titles to preserve it in two.

To the Engravings a list of authorities is annexed, that their genuineness may be placed beyond the reach of a doubt.

On an impartial review of the whole, the publisher flatters himself that ARTISTS of EVERY PROFESSION, and SCHOLARS of ALL DENOMINATIONS, may hence derive an abundance of information from the best of sources.

British Library Strand,  
23 April, 1790

JOHN BELL.



## PANTHEON;

OR,

## HISTORICAL DICTIONARY, &amp;c.

## ABA

**AAEDE**, one of the original three Muses: the other two were *Melete* and *Mneme*.

**AAIN-EL-GINUM**, or *the fountain of idols*, was an ancient city of Africa, in the province of Chaus and kingdom of Fez. Tradition relates, that the Africans had in the precincts of it, near a fountain, a temple, where persons of both sexes celebrated, at particular seasons, nocturnal festivals; in which the women abandoned themselves in the dark to such men as chance might present. The offspring of this intercourse were reputed sacred, and brought up by the priests of the temple. On this account those who had passed the night there, were secluded from their husbands for the space of a year. This temple was destroyed by the Mahometans. Ortelius calls the city *Manlisnana*.

**AB**, the eleventh month of the civil year of the Hebrews, and the fifth of their ecclesiastical year, which begins with the month Nisan. The word *Ab* corresponds to the moon of July, that is, of a part of that month and the beginning of August. Its duration is thirty days. The Jews fasted upon the first day of this month on account of the death of Aaron, and upon the ninth, to commemorate both the burning of Solomon's temple by the Chaldeans, and also their second temple, by the Romans. The Jews supposed it to be on the same day that the spies, returning from Canaan, incited their nation to revolt. They fasted also on this day because of the prohibition of Adrian issued against their abode in Jerusalem, or even looking towards it at a distance to deplore its ruin. The eighteenth day of the same month they fasted, because on that night the lamps of the sanctuary went out in the time of Ahaz. Other calamities are represented

Vol. I.

## ABA

as having befallen the Jews in this month, on account of which it may be termed their month of fasting.

**ABABIL**, a strange, or rather fabulous bird mentioned in the Koran, concerning the nature and qualities of which, the Mahometan doctors greatly differ.

**ABADIR**, a word compounded of two Phoenecian terms. It signifies *magnificent father*, a title which the Carthagenians gave to their gods of the first order. It is also applied to the stone which Ops or Rhea dressed up for Saturn to swallow, instead of Jupiter; for the old god, afraid of being dethroned by his sons, devoured them to secure himself. This stone was called by the Greeks βασιλευς. The same title has been attributed, but by mistake, to the god *Terminus*.

**ABAE**, a place of Lysia, where (as we learn from the Scholiast on the Oedipus Tyrannus) Apollo had a temple; and whence he was stiled **ABAEUS**.

**ABANTIAS**, or **ABANTIADES**, a patronymic of Danae, Atalante, and the other grand-children of Abas.

**ABARBAREA**, one of the Naiades, whom Buco-lion the eldest son of Laomedon married, and by whom he had two sons, Aescopus and Pedasus.

**ABARIS**, was a Scythian, who, for having sung the expedition of Apollo to the Hyperboreans, was constituted his priest, and received from him the spirit of divination, together with an arrow, by means of which he could traverse the air. He is also said to have formed, from the bones of Pelops, the statue of Minerva, which the Trojans purchased of him, and on his word, believed to have descended from heaven. It was this statue that was afterwards celebrated

B



under the name of the *Palladium*. There were two others named *Abaris*, one of which was killed by Perseus, and the other by Euryalus.

ABAS, the son of Hypothoon and Metanira, or, according to some, of Celeus and Meganira. Ceres changed him into a lizard, for mocking her and her sacrifices.

ABAS, one of the Centaurs who opposed the Lapithes.

ABAS, the son of Lynceus and Hypermnestra, and father of Acrisius and Proetus, was the eleventh king of the Argives.

ABAS, son of Eurydamus, the soothsayer, and brother of Polydus. Both brothers were slain by Diomed in the Trojan war. Also one of the companions of Aeneas killed by Lausus, son of Mezentius.

ABAS, a celebrated soothsayer, to whom a statue was erected by the Lacedemonians in the temple of Delphi, for having rendered signal services to Lysander.

ABASTER, one of the three horses of Pluto, of a black colour. See *Metheus* and *Nonius*.

ABATOS, an island in the palus of Memphis or lake Moeris, famous amongst other things for the tomb of Osiris, which was afterwards carried to Abydos. This island hath been by some confounded with a rock of the same name.

ABUTTO, an idol or god of the Japanese, eminent for the cure of many distempers, and also for procuring fair winds and quick voyages. On the latter account, small pieces of coin tied to a stick are thrown by sailors into the sea, as an offering. These offerings his priests pretend are wafted to him. In still weather he is said to appear himself in a boat to demand this tribute.

ABDERUS, a favourite of Hercules, who having carried off the mares of Diomedes which lived on human flesh, committed them to the care of Abderus, and proceeded against the Bistones. Having slain many of them, and Diomedes amongst the rest, Hercules returned from his expedition, but finding that his favourite had been torn asunder by the mares, he built a city near his tomb in memorial of him, and gave it the name of Abdera.

ABELLION, a divinity of the ancient Gauls.---Vossius supposes him to be the same with the *Apollo* of the Greeks, and the *Belus* of the Cretans.

ABEONA AND ADEONA, divinities that pre-

sided over travellers, the one at their going out, and the other on their return.

ABERIDES, the son of Coelus and Vesta; the same with Saturn.

ABIA, the daughter of Hercules, was sister and nurse to Hyllus. A celebrated temple was erected to her in Messenia. She withdrew to the city of Ira, which took its name from her, and was one of the seven which Agamemnon promised Achilles.

ABLEGMINA, those choice parts of the entrails of victims which were offered in sacrifice to the gods. In Festus we find the word *Ablegamina*, which Scaliger and others take for a corruption of the text. It is apparently derived from *Ablegere*, to cull or separate, and formed in imitation of the Greek *απολεγειν*, which signifies the same. In this sense *Ablegamina* coincides with *απολεγμοι*; unless, as others suggest, the word be of Latin origin, and derived from *albeo*, whence *albegmina*, on account of the whiteness of these parts. The *Ablegmina* were otherwise called *prosciciae*, *porriciae*, *prosceta*, and *prosegmina*: they seem to have differed from *strebula*, which were the like morsels of the fleshy parts, and from *augmentum*, which particularly denoted a lobe of the liver. Some authors make *Ablegmina* to include all those parts of the victims which were offered to the deities; contrary to the authority of Festus, who restrains *Ablegmina* to the *exta* or entrails only. The *exta* being found good, were to be prosecuted or parted; *i. e.* the extremes or prominent parts cut off as *Ablegmina*, to be sprinkled with flour, and burnt by the priests on the altar, pouring wine on them. Tertullian rallies the heathens for thus serving their gods with scraps and offals.

ABLERUS, one of the Trojans, who was killed by Archilochus.

ABORIGENES, the first inhabitants of Italy, who were brought thither by Saturn from the east. Some suppose them to have come from Arcadia under the conduct of Oenotrus, and that Virgil therefore called them *Oenotrians*. Others derive their name from *abhorrenda gens*, an abominable race; others from *aberrigenes*, a nation of wanderers, &c.

ABRACADABRA, a magical term, to which, if repeated in a particular manner and a certain number of times, great effects are attributed in





Engraved for BELL'S NEW PANTHEON by Grignion.

London. Printed for John Bell, White's Library, Strand, April 23<sup>d</sup> 1789.



the cure of fevers and the prevention of other maladies. Some write the word *abrasadabra*, mistaking the Roman C, equivalent to K, for the Greek C or Σ. To produce its magical effect, the word should be thus written:

A B R A C A D A B R A  
 A B R A C A D A B R  
 A B R A C A D A B  
 A B R A C A D A  
 A B R A C A D  
 A B R A C A  
 A B R A C  
 A B R A  
 A B R  
 A B  
 A

This formula is preserved by Serenus Samonicus, a phycian of the twelfth century. Scaliger, Salmasius and Kircher, have taken great pains to discover the sense of the word. Delrio speaks of it as a well known formula in magic, which was perhaps formed by Serenus, who followed the magical superstitions of Basilidas, from *A-brasax*.

ABRASAX, a mystical term of the Basilidians, which, on the authority of Tertulian and Jerom, is supposed to have been a name given by Basilidas to the supreme Being, as expressive of the 365 divine processions which that heretic invented, A signifying 1. β, 2. ρ, 100. α, 1, σ, 200. α, 1. ζ, 60. This notion however is destroyed in part by Jerom himself, who hath elsewhere conjectured the word to be an appellative of Mithra, the god of the Persians, and the numeral value of the letters that compose it, to be his annual revolution of 365 days; whilst Irenaeus affirms that the Basilidians represented *the Father of all things as ineffable and without a name*; and that the name in question, making the number 365, was applied by them as the first of their 365 heavens, where the prince or chief of their 365 angels resided. Other solutions have been attempted by Wendelin, Basnage, Beausobre and others, but all with equal indecision.

ABRETIA, a nymph which gave her name to Mysia, whence Jupiter, who was worshipped there, obtained the title *Abretanus*.

ABSEUS, a giant, the offspring of the Earth and Tartarus.

ABSYRTUS, son of Aeetes, king of Colchis, by Hypsea, and brother of Medea and Chalcione, according to some; Apollonius makes him son of Asteride, a Scythian nymph. Medea, after having assisted Jason in carrying away the golden fleece, and accompanied him, was pursued by her father; but, to stop his pursuit, tore her brother Absyrtus, who went with her in pieces, and scattered his limbs on the road. Aeetes, perceiving the mangled members of his son, stopped to gather them up, by which means Medea effected her escape with Jason. Apollonius, in his Argonautics, ascribes the death of Absyrtus not to Medea, but to Jason.

ABUNDANTIA. This deity is represented in ancient monuments, under the figure of a woman with a pleasing aspect, crowned with garlands of flowers, pouring all sorts of fruit out of a horn which she holds in her right hand, and scattering grain with her left, taken promiscuously from a sheaf of corn. On a medal of Trajan she is represented with two cornucopias. She is most usually called by the name of Copia, in the Poets, and that of Abundantia on medals, on some of which she is seated on a chair, not unlike the Roman chair, only its two sides are wrought into the shape of cornucopias, to denote the character of this goddess, who was the giver of other things as well as provision, and that at all times and in all places.—The horn is said to have belonged to Achelous, or according to others to the goat Amalthea.—This goddess was saved with Saturn when Jupiter dethroned him.

ABYDOS, a city of Asia on the Hellespont and the country of Hero and Leander. There was another of the same name in Aegypt, where stood the famous temple of Osiris, and where Memnon in common resided.

ABYLA, a mountain of Africa, and CALPE in Spain on the Straits of Gibraltar were called the pillars of Hercules. It is pretended that Hercules, finding these two mountains in one, disjoined them, and thus united the Mediterranean with the ocean.

ACACALIS, daughter of Minos the first king of Crete, by Ithone daughter of Licinus, and sister to Lycastus. Apollonius makes her the mother of Amphithemis or Garamas by Apollo, to whom, according to Diodorus, she was married.



Philacides and Philander are said also to have been the offspring of this union. Some authors make her the wife of Miletus king of Caria, and others his mother by Apollo.

**ACACESIUS:** Mercury was thus called from his foster-father **ACACUS** the son of Lycaon, who was founder of the city **Acacesium**.

**ACADINUS**, a fountain in Sicily, consecrated to the Palic brothers who were particularly honoured in that island. To this fountain was attributed the marvellous faculty of discovering the truth of oaths. The words being inscribed on tablets of wood and thrown into the water, would sink if the oath they contained were false, but swim if it were true.

**ACALET** or **PERDIX**, nephew of Dedalus, invented both the saw and the compass. Dedalus through jealousy precipitated him from a lofty tower, but Minerva in compassion changed him to a partridge.

**ACALIS** or **ACASIS**. See *Acacalis*.

**ACAMARCHIS**, a nymph, daughter of the Ocean.

**ACAMAS**, son of Theseus, and brother of Demophoon, followed the rest of the Grecian princes to the siege of Troy. He was deputed with Diomedes, to the Trojans, to solicit the restoration of Helena. This embassy, though abortive as to Helena, was however successful to Acamas; for Laodice, king Priam's daughter, fell desperately in love with him, and was constrained, against every reflection which honour or infamy could suggest, to reveal her passion to Philobia, wife of Perseus, and to beg her assistance. Philobia, touched with compassion, intreated her husband to contrive that the wishes of Laodice might be gratified. Perseus, pitying the lady, and desirous also of obliging his wife, insinuated himself into the friendship of Acamas, and obtained a visit from him in the city of Dardanus, of which he was governor. Laodice failed not to go thither, attended by some Trojan ladies. A splendid feast was prepared, at the conclusion of which, Perseus introduced Acamas to Laodice as one of the king's concubines.—Laodice, highly satisfied with her gallant, took leave of him, and, at the end of nine months, was delivered of a son, whom she committed to the care of Aethra, grandmother by the father's side to Acamas. The child was named *Munychus*. Tzetzes relates that this Acamas had a

remarkable adventure with Phyllis, daughter of the king of Thrace; but most authors ascribe this adventure not to Acamas, but to Demophoon his brother. Acamas was one of the heroes concealed in the wooden horse, at the taking of Troy. One of the tribes of Athens was called **Acamantides**, by appointment of the Oracle. Acamas is said to have founded a city in Phrygia Major, to which he gave the name of **Acamantium**. He made war against the Solymi. Authors are not agreed whether Acamas was son to Phaedra or Ariadne. A leader of the Dardan troops under Aeneas, distinguished by this name, was slain by Ajax.

**ACANTHO**. The Pagan theology, which admitted five different suns, makes **Acanto** mother of the fourth.

**ACANTHUS**, a boy who was changed into the plant of that name, or, according to others, into a bird.

**ACARNAS** AND **AMPHOTERUS**, were brothers and sons of Alcmeon and Callirhoe. Their mother obtained from Jupiter, that they should instantaneously acquire their full growth, to enable them to avenge the death of their father, whom the brothers of Alpheus had killed.

**ACACIS**, daughter of Minos. See *Acacalis*.

**ACAMUS** with **PYROUS**, were leaders of the Thracian troops, in support of Priam and Troy.

**ACASTA**, a nymph, daughter of the Ocean and Tethys.

**ACASTUS**, son of Peleas, king of Thessaly, was a celebrated hunter, and famous for throwing the javelin. Critheis his wife, who by some was also called Hyppolyte, to avenge herself on Pelcus for indifference to her passion, accused him to her husband of attempting her honour. Acastus dissembling his resentment, took Pelcus a hunting on Mount Peleon, and having deprived him of his weapons, left him exposed to wild beasts and centaurs. Chiron or Mercury, however, having rescued him from their attacks, he with the aid of the Argonauts avenged himself of the cruelty of Acastus and the calumny of Cretheis.

**ACCA**, sister and companion of Camilla, queen of the Volsci. Besides this Acca there was.

**ACCA LAURENTIA**, wife to Faustulus the shepherd of Numitor, and nurse to Romulus and Remus. She is represented as not less conspi-



cuous for the beauty of her person than her sa-laciousness of manners, which procured her the name of *Lupa* or She-wolf. Hence perhaps arose the tradition that Romulus and Remus were suckled by a wolf. Divine honours were decreed her by the Romans, and a festival instituted under the name of *Laurentalia*, which, according to Varro, was celebrated in April; or, as Ovid says, in December. This difference as to time, may, however, be accommodated by Plutarch. He mentions a festival, in honour of a courtesan of the same name, who having married a rich old man, bequeathed her estate to the people by will. These feasts were called *Accalia*.

ACELUS, a son of Hercules, who gave his name to a city of Lycia.

ACERSECOMES, a name given to Apollo by the Greeks, equivalent to the *intonsus*, or *uncut*, of the Romans, applied to the hair of that God. In Juvenal it is used simply as an epithet, and without any reference to Apollo.

ACESIUS, AND ALEXICACUS, epithets of Apollo, as the god of medicine, importing a deliverer from evil:—also the surname of Telesphorus.

ACESTES, king of Sicily, and son of the river Criniscus and Egesta, daughter of Hippotas.—Being on the side of his mother of Trojan descent, he went to the assistance of the Trojans, but retired from the devastations of the Greeks to Sicily, where he built several cities. He received Aeneas with kindness, and buried Anchises on Mount Eryx.

ACETES, the commander of a Tyrian vessel, who opposed, but ineffectually, the attempt of his companions to carry off Bacchus, in hopes of obtaining a ransom, whom, without knowing, they found on the sea shore. The god having discovered himself, made Acetes his priest, and converted the rest into dolphins.

There was another Acetes, son of the Sun and Persa, who gave his daughter in marriage to Phryxus.

*Acetes* was also the name of the groom of Evander, king of Italy.

ACHAEA, a surname of Ceres and Pallas.

ACHAEMENES, son of Aegeus, gave his name to a part of Persia.

ACHAEMENIDES, one of the companions of

Ulysses, who escaped from Polyphemus, and was kindly received by Aeneas.

ACHAEUS. See *Acheus*.

ACHAIA, a country of Greece to the south of Macedonia; more particularly Peloponesus; but sometimes used for Greece at large. Hence the epithets *Achaicus*, *Achivus*, *Achaeus*, *Achaeas*, *Acheis*, to signify *Graecian*.

ACHAMANTYS, one of the daughters of Danaus.

ACHATES, the friend and faithful companion of Aeneas.

ACHELOIA, Callirhoe, daughter of Achelous.

ACHELOIDES: the Sirens were thus called from Achelous their father.

ACHELOUS, son of Oceanus, and Terra, wrestled with Hercules for no less a prize than Deianira, daughter of king Oeneus, who was betrothed to them both, but as Achelous had the power of assuming all shapes, the contest was long dubious: first, he turned himself into a serpent, then into a bull; but Hercules plucking one of his horns off, forced him to submit. Achelous purchased his horn by giving in exchange for it the horn of Amalthea, daughter of Harmodius, which became the cornucopia, or horn of plenty. This, Hercules having filled with a variety of fruits, consecrated to Jupiter. Some explain this fable, by saying, that Achelous is a river in Greece, whose course winds like a serpent, and its stream roars like the bellowing of a bull. This river divided itself into two channels, but Hercules, by confining the water of one, broke off one of the horns, and when the circumjacent lands were thus drained, they became fertile; so that Hercules is said to have received the horn of plenty. The Achelous is frequently described personally, and Mr. Spence observes, in his *Polymetis*, that any figure of this river would be easy to be distinguished from all his brother river-gods, by his having lost one of his horns, if his crown of reeds or willows did not hide that defect.

ACHEMON, OR ACHMON, one of the Ecrapians, was brother of Bassalus or Passalus. As they were of an oppressive disposition, and constantly insulted every one they met, their mother Senonis, an enchantress, cautioned him to beware of Melampyrgus, or black-tail. Soon after finding Hercules asleep beneath a tree by



his armour, they began to abuse him, but the hero having caught them, fastened them by the heels like rabbits, and hanging them on his club, carried them at his shoulder. As they were dangling in this plight with their heads downward, they perceived that Hercules behind was black and hairy, and hence reminded each other of their mother's precaution. The hero entertained at the conceit, laughed heartily, and set them free.

**ACHEROIS**, an epithet given by Homer to the white poplar, as consecrated to the infernal gods, from its growing on the banks of Acheron.

**ACHERON**, according to some was the son of Titan and Terra, that is, the sun and the earth; or, as others affirm, of Ceres, without a father. He was precipitated into hell for having furnished the Titans with water, in their attack upon Jupiter. His waters became slimy and bitter. This is one of the rivers which departed souls have to pass. There were several rivers of the same name; one in Epirus, one in Elis, a third in Italy, a fourth in Bithynia, &c.

**ACHERUSA**, a cavern on the borders of the Euxine, supposed to communicate with hell, and through which Cerberus was said to have been dragged into light by Hercules.

**ACHERUSIA**, a morass near Heliopolis in Egypt, situated between that city and the burial place belonging to it, and which could only be passed in a boat. As funeral honours were granted to those alone who had lived well, the boatman in the Egyptian language called **CHARON**, was forbidden to ferry over the bodies of the wicked. Hence the fable of Charon and his boat.

**ACHEUS**, son of Xuthus, third son of Hellen, son of Deucalion by Creusa, daughter of Erechtheus king of Athens, and brother of Ion, from whom the Achaians and Ionians were afterwards called. There was another Acheus, surnamed Callicon, who was remarkable for his acts of insipience. Amongst others is mentioned his taking a round earthen pot for a pillow, which when he found uneasy to him, he stuffed with straw to render more commodious.

**ACHILLEA**, an island in the Euxine, so called from Achilles, to whom it was given by Thetis and Neptune. Divine rites were there paid to this hero, and his memory was honoured with a temple and an oracle. There was a fountain of

the same name near Miletus, which was so called from Achilles having bathed himself in it. The festivals celebrated in Laconia to the honour of Achilles were also called **ACHILLEA**.

**ACHILLES**: there were many of this name. The first so called had no other mother but Terra or the earth. He did Jupiter a signal service; for, having sheltered the goddess Juno in his cave when she fled from the amorous pursuits of Jupiter, Achilles addressed her in such persuasive language, that she consented to admit the god as her husband. Jupiter, in return for the favour, promised that, from that period, all persons of his name should be celebrated in the world: Chiron had one Achilles for his tutor, which made him bestow that name on his pupil, the son of Thetis. The inventor of ostracism among the ancients was called Achilles. A son of Jupiter and Lamia bore the same name, who was so exquisitely handsome, that by the judgment of the god Pan, he won the prize of beauty from all his rivals; but Venus was so exasperated at this decision, that she made Pan fall in love with Echo, and wrought such a change in his whole person, as to render him a most frightful object. Another Achilles, son of Galathea, was born with white hair. We are told of fifty-four others, all of whom, but two, were in high renown. What follows relates to that Achilles who acquired the greatest glory. **ACHILLES** was the offspring of a goddess. Thetis bore him to Peleus king of Thessaly, and was so fond of him, that she charged herself with his education. By day she fed him with ambrosia, and by night, covered him with celestial fire, to render him immortal. She also dipped him in the waters of Styx, by which his whole body became invulnerable, except that part of his heel by which she held him. She afterwards committed him to the care of Chiron the centaur, who fed him with honey, and the marrow of lions and wild boars; whence he obtained that strength of body and greatness of soul, which qualified him for martial toil. When the Greeks undertook the siege of Troy, Calchas the diviner, and priest of Apollo, foretold, that the city should not be taken without the help of Achilles. Thetis his mother, who knew that Achilles, if he went to the siege of Troy, would never return, clothed him in female apparel,



and concealed him among the maidens at the court of Lycomedes, king of the island of Scyros. But this stratagem proved ineffectual; for Calchas having informed the Greeks where Achilles lay in disguise, they deputed Ulysses to the court of Lycomedes, where, under the appearance of a merchant, he was introduced to the king's daughters, and while they were studiously intent on viewing his toys, Achilles employed himself in examining an helmet, which the cunning politician had thrown in his way. Achilles thus detected, was prevailed on to go to Troy, after Thetis had furnished him with impenetrable armour made by Vulcan. During this hero's stay at the court of Lycomedes, he so far insinuated himself into the affections of Deidamia, the king's daughter, that she bore him a son called Pyrrhus. To the siege of Troy Achilles led the troops of Thessaly, in fifty ships, and there distinguished himself by a number of heroic actions; but being disgusted with Agamemnon for the loss of Briseis, he retired from the camp, and resolved to have no further concern in the war. In this resolution he continued inexorable, till news was brought him that Hector had killed his friend Patroclus, whose death he severely avenged; for he not only slew Hector, but fastened the corpse to his chariot, dragged it round the walls of Troy, offered a thousand indignities to it, and sold it at last to Priam his father. Authors are much divided on the manner of Achilles's death; some relate that he was slain by Apollo, or that this god enabled Paris to kill him, by directing the arrow to his heel, the only part in which he was vulnerable. Others again say, that Paris murdered him treacherously, in the temple of Apollo, whilst treating about his marriage with Polyxena, daughter to king Priam. Dictys informs us, that Achilles having seen this princess in the temple of Apollo, serving Cassandra her sister at a sacrifice, fell in love with her, and asked her from Hector, whose answer was, that if he would abandon the Greeks, and betray their army, his request should be granted; an answer at which Achilles was greatly incensed. He adds, that when Priam went to demand the body of Hector, he took Polyxena with him, to move the heart of his enemy. This expedient produced the desired effect, and was the cause

also of Achilles's death; for Priam having observed that he was still in love with his daughter, invited him to the temple of Apollo, under pretext of celebrating their marriage, where whilst Deiphobus was embracing him, Paris killed him. Dares of Phrygia gives much the same account; only he adds, that Achilles defended himself a long time, and sold his life dear. The blow of Paris cut the tendon of his heel, which has since been named *the tendon of Achilles*. Though this tradition concerning the death of Achilles be commonly received, yet Homer plainly enough insinuates that Achilles died fighting for his country, and represents the Greeks as maintaining a bloody battle about his body, which lasted a whole day. Achilles having been lamented by Thetis, the Nereids, and the Muses, was buried on the promontory of Sigaeum; and after Troy was captured, the Greeks endeavoured to appease his manes by sacrificing Polyxena on his tomb, as his ghost had requested. The oracle at Dodona, decreed him divine honours, and ordered annual victims to be offered at the place of his sepulture. In pursuance of this, the Thessalians brought hither yearly two bulls, one black, the other white, crowned with wreaths of flowers, and water from the river Sperchius. It is said, that Alexander, seeing his tomb, honoured it by placing a crown upon it, at the same time crying out, "that Achilles was happy in having, during his life, such a friend as Patroclus, and, after his death, a poet like Homer."

As, to represent an object beautiful; is the primary aim of the imitative arts, so in the configuration of young heroes by the ancients, the spectator is left unable to decide on their sex. Such was the beauty of Achilles, that he remained undiscovered in a female habit amongst the daughters of Lycomedes, and accordingly is thus represented on a bas-relief of the villa Pamfili, and on another of the Belvedere, engraved as a head-piece to Winkelmann's Monuments of Antiquity.

ACHIROE, a grand-daughter of Mars.

ACHLYS, the goddess of obscurity and darkness, of whom Hesiod has given a formidable picture.

ACHOR, or ACHORUS, one of the gods of flies. According to Pliny, the Cyrenians offered vic-



tims to the god Achor, for their deliverance from these insects, which sometimes occasioned contagious distempers in their country. This author remarks, that they died after offering sacrifice to that idol. These were not the only people who acknowledged a fly-destroying god; the Greeks had likewise their Jupiter and their Hercules Myodes, Myagron, or Fly-hunter. If we believe Pausanias, the origin of the worship they paid to that divinity was this; Hercules being molested by these insects while he was about to offer sacrifice to Olympian Jupiter in the temple, offered a victim to that god under the name of Myagron, upon which all the flies flew away beyond the river Alpheus. Pliny asserts, that it was the constant practice, as often as they celebrated the Olympic games, to sacrifice to the god Myodes, lest the flies should disturb the solemnity. See *Baal-Zebub*, *Myagrus*, *Myiagrus*, *Myodes*.

ACIDALIA, a title of Venus as the goddess that occasioned inquietudes. She is said by others to have received this appellation from Acidalus, a fountain in Orchomenos, a city of Boeotia, in which the Graces were accustomed to bathe with her.

ACIS, son of Faunus and Simoethis, a beautiful shepherd of Sicily, being beloved by the Nereid Galataca, daughter of Nereus and Doris, provoked the enmity of Polyphemus the giant. One day as the lovers were sitting together under a rock by the sea-side, Polyphemus saw them from afar, and run toward them. Galataca plunged into the sea, and Acis fled, as fast as his fears would permit. Polyphemus pursued, with the fragment of a rock, which he hurled at the unfortunate Acis. The rock crushed him in its fall, split into several pieces, and sprouted forth in new-created reeds. Upon his death Acis was turned into the river which was afterwards called by his name. Acis was also called *Acilius* and *Acritius*.

ACITANI, a people that worshipped Mars radiated.

ACMENES, Nymphs of Venus.

ACMON, according to the Greek theogony, had an existence before heaven, whom the Latins call Coelus, and the Greeks Uranus. Achmon is taken for the father of Coelus, or Uranus, by Phurnutus, Hesychius, and Simmius of Rhodes, his scholiast; and the same Acmon is the son

of Manes in Polyhistor and Stephanus. It is not clear whether this Acmon were the same with the Scythian leader of the like name, said to be son of Paneus, who, according to Stephanus, settled in the countries watered by the Thermodon and Iris, and built the city Acmonia. The restless disposition of Acmon, or rather the desire of extending his conquests, prompted him to enter Phrygia, where he built another city, which he likewise called Acmonia; and having made himself master of Phoenicia and Syria, died by overheating himself in hunting, and was deified under the name of *The Most High*. He is the same with the Hypsistos of Sanchoniatho. Acmon was also the name of one of the DACTYLI IDAEI, which, see: and of an hero in the Aeneid, son of Clytius, and brother of Mnestheus.

ACMONIDES, one of the Cyclops.

ACOETES had formerly been armour-bearer to Evander king of Arcadia, and afterwards attended his son Pallas as guardian, when he joined Aeneas against the Rutilians.

Of the fisherman ACOETES, Ovid has given an exquisite description in the 3d book of the Metamorphoses, fable 8.

ACONTES, one of the fifty sons of Lycaon.

ACONTEUS, a hunter converted to stone by the head of Medusa, at the nuptials of Perseus and Andromeda. Also, a Latin chief killed by Tyrrhenus, in the Aeneid.

ACOR. See *Achor*.

ACRAEA, daughter of Asterion, and one of Juno's nurses. Also, an appellation given to several goddesses, as was *Acræus* to Jupiter and others, from their having temples erected to them on mountains, *Ακρæ* signifying a summit.

ACRAEPHIUS, a surname of Apollo.

ACRAEUS. See *Acræa*.

ACRATOPOTES AND ACRATOPHORUS, surnames of Bacchus.

ACRATUS, *pure wine*: was made a god by the Athenians.

ACRIBYA, a name of Juno, either because she was worshipped at Acropolis, or in the fortress of Corinth; or rather perhaps at Acriba.

ACRISIUS, king of Argos, being told by the oracle that he should be killed by his grandchild, immured his daughter Danae in a brazen tower, where no man could approach her; but



Jupiter changing himself into a shower of gold, visited her through the roof. This intercourse gave birth to Perseus. Acrisius, on hearing of his daughter's disgrace, caused both her and the infant to be shut up in a chest, and cast into the sea; whence, being thrown on the isle of Seriphus, they were taken up by Dictys, brother of Polydectes, king of the island, who happening to be then fishing, and finding them alive, took them out of the chest, and treated them kindly. Some say Polydectes married Danae, and afterwards dispatched Perseus, when grown up, against Medusa; whilst others relate, that the mother and child were saved by a fisherman and presented to Pileus king of Daunia, who having married Danae, brought up her son, whom he called Perseus. Perseus, after a variety of adventures, had the misfortune, as the oracle had foretold, to kill his grandfather; for, according to some, being reconciled to Acrisius, and playing with him at quoits, a game which he had invented, his quoit bruised the king on the foot, which mortifying, caused his death. Others say, that after Perseus had killed Medusa, he carried to Argos her head, which Acrisius looking upon was turned into stone. Banier relates this story in the following manner. Acrisius, who had but one daughter named Danae, having learned from the oracle that one day his grandson was to bereave him of his life and crown, shut her up in a tower of brass, and would give ear to no proposal of marriage for her. In the mean time, Praetor his brother, being desperately in love with his niece, found a way, by means of money, to corrupt the fidelity of the keepers of the princess, and having entered through the roof into the place where she was imprisoned, made her the mother of Perseus. Those who relate the history of this adventure, to palliate the disgrace which this intrigue intailed upon the royal family, gave out that Jupiter, enamoured of Danae, had transformed himself into a shower of gold, which was the more probable as Praetor, if we may believe Vossius, took upon him the surname of Jupiter. Pausanias mentions that tower, or rather that apartment of brass, in which Danae had been shut up, and assures us, that it subsisted till the reign of Pterelaus the tyrant of Argos, who demolished it, adding

that even in his time some remains were still to be seen of the subterraneous palace, of which Danae's chamber made a part. The princess being delivered of Perseus, Acrisius ordered her to be exposed upon the sea with her child in a pitiful barge, which after being a long time driven at the mercy of the winds, stopped near the little island of Seriphus, one of the Cyclades, in the Aegean sea. Polydectes, who was king of the island, being apprized of it, gave a favourable reception to the mother and the child, and took great care of the education of the young prince; but falling in love afterwards with Danae, and afraid of Perseus, now grown up, he sought a pretext for dismissing him, and to make his expedition the longer, ordered him to go and fetch the head of Medusa, one of the Gorgons. Our hero, having cut off the head of Medusa, and penetrated into Ethiopia, where he rescued Andromeda, daughter of Cepheus and Cassiopeia, from the monster to which she was exposed, married her, carried her to Seriphus, and having put Polydectes to death, went with her and his mother into Greece, where he slew Praetor, who not content with his own inheritance, which was the city of Tyro, Mycenae, and all the coast of Argolis, had dethroned Acrisius. Perseus re-established his grandfather in his dominions, but as he was endeavouring to shew his dexterity in playing at quoits, unfortunately killed him. This event is related by Pausanias in the following manner. Acrisius having learned that Perseus was not far from Argos, and knowing the reputation he had acquired by many signal exploits, was desirous to see this prince, and for that end repaired to Larissa upon the river Peneus. Perseus on his side, no less full of impatience to embrace his grandfather, and to ingratiate himself with him, failed not in coming to Larissa. There Perseus was willing to shew his address, but so unfortunate was he, that having thrown his quoit with all his force, it hit Acrisius such a fatal blow as to occasion his death. Thus the prediction formerly given him was accomplished, without his being able to evade it, by all the cruelty he had exercised towards his daughter and his grandson. Perseus having repaired to Argos, where he deeply regretted the parricide which he had thus accidentally committed, in-



duced Megapenthes, the son of Praetus, to exchange kingdoms with him, and built Mycenae, which became the capital of his dominions. Acrisius was magnificently interred by Perseus without the gates of Argos.

ACRISONEIS, Danae, the daughter of Acrisius.

ACRISIONIADES, Perseus, grandson of Acrisius.

ACRON, one of Aeneas's chiefs, killed by Mezentius. He was of Greek origin, but had deserted to Aeneas. There was of this name a king of Cenina, whom Romulus put to death for invading his territories, and consecrated his spoil to Jupiter Feretrius.

ACRONEUS, one of the competitors in the games described in the eighth Odyssey.

ACTAEA, Orithyia, thus called because she was an Athenian. Also one of the Nereids.

ACTAEON, son of Aristaeus and Autonoe, daughter of Cadmus king of Thebes, was passionately fond of hunting. Happening one day, in the midst of the chase, to discover Diana bathing with her nymphs, the goddess was so incensed at his intrusion, that, by sprinkling him with water, she transformed him into a stag, which his own dogs, mistaking for their game, pursued and tore in pieces. Though the catastrophe of Actaeon be expressed in a poetical manner it is not the less real, whether slain by his own dogs, turned mad as some authors will have it, or that having shewn a disregard for the goddess, he had been reckoned impious, as we learn from Diodorus and Euripides, the latter of whom adds, that he was going to eat of the meat offered in sacrifice to Diana, and with insupportable pride preferred himself to her. This Ovid describes, to exemplify a vain curiosity. The poet Stesichorus, as we read in Pausanias, added to this dismal adventure, that Diana herself had covered Actaeon with the skin of a deer, which provoked his dogs to fall upon and destroy him; and that, as a punishment for having designed to marry Semele, his near relation: a circumstance not told by Ovid. According to Pausanias, Actaeon was honoured with religious worship after his death, being acknowledged for a hero by the Orchomenians.

ACTAEUS, ACTIACUS AND ACTIUS, names given to Apollo, from the promontory of Actium consecrated to him.

ACTIA AND ACTIACA. See *Games, Actian*.

ACTIAS, i. e. *Athenian*, a name of Orithyia.

ACTINUS, a son of the Sun, was a skilful astrologer.

ACTOR. This, like Achilles, was the name of several persons in fabulous story. One of the companions of Hercules in war with the Amazons was so called, who having received a wound, would have returned home, but died by the way. It was also the name of the grandsire of Patroclus; for Menaetius, father of Patroclus, was son of Actor and Aegina. This Actor, according to some writers, was a native of Locris, but settled in the island Oenone after having married Aegina, daughter of the river Asopus, and there begot Menaetius. Others say he was a Thessalian, son to Myrmidon, who was the offspring of Jupiter, and that the nymph Aegina having had a son by Jupiter called Aeacus, went into Thessaly, where Actor married her. He had several children by her, who conspired against him; which obliged him to drive them out of the kingdom, and to bestow it on Peleus, together with his daughter Polymele, better known by the name of Thetis, of which marriage Achilles was born. Peleus was son to Aeacus, and consequently grandson to Aegina: he fled to Phthia, where Actor reigned after having killed his brother Phocus. There was one Actor son of Hyppasus, who went in the Argonautic expedition. Another who was son to Neptune and Agamede, daughter of Augeas. Another was son of Axeus, and father of Astyochia, by whom the god Mars had two sons, who, at the siege of Troy, commanded the forces of Aspledon and Orchomenes, cities of Boeotia. Another Actor, son to Phorbus, built a city in Elis, his native country, and called it Hyrmine, after his mother's name. Augeas king of Elis, who, according to some writers, was his brother, associated him and his two sons in his kingdom. The names of these two sons were Eurytus and Cleatus, and poetically Molionides, from their mother Molione. Lastly, there was one Actor among the Aurunci, who has been described as an hero of the first rank.

ACTORIDES, a patronymic of Patroclus, grandson of Actor.

ACUS, son of Vulcan by Aglaia, one of the Graces.



**ADAD**, the deity of the Syrians, signifying in their language *one*. They gave him to wife the goddess Adargyris, and they meant by them the sun and the earth; for they pictured Adad with rays shooting downward, and Adargyris with rays shooting upward, to shew that all earthly productions were owing to the sun. Some are of opinion that the true name of this deity was Hadad, and that he is the Benhadad of Scripture, the second of the name, who, according to Josephus, was honoured with divine worship after his death.

**ADAMANTAEA**, a nurse of Jupiter, perhaps the same as Amalthea.

**ADAMAS**, son of Asius, was killed by Merion before Troy.

**ADARGATIS**. The same with **ADAD**.

**ADE**, an idol of the Banians, with four arms. Purchas thinks there is some affinity between this deity and Adam, on whom the Rabbins have bestowed four arms, two sexes, and indeed a duplicate of every thing; he being, according to their notion, both male and female.

**ADEPHAGIA**, the Sicilians acknowledged the goddess of Gluttony, and, if we may believe Aelian, she had a temple wherein was placed the statue of Ceres.

**ADES**, or **HADES**. See *Hell*.

**ADJUNCT GODS**, or **ADJUNCTS OF THE GODS**, among the Romans were a kind of inferior deities, added as assistants to the principal ones, to ease them in their functions: thus to Mars was adjoined Bellona, to Neptune Salacia, to Vulcan the Cabiri, to the Good Genius the Lares, to the evil the Lemures, &c.

**ADMA**, the name of a Nymph.

**ADMETA**, a priestess of Juno, and also a Nymph were of this name. See *Hercules*.

**ADMETUS**, king of Pheres, or of Thessaly, was son of Pheres, king of one or other of these countries, brother of Lycurgus, and cousin to Jason. Apollo was reduced to keep his sheep for having killed the Cyclops, who forged the thunderbolts with which Aesculapius was slain. The god, in return for the kindness he had received from Admetus, made the Parcae or Fates consent not to cut the thread of his life, if any one could be found who would die in his stead; but none being found, Alcestes, his wife, daughter of Pelias, freely offered herself

to save her husband. It is said that Proserpine, moved by the tears of Admetus for the loss of so dear a consort, restored Alcestes to life again. Admetus was one of the Argonauts in the expedition to Colchis, agreeable to the first book of Apollonius.

**ADONEUS**, the same with the idol Baal, Baalsemen, or Bel, which words import the Lord and the Lord of Heaven, to whom the Chaldeans offered sacrifices, and the Arabians their neighbours, according to Strabo and Stephanus, daily offerings of incense and other perfumes under the name of Adoneus. See *Baal*, &c. This was a name common to Jupiter, Bacchus, the Sun, Pluto, and most of the other Gods.

**ADONIA**, solemn feasts in honour of Venus, and in memory of her beloved Adonis. The Adonia were observed with great solemnity by most nations. Greeks, Phoenicians, Lycians, Syrians, Egyptians, &c. From Syria they are supposed to have passed into India. The prophet Ezekiel is understood to speak of them. They were still observed at Alexandria in the time of St. Cyril, and at Antioch in that of Julian the apostate, whose arrival there during the solemnity was taken for an ill omen. The Adonia lasted two days, on the first of which certain images of Venus and Adonis were carried with all the pomp and ceremonies practised at funerals; the women wept, rent their hair, beat their breasts, &c. imitating the cries and lamentations of Venus for the death of her paramour. This rite, called *Αδωνιασμός*, the Syrians were not contented with observing so far as respected the weeping, but also gave themselves discipline, shaved their heads, &c.—Among the Egyptians the queen herself used to bear the image of Adonis in procession. The women carried along with them shells filled with earth, in which grew several sorts of herbs, especially lettuces, in memory of Adonis having been laid out by Venus upon a bed of lettuce. These were called *κηποι*, or gardens; whence *Αδωνιδος κηποι*, are proverbially applied to things unfruitful, or fading; because those herbs were only sown so long before the festival as to sprout forth and be green at that time, and then were presently thrown into the water. The flutes used upon this day were called *Γυγριαί*, from *Γυγρας*, which was the Phoenician name of Ado-

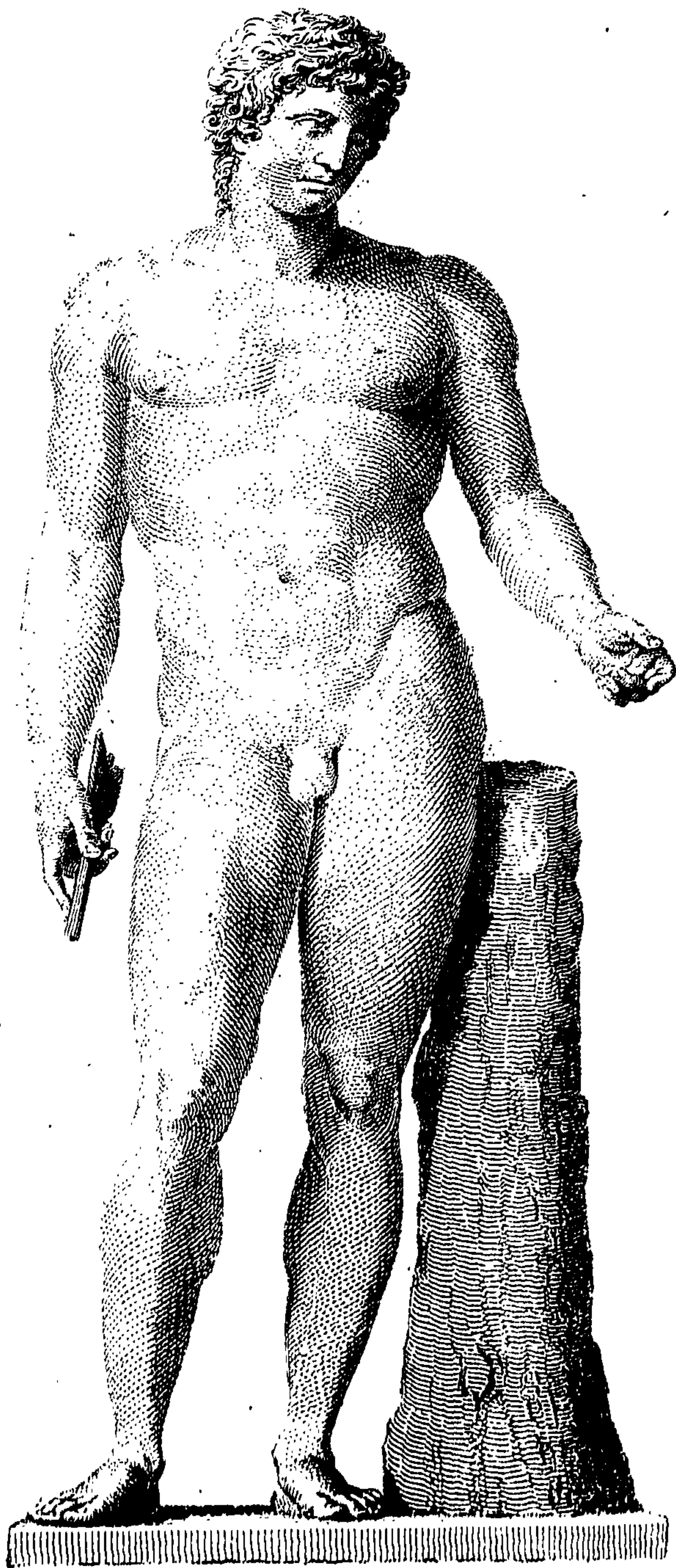


nis. This sacrifice was termed *καθεδρα*, probably because the days of mourning used to be called by that name. The following day was spent in every expression of mirth and joy, in memory of Venus's having obtained the favour of Proserpina, that Adonis should return to life, and live with her one half of the year. According to Meursius, the two offices of mourning and rejoicing, made two distinct feasts, which were held at different times of the year, the one six months after the other, Adonis being supposed to pass half the year with Proserpina, and the other half with Venus. St. Cyril mentions an extraordinary ceremony practised by the Alexandrians: a letter was written to the women of Byblos, to inform them that Adonis was found again: this letter was thrown into the sea, which, it was pretended, failed not to convey it to Byblos in seven days, upon receipt of which the Byblian women ceased their mourning, sung his praises, and made rejoicings as if he were restored to life. The Egyptian Adonia are said by some, to have been held in memory of the death of Osiris; by others, of his sickness and recovery. Bishop Patrick dates their origin from the slaughter of the first born under Moses. The Adonia were otherwise called Salambo.

ADONIS, a beautiful young shepherd, son of Cinyras king of Cyprus, by his daughter Myrrha. He used to be much upon Mount Libanus, where Venus frequently descended to meet him; but Mars, envying his rival, assumed the shape of a wild boar, attacked Adonis when hunting, struck him in the groin with his tusks, and killed him. Venus hearing his groans, and hastening to his assistance, pricked her foot with a thorn, and the blood which issued from the wound falling on a rose, turned it from a lily to a carnation colour. The goddess laying his body on soft lettuces, bewailed his death after an unusual manner, and changed his blood, which was shed on the ground, into the flower called Anemone. Venus, after this, went herself into hell, and obtained of Proserpine that Adonis might be with her six months every year in the heavens, and that he should remain the other six months in the infernal regions. Others say, that Myrrha (constrained to fly from her father's anger, who had ignorantly coha-

bited with her, during the absence of his queen to celebrate a festival) retired into Arabia, where she brought forth Adonis, whom the Nymphs took into their care, and nursed in the caves of that country: and that Adonis growing up, repaired to the court of Byblos in Phoenicia, of which he became the brightest ornament; that he descended into Pluto's kingdom, and inflamed Proserpine with the soft passion; and that Venus ascended to heaven, to procure his return from Jupiter, but the goddess of hell refused to give him back: that the father of the gods, puzzled with so nice an affair, referred the decision of it to the Muse Calliope, who hoped to satisfy the two goddesses by delivering him up to them alternately: that the Horae or Hours were sent to Pluto to bring back Adonis, who from that time continued one six months with Venus, and the other with Proserpina.—Le Clerc, after Selden and Marsham, having been more inclined to take this fable from Phurnutus and other mythologists, than from Ovid, relates and explains it thus. Cinyras, the grandfather of Adonis, daving drank one day to excess, fell asleep in an indecent posture: Mor or Myrrha, his daughter-in-law, Ammon's wife, accompanied by her son Adonis, having seen him in this situation, apprised her husband of it, who informed Cinyras, when he became sober, of what had happened, which so provoked him, that he poured forth imprecations on his daughter-in-law and grandson. Here, without going any further, says Le Clerk, is the foundation of the pretended incest which Ovid speaks of, the poet having represented the indiscreet curiosity of that princess as a real incest. Myrrha, loaded with her father's curses, retired into Arabia, where she abode for some time; and this again is what gave the same poet occasion to say, that Arabia was the country where she was delivered of Adonis; because that prince happened to be educated there. Sometime after, continues Le Clerc, Adonis, with Ammon his father, and Myrrha his mother, went into Egypt, where, upon Ammon's death, Adonis applied himself wholly to the improvement of the Egyptians, taught them agriculture, and enacted many excellent laws concerning the property of lands. Adonis having gone into Syria, was wounded in the groin by a boar, in the forest of Mount





THE ADONIS of the VATICAN.

*Engraved for BELL'S NEW PICTURES after the faithful Copy of Giovanni  
Volpato & Raffaello. Corrected by J. Smith*



Libanus, where he had been hunting. Astarte or Isis, wife of Adonis, was passionately fond of him, and, apprehending his wound to be mortal, was so deeply affected with grief, that people believed he was actually dead, and Egypt and Phoenicia bewailed his loss: however, he recovered, and their mourning was turned into ecstasies of joy. To perpetuate the memory of this event, an annual festival was instituted, during which they first mourned for the death of Adonis, and then rejoiced for his being again restored to life. According to the same author, Adonis was killed in battle, and his wife procured his deification. After the death of Adonis, Astarte governed Egypt in peace, and acquired divine honours. The Egyptians, whose theology was all symbolical, represented them under the figure of an ox and a cow, to inform posterity that they had taught agriculture.—Some authors relate, that Apollo killed Adonis, to revenge his son Erymanthus, who had been struck blind for having seen Venus bathing, the instant she had left the arms of her beloved Adonis. Two particulars of a very opposite nature have been related of Hercules, with respect to Adonis; the first, that he had a passion for him, and that Venus, out of jealousy, instructed the Centaur Nessus how to insnare Hercules: the second, that this Hero, seeing a great crowd coming out of a temple in a city of Macedonia, was induced to enter it, in order to pay his devotions, but upon hearing that Adonis was the deity worshipped in it, he ridiculed him. It is difficult to conceive why the ancients feigned that Venus concealed, or even buried her minion under lettuces, since they observe that this plant causes impotency. Near the city of Byblos was a river called Adonis, which descended from Mount Libanus, the water of which river became red once a year, from a great quantity of vermilion-coloured dust which was carried into it by the winds: on this occasion the general cry was, that this was the season for bewailing Adonis; that he was then receiving wounds on Mount Libanus; and that his blood flowed in that river.—By Adonis, the mythologists mean the Sun, who, during the signs of the summer, is with Venus; that is, with the earth we inhabit; but, during the rest of the year, is in a manner absent from

us. Adonis is said to be killed by the boar, that is, winter, when his beams are of no force to expel the cold, which is the enemy of Adonis and Venus, or beauty and fecundity.

ADORATION, the act of rendering divine honours, or of addressing a being as supposing it a god. The word is compounded of *ad*, to, and *os oris*, the mouth, and literally signifies to apply the hand to the mouth; *manum ad os ad-movere*, *q. d.* to kiss the hand, this being, in the east, one of the greatest marks of respect and submission. The Romans practised adoration at sacrifices and other solemnities; in passing by temples, altars, groves, &c. at the sight of statues, images, and whatever aught of divinity was supposed to reside in. Usually there were images of the gods placed at the gates of cities, for those who went in or out to pay their respects to. The ceremony of Adoration among the ancient Romans was thus: The devotee having his head *covered*, applied his right hand to his lips, the fore finger resting on his thumb, which was erect, and thus bowing his head, turned himself round from left to right. The kiss so given was called *osculum labratum*, for ordinarily they were afraid to touch the images of their gods themselves with their profane lips: some times, however, they would kiss their feet, or even knees, it being held an incivility to touch their mouth. Saturn, however, and Hercules, were adored with the head *bare*; whence the worship of the last was called *institutum peregrinum*, and *ritus Graecanicus*, as departing from the customary Roman method, which was to sacrifice and adore with the head veiled, and the clothes drawn up to the ears, to prevent any interruption of the ceremony by the sight of unlucky objects. The Jewish manner of Adoration was by prostration, bowing, and kneeling. The Christians adopted the Grecian rather than the Roman method, and adored always *uncovered*. The ordinary posture of the ancient Christians was kneeling, but on Sundays standing; and they had a peculiar regard to the east, to which point they ordinarily directed their prayers. The Persian manner of Adoration, introduced by Cyrus, was by bending the knee, and falling on the face at the prince's feet, striking the earth with the forehead, and kissing the ground. This



ceremony, Conon the Greek, refused to perform to Artaxerxes, and Calisthenes to Alexander the Great, holding it impious and unlawful.---The Adoration performed to the Roman and Grecian emperors, consisted in bowing or kneeling at the prince's feet, laying hold of his purple robe, and presently withdrawing the hand, and applying it to the lips. The Phoenicians adored the winds, on account of the terrible effects produced by them; and the same practice was adopted by most of the other nations, Persians, Greeks, Romans, &c. The Persians chiefly paid their Adorations to the sun and fire, and some add, to rivers also. Their motive for adoring the sun was the benefits they received from that glorious luminary, which has indisputably the best pretension to such homage. This kind of worship is referred to in the Book of Job.

ADOREA, a divinity supposed to be the same with Victory. Those feasts were also called ADOREA, in which salted cakes were offered to the gods; from *ador*, wheat.

ADPORINA, APPORINA, or ASPORINA, a title of Minerva, from a temple on a conical mountain, supposed to be Ida. She was also stiled *Montana*, from the same circumstance.

ADRAMELECH, one of the gods of the inhabitants of Sepharvaim, who occupied the country of Samaria, after the Israelites were carried beyond the Euphrates. These votaries made their children pass through the fire in honour of this idol, and another called *Anamelech*. The Rabins pretend that Adramelech was represented under the form of a mule; but there is much more reason to believe that it meant the sun, and Anamelech the moon: the first signifies *the magnificent king*, the second *the gentle king*. The learned Hyde will have Adramelech to signify *king of the flocks*, *adre* being the Persian word for *flocks*; and he supposes that Adramelech and Anamelech were worshipped as having the care of cattle. Some take Adramelech for Juno, because that god was represented under the figure of a peacock, a bird consecrated to the spouse of Jupiter; but this is not likely, since it was late before the Syrians received the divinities of the western nations, and long after the latter had adopted those of the east. See *Anamelech*.

ADRAMUS, or ADRANUS, the Phoenician, was the reputed father of the gods Palici; for the reader will hardly assent to the ridiculous error of those, who are of opinion, that it ought to be read in Hesychius Adrian, instead of Adranus, as if the Roman emperor, who was not deified till forty years after the coming of Christ, could be the father of those ancient divinities, whose worship was celebrated in Sicily many ages before he was born, and gave his name to the river, which was known by it long before. This Adranus, whom Hesychius makes the father of the Palici, contrary to the opinion of Aeschylus and others, who assert they were Jupiter's sons, is a god unknown out of Sicily; and thus there is reason to think, that he was the same Adramelech who is mentioned in the Book of Kings, and whose name imports a *magnificent king*, as observed under the article *Adramelech*; and that his worship, as also that of the Palici, was brought into that island by the Syrian or Phoenician colonies which settled there. Most authors maintain, that the nymph Thalia bore the Palici to Jupiter. See *Thalia*, *Palicia*. This god is sometimes called Adramus, and the city Adrama in Sicily was particularly consecrated to him, though he was held in high veneration in the whole island.

ADRASTA, a nymph, one of the nurses of Jupiter.

ADRASTEIA, or ADRASTIA, an epithet of the goddess Nemesis, daughter of Jupiter and Necessity, from Adrastus, king of Argos, who first erected a temple to this deity.

There was a Nymph, and likewise an attendant of Helen, so called.

ADRASTIA CERTAMINA, a kind of Pythian games, instituted by Adrastus king of Argos, in honour of Apollo, at Sicyon. These are to be distinguished from the Pythian games celebrated at Delphi.

ADRASTUS, king of Argos, son of Talaus and Lysianassa, daughter of Polybius, king of Sicyon, acquired great fame in the celebrated war of Thebes, by engaging to support the rights of Polynices his son-in-law, who had been excluded from the sovereignty by Eteocles his brother, notwithstanding their reciprocal agreement. Adrastus (followed by Polynices and Tydeus, his other son-in-law, Capaneus and Hippomedon his sister's sons, Amphiarus his



brother-in-law, and Parthenopaeus) marched against the city of Thebes in Boeotia. This war was called the Expedition of the Seven Worthies, on account of its being conducted by seven princes, including Adrastus, who was at their head. These were all killed at the siege, which happened about 1251 years before the Christian era, except Adrastus, who was saved by his horse *Arion*. [See *Arion*.] This war was followed by some others; for Adrastus being denied the bodies of such Argives as fell before Thebes, applied for succour to the Athenians, who, under Theseus their leader, forced the new king of Thebes to comply with Adrastus' request. However, this concession did not terminate the war; for the sons of those warriors who had been so unsuccessful in the first expedition, undertook a second, ten years after, called the war of the Epigones (on account of its being conducted by those who survived their fathers) which ended with taking and plundering Thebes. In this war none of the chiefs lost their lives, Aegialeus excepted, son of Adrastus, which was a kind of compensation made by Fortune. Adrastus, very much weakened by age, was so sensibly affected at the loss of his son, that he died of grief in Megara, as he was leading back the victorious army; which proves that he was personally present in the second expedition, though few writers take notice of this circumstance. The citizens of Megara paid great honours to his memory, which were still outdone by those of the Sicyonians, who erected a mausoleum to him in the middle of the great square of their city, and instituted festivals and sacrifices to his honour, which were celebrated annually with great pomp. Adrastus inherited the crown of Sicyon, from Polybius, his maternal uncle, to whom he once fled for refuge, after having been forced to leave Argos by Amphiaraus. During his reign the city of Sicyon became very famous, by his instituting the Pythian games in it. Some writers say, that Sicyon was his hereditary kingdom, and that he obtained that of Argos by election, so great being his mental endowments, that the Argives besought him to govern them, and to civilize their savage manners. It is commonly said he had but two daughters, Orgia or Argia, wife of Polynices, and Deiphyle, wife of

Tydeus; but he had also a third daughter, Aegalia, wife of Diomedes, and two sons, Argealeus and Cyanippus. Argia and Deiphyle were married by an odd adventure: Adrastus having consulted the oracle of Apollo, learned that his two daughters were to be united, the one to a boar, the other to a lion. Sometime after Polynices and Tydeus arrived at his court, the one covered with a lion's skin, as being a Theban, and valuing himself upon wearing the equipage of Hercules; the other, the son of Oeneus king of Calydon, wearing the skin of a boar, in memory of that which his brother Meleager had slain. Adrastus made no doubt but that this was the true sense of the oracle, and accordingly gave them his daughters. Some authors relate, that Adrastus was the first who built a temple in honour of the goddess Nemesis, and that she was thence called Adrastea; but it is probable they confound him with another Adrastus; for he who raised the first altar to that goddess, built it on the banks of the Aesopus, a river in Phrygia, and it does not appear that the Adrastus of this article was ever in Asia, although we meet with a king of this name in Phrygia, at the time of the siege of Troy. It will therefore be more reasonable to ascribe the establishment of this worship of Nemesis, to an Asiatic prince called Adrastus, than to that king of Argos of the same name, of whom we here treat.

**ADRASTUS**, son of Merops, and brother of Amphius, led their troops in favour of Troy. Both, slighting the premonitions of their father, fell before the city; Amphius by the hand of Ajax, and Adrastus by that of Patroclus. Another *Adrastus*, king of the Dorians, was killed for his perfidy, by Telemachus. There was also an Adrastus, son of Midas, who, having accidentally killed Atys the son of Croesus, slew himself on the tomb of Atys through grief, notwithstanding that Croesus had forgiven him.

**ADREUS**, the god that presides over the ripening of grain.

**ADROPHONOS**, a name of Venus. See *Lais*.

**ADSIDELTA**, the table at which the Flamens sat during their sacrifices.

**ADULTUS**, in the rights of marriage, Jupiter was invoked under this title, and Juno under that of **ADULTA**.



**ADYTUM**, a secret or retired place in the Pagan temples, where oracles were given, and into which none but the priests were admitted. The word, originally Greek, signifies *inaccessible*.

**AEA**, a virgin fond of hunting. Being very desirous to avoid the courtship of Phasis, she prayed the gods to assist her, upon which they changed her into an island of the same name. This fable arose from the island Aea being encompassed by the river Phasis.

**AEACEA**, solemn feasts and combats celebrated in Aegina, to the honour of Aeacus, who had been king, and who, upon account of his singular justice while on earth, was believed to have been appointed a judge in hell. See *Aeacus*.

**AEACIDES**, in Grecian antiquity, the descendants of Aeacus so called. Achilles the grandson, and Pyrrhus the great grandson of Aeacus were thus called, as was Phocus or Peleus his son.

**AEACUS**, son of Jupiter and Aegina, daughter of Asopus king of Boeotia, was king of Oenopia, which, from his mother's name, he called Aegina. It is fabled that Jupiter ingratiated himself with Aegina under the semblance of fire. The inhabitants of Aegina being destroyed by a plague, Aeacus prayed to his father that by some means he would repair the loss of his subjects, upon which Jupiter, in compassion, changed all the ants within a hollow tree into men and women, who, from a Greek word signifying *ants*, were called *Myrmidons*, and actually were so industrious a people as to become famous for their ships and navigation. The meaning of which fable is this: The pirates having destroyed the inhabitants of the island, excepting a few, who hid themselves in caves and holes for fear of a like fate, Aeacus drew them out of their retreats, and encouraged them to build houses, and sow corn; taught them military discipline, and how to fit out and navigate fleets, and to appear not like ants in holes, but on the theatre of the world, like men and mariners. His character for justice was such, that in a time of universal drought he was nominated by the Delphic oracle to intercede for Greece, and his prayers were heard. The Pagan world also believed that

Aeacus, on account of his impartial justice, was chosen by Pluto, with Minos and Rhadamanthus, one of the three judges of the dead, and that it was his province to judge the Europeans, in which capacity he held a plain rod as a badge of his office. Aeacus had three sons, Phocus by Psamathe, daughter of Nereus, sister of Thetis, and Telemon and Peleus by Endeis, daughter of Chiron. See *Myrmidons*.

**AEACUS**, brother to Polyclea, both of whom were descended from Hercules. The oracle having declared, that which soever of them first set foot on land, after passing the river Achelous, should enjoy the city and kingdom, Polyclea, feigned herself lame, and desired her brother to carry her over; but on coming near the shore she leaped from his back, while he was yet in the water, crying, "Brother, the kingdom is mine by the decision of the oracle!" Her brother commended her wit, married her, and they reigned together.

**AECASTOR**. There was a temple dedicated to Castor and Pollux, in the Forum at Rome; for it was believed, that in the perilous conflict of the Romans with the Latins, they assisted the Romans riding upon white horses. Hence came that form of swearing by the Temple of Castor, which women only used, saying, *Aecastor*, that is, *aede Castoris*.

**AEDEPOL**, for the reasons assigned in the preceding article, was an oath among the Roman people; but with this difference, that women only used *Aecastor*, whilst *Aedepol* was common to either sex.

**AEDES**, in Roman antiquity, besides its more ordinary signification, of a house, or that part where the family ate, was also used for an inferior kind of temple, consecrated to some deity, though not by the augurs. In Rome there were many of these, viz. the *Aedes Herculis*, *Aedes Fortunae*, *Aedes Pacis*, &c.

**AEDICULA**, the word denotes the inner part of the temple, where the altar and statue of the deity stood.

**AEDITUA**, a female belonging to the temples of the goddesses, who had the same office with the *Aedituus* in the temple of the gods.

**AEDITUUS**, an officer in the temple of the gods who had the care of the offerings, treasure, and sacred utensils.



**AEDO, or AEDON.** Pandareus, son of Merops, had three daughters, Merope, Cleothera, and Aedo, which last, being the eldest, was married to Zethas, brother of Amphion, by whom she had but one son, named Itylus. Envyng the numerous progeny of her sister-in-law Niobe, Aedo resolved to kill the eldest of her nephews; and as her son was brought up with his cousin, and slept with him, she gave him notice to change his bed the night she was to commit the crime. The young Itylus, forgetting his mother's orders, was slain by her, instead of his cousin. Aedo, lamenting her error, would have died of grief, had not the gods in compassion turned her into a goldfinch, some say a nightingale, to sing her child's dirge. Homer touches upon this story, and adds, that after the gods had made Aedo's two sisters, Merope and Cleothera orphans, by cutting off their parents, they were carried away by the Harpies, who delivered them up to the Furies at the time they were to have been married. Antoninus Liberalis, upon the authority of Nicander, relates the following adventure: Pandareus of Ephesus, had two daughters, the one named Aedon, whom he married to Polytechnus of the city of Colophon in Lydia, the other called Chelidonia. The new-married couple were happy while they revered the gods, but having boasted one day that they loved one another better than Jupiter and Juno, the goddess, provoked at their language, sent Discord to create enmity between them. Polytechnus went to the court of his father-in-law, to ask of him Chelidonia, whom her sister longed to see, and having led her into a wood, ravished her. She in revenge, informed Aedon of the insult he had offered to her, and both of them resolved to make the husband eat Itys his son. Polytechnus, apprized of this horrid design, pursued his wife and sister-in-law to the court of Pandareus their father, whither they had repaired; and having first secured him in chains, rubbed his body over with honey, and exposed him in the open fields. Aedon hastened to her father, and strove to keep off the flies and other insects that annoyed him; but this laudable action being construed by her husband into a crime, he was proceeding to put her to death; when Jupiter, moved at the misfortunes of the family, transformed them all into birds. This last fa-

ble is nearly similar to that of Tereus, Itys, Progne, and Philomela.

**AEOEN, or AEA,** an island in the Tyrrehene-sea, where Circe dwelt, and Aurora lodged. From this island Circe obtained the appellative of Aea, which was also the name of the chief city of Colchis, situate near the river Phasis. According to Valerius Flaccus, Aea was a huntress, whom Phasis fell in love with, and who, as he pursued her, was changed into an island.

**AEETIAS, or AEETES,** king of Cholchis during the Argonautic expedition, was son of Perseis by the Sun, brother of Circe, husband of Idyaia, daughter of Oceanus, and father of Absyrtus, Calciopé, and Medea, mother of Medus by Jason. Some authors make him also father of Pasiphae, and grandfather of Phaedra, the dissolute wives of Minos and Theseus. Banier thinks, with many of the ancients, that Aeetes was slain in an engagement on the Euxine sea, betwixt the Colchian fleet and that of the Argonauts under Jason. It must be observed that there were two kings of Colchis of the name of Aeetes, as well as two Circes, the first having reigned in the time of the Argonauts, and the second after the war of Troy. Aeetes the first, was brother of Circe by the Sun; Aeetes the second, brother of the second Circe, daughter of the former, and grand-daughter of Helius; she who reigned over the coasts of Italy, and at whose court Ulysses abode, about the time of the Trojan war. See *Jason, Phryxus, Calciopé, Golden Fleece*.

**AEETIAS, or AEETIS,** the patronymic appellation of Medea, as was Aetius of Absyrtus her brother.

**AEGA,** a nymph, daughter of Olenus, and nurse to Jupiter, who, after her death, was translated to heaven, and made the star still called the Goat.

**AEGEA,** an Amazonian, from whom the sea in which she was drowned, is said to have been called the *Aegean*.

**AEGEALEA, or AEGIALIA,** daughter of Adrastus king of Argos, sister of Argia and Deiphyle, and wife of Diomedes, was so infamously lewd, that one of Ovid's imprecations against a man whom he mortally hated, was to wish him such a wife. Venus, out of revenge to Diomedes, who had wounded her at the siege of



Troy, fired Aegealea his wife with the most infatuated passion; but she was particularly attached to Cometes, the son of Sthenelus, to whom Diomedes had left the care of his household, and government of his kingdom. This woman not only disgraced her husband, but conspired against his life upon his return to Argos, and he narrowly escaped assassination, by flying for sanctuary to the temple of Juno. It is said, that after this, Diomedes withdrew into Italy, and resolved never more to return to his kingdom. See *Diomedes*.

**AEGEALEUS**, son of Adrastus, king of Argos, lost his life in the second Theban war. This brought Adrastus to his grave. It is remarkable, that as in the first war all the leaders of the Argives died, except Adrastus, so in the second, no person of distinction fell on their side, except Aegealeus, his son.

There was another *Aegealeus*, *Aegialeus*, or *Egialeus*, king of Sicyon, who, according to Apollodorus, was son of Inachus, and brother of Phoroneus. According to Scaliger, the two dynasties of the princes of Sicyon (that of the kings, who are in all twenty-six, and that of the priests of Carnaeon Apollo, to the number of seventeen) lasted 893, or according to M. Fourmont, 992 years; so that the kingdom of Sicyon commenced 1351 years before the first Olympiad, 927 before the Trojan war, and about 2000 years before the Christian era. The Sicyonians, according to Pausanias, gave the following account of their original: Aegealeus, say they, a native of their own country, was their first king, under whose reign that part of the Peloponnesus, which is called at this day *Egiate*, received its present denomination. In that country he built in the open field the city, *Egialea*, with a citadel which covered all the ground whereon the temple of Minerva now stands. Aegealeus was the father of Europs, of whom was born Telchis, whose son was Apis, &c. If it should be asked whence came this Aegealeus, whose original is not given by Pausanias, we may answer, that he came from some foreign country; from Phoenicia, as Inachus, or from Egypt as Danaus.

**AEGEON**, a giant, son of Aether, Titan, or Coelus, and Terra. According to Homer, he was called *Aegcon* on earth, and *Briareus* in heaven. Virgil represents him as having a hundred hands,

fifty heads, and as many mouths breathing fire. Having formed a conspiracy with the other giants against Jupiter, he was thrust beneath Aetna, which, as often as he moved, threw forth fire. He is represented, however, as having been of signal service to Jupiter, when Juno, Pallas, Neptune, and the other deities attempted to dethrone him; and, on this account, was not only forgiven his former offence, but, together with Gyges and Cottus, appointed a satellite to the god. Solinus relates, that divine honours were paid him by the Carystes, under the name of Briareus, and by the Chalcidenses under that of Aegeon.

**AEGERIA**. See *Egeria*.

**AEGEUS**, the ninth king of Athens, son of Pandion, father of Theseus, and brother of Nisus, Pallas, and Lycus, was descended from Erechtheus or Erichthonius, one of the ancient kings of Athens. It is said that Aegeus, being desirous of children, and consulting the Delphic oracle, received that celebrated answer, which forbade him the society of any woman before his return to Athens; but the oracle being obscurely expressed, he went to Troezen, and communicated to the sage Pittheus, the wisest man then in Greece, the answer of the god.--- Pittheus, when he heard the oracle, introduced Aegeus to his daughter Aethra, and some authors say, he privately gave her in marriage to him. Aegeus, on his departure, left a sword and a pair of sandals, with the daughter of Pittheus, hiding them under a great stone that had a hollow exactly fitting them, and, making her only privy to it, enjoined her that if she should have a son by him, who, when grown up, could raise the stone, and take away what he had deposited under it, she should send the young man to him with them, as secretly as possible; for he was much afraid some plot would be formed against him by the Pallantidae, or fifty sons of his brother Pallas, who despised Aegeus for his want of children. Aethra happened to be delivered of a boy, whom some report that she named Theseus, though others say, that he did not receive this name till he arrived at Athens, and was acknowledged by Aegeus for his son. The Athenians having basely killed Androgeos, son of Minos, king of Crete, in the reign of Aegeus, for carrying away the prize in the games,



Minos made war upon the Athenians, and being victorious, imposed this severe condition on Aegeus, that he should annually send into Crete seven of the noblest youths of Athens, chosen by lot, to be devoured by the Minotaur. On the fourth year of this tribute, the choice fell on Theseus, or as others say, he himself entreated to be sent. The good king, at the departure of his son, gave orders, that as the ship which transported the youths to Crete sailed under black sails, she should return with the same in case Theseus perished; but, if he came back victorious, the sails were to be changed for white. The event was fortunate for Theseus (who slew the Minotaur, and escaped out of the inextricable labyrinth in which that monster was confined, by the help of Ariadne) but proved the reverse to Aegeus; for Theseus having neglected his instructions, the old king, who impatiently waiting his son's return, went daily to the top of a high rock that overlooked the ocean, to observe the ships as they approached the shore, at last, on discovering the sable sails, threw himself into the sea, which from him was called the *Aegean*. The Athenians decreed Aegeus divine honours, and sacrificed to him as a marine deity, the adopted son of Neptune.

**AEGIBOLIUM, TAUROBOLIUM, CRIOBOLIUM**, were expiatory sacrifices, of which no mention occurs till the second century. The ceremonial of these expiations hath been transmitted by the poet Prudentius. He informs us, that the Pagan priests excavated a pit, into which the sovereign pontiff descended, invested with all the attributes of his function. The hole was then covered with planks, perforated in different places, so as that the blood of the *goat, bull, or ram*, which was sacrificed, might run through upon the pontiff beneath; who, after this aspersion, ascended reeking with the blood of the victim. Being thus sanctified, he preserved, as long as possible, these offensive vestments, to confirm the efficacy of the sacrifice on himself, and afterwards suspended them in the temple to communicate their virtue to all who might have the happiness to touch them. The privilege of offering this sacrifice was not peculiar to the sovereign pontiff: all who presented themselves for initiation into the mysteries, might offer a goat, a bull, or a

ram, and receive on their garments the dropping of their blood. But, whoever, by these expiations, was ambitious of obtaining a mystical regeneration, was compelled to undergo the most painful trials, and none but such as sustained them with firmness, were admitted into the mysteries. After initiation, they were obliged to maintain a conduct of the most unrelenting virtue, and to be above the allurements of sense. Their vestments, stained with the blood of the victim, excited the most profound veneration; were accounted to increase in holiness in proportion as they became more ragged; and, when they would no longer hang together, were suspended on some column of the temple. These sacrifices were renewed every twenty years, when the penances of the noviciate were again repeated, and not fewer than eighty kinds were gone through, before he could become an adept in the mysteries of the god *Mitbra*.—When the Caesars, to render their authority more respected, had taken the censor into their hands as well as the sceptre, they disdained the investiture of the bloody garments. To avoid, therefore, such disgusting ceremonies, they established subaltern pontiffs to cringe under the details of the ritual. The earliest Christian emperors despised not the pontifical robe. Gratian was the first who threw off the badges of paganism; for, though he retained the title of sovereign-pontiff, he performed no part of its functions.

**AEGIDES**, a name of Theseus, son of Aegeus.

**AEGIMIUS**, the name of a man who lived two centuries.

**AEGINA**, daughter of Asopus king of Boeotia, was beloved by Jupiter, who seduced her in the similitude of a lambent flame, and after she had been delivered of Aeacus and Rhadamanthus, carried her from Epidaurus to a desert island called Oenope, to which she gave her own name. To this may be added the fables importing that Jupiter, to save her from the vengeance of her father, who made strict search after her, transformed her into an island; which signifies, that he concealed her in an island of the Saronic gulf, now Lepanta, and once called the island of Aegina.

**AEGINATES**, the inhabitants of the island Aegina, who were afterwards called the Myrmidons.



**AEGIOCHUS**, an appellation given by Homer and others to Jupiter, either because he was cherished by a goat, or because his buckler was covered with a goat's skin.

**AEGIPAN**, a denomination given to the god Pan, because he was represented with the horns, legs, feet, &c. of a goat. The ancients also gave the same name to a sort of monsters mentioned by Pliny, Solinus, &c. Salmasius, in his notes on Solinus, takes Aegipan to have signified the same in Libya with Salvanus among the Romans. Vossius rejects this opinion, and shews that these creatures had not faces like men, as the Sylvans had, but like goats. The monster represented on some medals of Augustus, by antiquaries, called *Capricornus*, and which has the fore part of a goat, and the hind part of a fish, appears to be the true Aegipan.

**AEGIRA**, one of the Hamadryads.

**AEGIS**, the shield or buckler of Jupiter. The goat Amalthea, which had suckled Jove, being dead, that god is said to have covered his buckler with the skin thereof, whence the appellation Aegis, from *αιξ*, *αιγος*, a she-goat. Jupiter afterwards restoring the goat to life, covered it with a new skin, and placed it among the stars. This buckler, which was the work of Vulcan, he gave to Minerva, who having killed the Gorgon Medusa, nailed her head to the middle of the Aegis, which henceforth possessed the faculty of converting into stone all who beheld it, as Medusa herself had while alive. Some take the Aegis not to have been a buckler, but a cuirass or breast-plate, and it is certain, that the Aegis of Minerva, described by Virgil, *Aen.* viii. v. 435, must have been a cuirass, since the poet says expressly, that Medusa's head was on the breast of the goddess; but the Aegis of Jupiter, mentioned *ver.* 354, seems to have been a buckler, and not a cuirass. Servius makes the same distinction on these two passages of Virgil, for he takes the Aegis in *ver.* 354, for the *buckler* of Jupiter, covered with the skin of the goat Amalthea, and by the Aegis, in *ver.* 435, he understands that piece of armour, which, in speaking of men, is called the *Cuirass*, and speaking of the gods, Aegis. Though this word signifies a she-goat, and the Aegis is commonly thought to have been the skin of that animal, yet some authors are per-

suaded that it was the spoil of a monster named Aegis, which vomited fire, and after having made a vast havock in Phrygia, Phoenicia, Egypt, and Libya, was destroyed by Minerva, who invested her buckler with its skin.

**AEGISTHUS**, was son of Thyestes, by his own daughter Pelopeia, whom having found in a grove consecrated to Minerva, he violated without knowing. Servius upon the *Aeneid*, and Lactantius upon the *Thebaid*, say he committed this crime wittingly, because an oracle had foretold him that he should have a son by her who would revenge his injuries. Aegisthus was the fruit of this unnatural commerce, which to conceal, it is said she exposed her son in the woods, where some say he was found by a shepherd, who brought him up; others, that he was suckled by a goat, whence he obtained the name of Aegisthus. Some time after the death of Aerope, daughter of Eurystheus, king of Argos, and wife of Abreus, Abreus married the same Pelopeia, who was his niece, and educated the young Aegisthus, whom he had brought to his court, with Menelaus and Agamemnon, as we learn from Pausanias and Hyginus. They, having found at Delphi their uncle Thyestes, introduced him to their father, who threw him into prison, and sent Aegisthus to kill him; but Thyestes having spied in his hands the sword which Pelopeia had snatched from him when he was going out of the sacred grove, after the violence he had offered to her, found him to be his son. His daughter coming up, no sooner discovered the incest of her father, than she fell upon that same sword, and Aegisthus carried it all bloody to Atreus, who, in the belief that he had gotten rid of his brother, went to offer a sacrifice of thanksgiving, during which Aegisthus slew him, and delivered his father Thyestes out of prison. Thus Thyestes ascended the throne of Argos, and banished his two nephews Agamemnon and Menelaus, sons of Atreus (at least his sons according to common opinion, for it must be noticed, that there are several authors, amongst whom are Eusebius and Scaliger, who believe, and that with apparent reason, that they were not the sons of that prince, but of Plisthenes his brother). These young princes having repaired to the court of Polyphides king of Sicyon,



he sent them to Oeneus king of Oechalia, who generously married them to the two daughters of Tyndarus king of Sparta, Clytemnestra, and Helen. With the assistance of their father-in-law, Agamemnon recovered the throne of Argos, banishing Thyestes to the island of Cythera, and Menelaus succeeded Tyndarus on the throne of Sparta. About this time, Agamemnon being obliged to leave his court, and assume the command of the Grecian army against Troy, was heartily reconciled to his cousin Aegisthus, pardoned him for the death of his father, and even left him the care of Clytemnestra his wife, and his three children, Orestes, Iphigenia, and Electra; appointing only a certain singer his sole confidant, to overlook their conduct. Aegisthus, having seduced the affections of Clytemnestra, took off the vigilant guardian. The intercourse of these guilty paramours became now so public, that Agamemnon hearing it as he lay before Troy, resolved to be revenged at his return. But this his wife prevented, by killing him as soon as he arrived, together with Cassandra her rival, and the twin children of Agamemnon. The faithless Clytemnestra now married Aegisthus, and set the crown of Mycenae upon his head, which he wore for seven years. In this sanguinary tragedy the young Orestes must have also fallen, had not his sister Electra secretly conveyed him to the court of his uncle Strophius, king of Phocis, who had married the sister of Agamemnon. Some years after, Orestes having formed the design of revenging his father's death, left the court of Strophius in company with Pylades, son of that prince, his faithful friend and companion, entered secretly into Mycenae, and concealed himself at the house of Electra (called by Homer, Laodice), whom Aegisthus had married to a man of mean extraction, that he might have nothing to fear from his resentment. Electra first spread a report through Mycenae of Orestes' death, at which Aegisthus and Clytemnestra were so overjoyed, that they went directly to the temple of Apollo, to give thanks to the gods for this agreeable news. Orestes followed them thither with his band of friends, and after ordering the guards to be seized, slew his unhappy mother and her guilty paramour with his own hands. They were interred with-

out the city, not having been deemed worthy of a funeral, as Pausanias remarks, in the same place with Agamemnon, and those who had been slain with him. Homer does not expressly relate that Orestes killed Clytemnestra, but he implies as much, by saying that Orestes made a funeral feast *for them both*.---Pompey used to call Julius Caesar Aegisthus, on account of his having corrupted his wife Mutia, whom he afterwards put away, though she had three children by him.

AEGLE, one of the three daughters of Hesperus, who went by the general name of *Hesperides*. Also the name of one of Aesculapius' four daughters by Epione, whom some call Lampetia.

AEGOBOLIUM, from the copy of an ancient inscription in which were the words *criobolium et aemobolium movit*. Reinesius supposes aemobolium to have been a corruption of *aegobolium*, and is followed by Van Dale; but De Boze contends that *aemobolium* is the genuine reading, and means no more than *an effusion of blood*. See *Aegibolium*.

AEGOBOLUS. Bacchus was worshipped by this name in Potnia, for the following reason: As the inhabitants were once celebrating the feasts of this god, in the heat of their orgies they quarrelled, and killed one of his priests; upon which Bacchus sent a pestilence among them. The Potnians consulting the oracle, were advised to sacrifice annually one of their handsomest boys to the god, which having done for several years, Bacchus at length accepted a goat, as a substitute.

AEGOCEROS, a monster into which Pan transformed himself, when with the rest of the gods he fled from Typhon. Jupiter for his subtilty placed him among the stars.

AEGON, the name of a shepherd.

AEGOPHAGA, or AEGOPHAGE, name of Juno among the Lacedemonians, from the goat which Hercules sacrificed to her.

AEGOSPOTAMUS, a river in Thrace, where is shewn a large stone, which Anaxagoras foretold would fall out of the sun.

AEGYPIUS, an inhabitant of the remotest part of Thessaly, son of Anthens and Bulis, having prevailed upon Timandra, the most beautiful woman of her time, by dint of money, to visit



him, her son Neophron, shocked at so flagitious a bargain, corrupted Bulis, and having learned the place of assignation, substituted the mother of Aegyptius in the room of his own. Aegyptius hastened to receive Timandra, but, contrary to expectation, was met by Bulis. Their horror was mutual, and would have occasioned their death, but Jupiter changed Aegyptius and Neophron into vultures, Bulis into a didapper, and Timandra into a sparrow-hawk.

**AEgyptius.** A sage of Ithaca, father of Erynymus, Antiphus, &c. A surname also of Jupiter among the Greeks, who sometimes confounded him with Osiris.

**AEgyptus,** authors differ widely in their accounts of the descent of this fabulous character. Some leave us in the dark as to his mother, but affirm him to have been the son of Vulcan, by some heroine or goddess; whom others name Aglaia, one of the Graces. But this genealogy is however reprobated, and Aegyptus is generally said to have been the son of Belus, and brother of Danaus. Be that as it might, from this Aegyptus the kingdom of Egypt seems to have derived its name. Aegyptus had fifty sons, who were married to the fifty daughters of his brother Danaus. See *Danaïdes*, *Danaus*, *Belides*.

**AELLO,** one of the Harpies. See *Harpies*. Also, one of Actaeon's dogs.

**AELURUS,** the god-Cat, or deity worshipped by the ancient Egyptians, was represented sometimes like a cat, and sometimes like a man with a cat's head. They had likewise their goddess Cat, represented under the figure of a woman with a cat's head. The Egyptians regarded this animal in so superstitious a manner, that the killing it, whether by accident or design, was punished with death. Diodorus relates, that a Roman having accidentally killed a cat, the populace beset his house in great fury, and neither the authority of the king, who immediately sent his guards, nor respect to the Roman rank, could save him. He tells us likewise, that in time of extreme famine, they chose rather to eat one another than touch these sacred animals.

**AEMOCHARES,** from *αιμοναρος*, an epithet of Mars, signifying *rejoicing in blood*.

**AEMON,** youngest son of Creon, to whom An-

tigone was betrothed, but never married, Aemon, according to Ovid, being slain by the Sphinx, while Antigone followed her father in exile. Propertius however says, that Aemon slew himself at Antigone's tomb.

**AEMONIA,** Thessaly so called by the Poets, from Aemon one of its kings. It was a country famous for magic, which Ovid stiles the *Aemonian art*, and the constellation Sagittarius he characterises by *the bow of the Aemonian*, because Chiron lived in Thessaly.

**AEMONIDES,** priest of Apollo and Diana. Virgil introduces him in the tenth Aeneid on the party of the Latins. He is slain in his pontificals by Aeneas, in the same book.

**AEMONIUS juvenis,** Jason, the son of Aeson, king of Thessaly.

**AEMUS,** a king mentioned in the sixth book of Ovid's Metamorphosis, was with his wife Rhodope, transformed into a mountain, for assuming the names of Jupiter and Juno.

**AENEADA,** the Trojans, thus called from Aeneas, and sometimes the Romans, as descended from the Trojans.

**AENEADES,** Julus or Ascanius the son of Aeneas.

**AENEAS,** a celebrated Trojan prince, son of Anchises and Venus. In the Trojan war he headed the Dardan forces, and, at the destruction of Troy, rescued his aged father, by carrying him away on his shoulders. Through his solicitude, however, for his son Ascanius and his household gods, he lost his wife Creusa, daughter of king Priam, getting on ship-board, with his adherents whom he assembled on Mount Ida. He landed, after having been long tossed at sea, in Africa, where he was kindly received by queen Dido; but forsaking her, he proceeded to Italy, married Lavinia daughter of king Latinus, and defeated Turnus, to whom that princess had been contracted. After the death of his father-in-law, Aeneas was made king of the Latins, over whom he reigned three years; but joining with the Aborigines, he was slain, according to some authors, in a battle against the Tuscans. Others notwithstanding, relate his story thus:--Tros, king of Troy, had two sons, Ilus and Assaracus, and the latter a son named Capis, who was father to Anchises, and grand-father to Aeneas: thus he was of the blood royal by the fa-



ther's side, and in opinion of most of the ancients the goddess Venus was his mother. Anchises lived till the age of eighty. Virgil makes him to have died at Drephanum in Sicily, Pausanias in Arcadia, but Dion Halicarnassus and others bring him as far as Italy, where, according to them, he ended his days. Aeneas was educated in the country till put under the direction of a governor, some years after which, king Priam gave him his daughter Creusa in marriage; by whom he had a son named Iulus or Ascanius. Among the achievements of Achilles during the siege of Troy, as related by Homer, he is said to have fought with Aeneas, but that Neptune carried him off from the combat. Aeneas distinguished himself particularly in the night the city was taken; he entered into Troy, and defended it to the last, but when he perceived the town was no longer tenable, he caused the inhabitants to abandon it; and then issued forth himself with the garrison, fighting his way through the enemy till he came to Mount Ida, the place of rendezvous; where he formed a little army of those who were able to bear arms; but the Greeks, not daring to hazard a battle, entered into a treaty with the Trojans; in virtue of which the latter were permitted to withdraw unmolested. Near the city of Antendras, at the foot of Mount Ida, Aeneas fitted out a fleet of twenty ships, in which having embarked, he first arrived in Thrace, where he founded the city Aeneia, and peopled it with such as he could easily spare. Sailing thence he made the island Delos, whence Anius the high-priest of Apollo gave him a favourable reception.--- After this, coasting along the island of Cythera, he arrived at a cape of the Peloponessus, which he called Cynetium, from the name of one of his companions buried there; and having entered Greece he quitted the fleet, in order to consult the oracle of Jupiter at Dodona. It was there he found his brother-in-law Helenus, who was reputed in that country a great prophet.--- He would have continued his course by the Faro of Messina, but was obliged to put into Sicily, where he assisted Elymus and Egesthes, who also came from Phrygia, in building two towns of their own name. At length, having departed from that island, he happily arrived at Laurentum, upon the coast of Tyrrhenia, near the

mouth of the Tyber, in the country of the Aborigines. Their king Latinus having raised an army against that of Aeneas, he himself made up to Aeneas, gave him his hand in token of friendship, and the two armies united. The remembrance of an oracle, which had foretold to Latinus the arrival of some strangers whose leader was to be his son-in-law, was the principal cause of the advances he made to Aeneas.--- Having conducted him to his palace in order to confirm, by the strictest ties, the alliance which he had made with him, and to unite the two nations for ever, he gave him in marriage his only daughter Lavinia, heiress of his crown. Aeneas with the assistance of his father-in-law and the Latins, built at that time a city which he called Lavinium, from the name of his wife.--- In the mean time this connection brought upon the Trojans and Aborigines a common enemy, in the person of Turnus king of the Rutilians, who had been contracted to Lavinia before Aeneas arrived in that country. Turnus, nephew to queen Amata, the wife of Latinus, young, ambitious, and enraged that a stranger should be preferred to him, declared war against his rival. After a bloody battle the Rutili were routed, but Latinus, who commanded in person with his son-in-law, fell in the contest. Aeneas being now sole master of his father-in-law's dominions, omitted nothing to disconcert the efforts of Turnus, who to repair his disgrace, had entered into an alliance with the Etrurians, a formidable people. Mezentius, their king, kept his court at Caere, or Core, a wealthy city, and one of the strongest in the country. Aeneas having united under him the Trojans and Aborigines, and the last being as firmly attached to him as the first, would not wait to receive the enemy in the city, but took the field, and the two armies speedily meeting, a furious battle ensued, in which Aeneas lost his life.----- His body not being found, it was given out that Venus, having purified him in the water of the Numicus, near which the battle was fought, had raised him to the rank of the gods. A monument was erected to him on the banks of the river, which was subsisting in the time of Livy, and where sacrifices were offered to him under the name of Jupiter Indiges. This hero died at the age of thirty-eight years, and reigned only



three. He was succeeded by his son Ascanius, who built the famous city Alba, where his descendants reigned over the Latin territories until Numitor, grand-father of Romulus. Virgil makes Aeneas contemporary with Dido queen of Carthage, and his chronology is justified by Sir Isaac Newton; while other great men maintain, that Aeneas was never either in Carthage or Italy, and that he lived above three hundred years before Dido. On the subject of this article, as well as of many others of the fabulous age, authors vary materially. Some of them, in order to deprive the Romans of the glory of this illustrious leader of the Trojans for their founder, contend, that Aeneas never came into Italy, but reigned in Troas, according to the prediction, which Homer mentions in ver. 307, Iliad 20. The passage is considerable, and of great weight to demolish the pretensions of the Romans, who piqued themselves on the conceit of being descended from Aeneas; for unless we allow that Homer, who was an Ionian, put the prediction in this passage into Neptune's mouth, for no other reason, but because he saw the posterity of Aeneas still in possession of the throne of the Trojans, would he ever have made Neptune, who was their declared enemy, say this? Thus, all that the historians have written of Aeneas' voyage to Italy, may be looked upon as romance, and having no other tendency but to overthrow historical truth; since the most ancient of them is several ages later than Homer, who lived only about 260 years after the taking of Troy, and wrote in the neighbourhood of Phrygia, or at no great distance from it. Accordingly, some historical writers before Dionysius of Halicarnassus, perceiving the force of this passage in Homer, have attempted to explain it consistently with this fable, by saying, that Aeneas, after having been in Italy returned to Troy, and there left his son Ascanius. Dionysius, not satisfied with this improbable solution, took another method to preserve to the Romans the glory of their descent from the son of Venus, interpreting the words, *he shall reign over the Trojans*, to signify, he shall reign over the Trojans whom he shall carry with him into Italy. Might not Aeneas, says he, have reigned over the Trojans, whom he carried into Italy, though settled elsewhere? This historian,

who wrote in Rome itself, and under the eye of Augustus, was willing to pay his court to that prince by explaining this passage of Homer, so as to favour the notion with which he was intoxicated. Strabo, however, meets the question more fairly; and though he wrote his Geography about the beginning of the reign of Tiberius, yet firmly asserts the poet to have said, and would have us to understand, that Aeneas remained at Troy; that he reigned there, all Priam's race being extinct, and that he left the crown to his children. He also subjoins a pleasant correction, which some critics had made of Homer's text, by reading παντεσσι instead of τροεσσι. He shall reign over *all the world*, instead of, he shall reign over *the Trojans*; as if Homer had known and foretold at that time, that the empire of the whole world was promised to the family of Aeneas. The flattery to Augustus in this is too discernable. There was another tradition, perhaps of equal authority with that now delivered, according to which it was a question, whether Ascanius, who succeeded Aeneas in Italy, was the son of Lavinia, or that other prince of the same name whom he had by Creusa, who followed his father in his expeditions, and who was surnamed Iulus. However, it was from the latter, the grandson of Venus, that the Romans valued themselves on being descended, and from whom the *Julian* family boasted to have derived its name and origin. Conon follows a still different tradition: After the destruction of Troy, says he, Aeneas to avoid falling into the hands of the Greeks repaired to Mount Ida, but scarcely had he settled there when he was driven thence by Eytius and Scamander, sons of Hector, who obliged him to seek his fortune somewhere else, and reigned in his stead. A singular circumstance in this narration is, that Conon names two of Hector's sons, of whom we know little or nothing, none of the ancients having mentioned any son of his, but Astyanax. Other authors (so great diversity is there among the ancients on this head) contend, that Aeneas was made prisoner by Pyrrhus, and that, after the death of his conqueror, he repaired to Macedonia. There are even authors who tell us, that Aeneas was absent when Troy was taken; and that Priam his father-in-law had sent him



with troops into Italy. Some allege, that Aeneas betrayed the city of Troy to the Greeks from the hatred he bore to Priam, who had ill treated him; and that he escaped from Troy by the intelligence he had with the enemy. Servius mentions this treachery from Livy, in the remains of whose works, however, the passage referred to is not to be found. Others write, that Aeneas died in Thrace or Arcadia; and some, that Turnus slew him, and Ascanius, Turnus. It is impossible to reconcile sentiments so opposite, and it would be in vain to say with Tryphiodorus, that Venus transported Aeneas through the air into Italy. Let us therefore leave the Romans in possession of their claim, nor envy them the glory of being descended from Venus and Aeneas; with this single remark, that though one family might have sprung from this pretended stock, yet the people at large must have had other progenitors.

AENETA, daughter of Eusorus, and mother of Cyzicus by Aeneas.

AENIUS, the Peonian, slain by Achilles in the Iliad.

AENOMAUUS, son of Mars, but whether by Nerio or Nerione, has not been determined.

AEOLIDES, Ulysses or Cephalus, or Athamas; the last the son, and the other two grandsons of Aeolus.

AEOLIS, Alcione daughter of Aeolus.

AEOLIUS, Athamas, son of Aeolus.

AEOLUS, god of the winds, is said by some to have been the son of Jupiter by Acasta or Sigesia, daughter of Hippotus; by others, son of Hippotus; by others, son of Meneclea, daughter of Hyllus king of Lipara. He reigned over the Lipari islands near Sicily, being seven in number, viz. Lipara, Hiera, Strongyle, Didymae, Ericusa, Phoenicusa, and Enonymos. His residence was, according to some authors, at Rhegium in Italy; others say at Strongyle, now called Stromboli, and there are some who place him in the island Lipara. But wherever was fixed his abode, he is represented as holding the winds, enchained in a vast cave, to prevent their committing any more such devastations as they had before occasioned. For, to their violence was imputed not only the disjunction of Sicily from Italy, but also the separation of Europe from Africa, by which a passage was opened for the ocean to form the Mediterranean sea.

*Vol. I.*

According to some, the Aeolian, or Lipari islands were uninhabited till Liparus, son of Auson, settled a colony there, and gave one of them his name. Aeolus married his daughter Cyane, peopled the rest, and succeeded him on the throne. He was an hospitable and good prince, hospitably entertained Ulysses, and as a proof of his kindness, bestowed on him several skins, in which he had enclosed the winds. The companions of Ulysses, unable to restrain their curiosity, having opened the skins, the winds in consequence were set free, and occasioned the wildest uproar; insomuch that Ulysses lost all his vessels, and was himself alone saved by a plank. It may not be improper to remark, that over the rougher winds the poets have placed Aeolus; over the milder, Juno; and the rains, thunders and lightnings they have committed to Jupiter himself. The Prince, whose history is thus disguised by fable, is said to have been an actual descendant of Aeolus son of Deucalion, whose posterity, after having given many kings to Greece, sent several colonies into the lesser Asia, peopled its coasts, and thence passed into Italy, of which last transmigration Diodorus Siculus thus speaks: Minos, son of Aeolus, reigned in a part of Thessaly; his son Hippotus, who succeeded him, was father to Aeolus the second, and he again to Arne, who gave her name to the capital of his kingdom.--- This princess, having too far indulged her lover, was sold by her father to a merchant of Melapontus, who brought her into Italy, where she was delivered of two sons, who were adopted by their master. Having, when grown up, been guilty of murder, they were banished from Melapontus. Aeolus repaired to Liparus, son of Auson, who reigned over the Liparian islands, married his daughter, and after his death succeeded him. Aeolus had several children, of whom the eldest, Astiochus, reigned over the same islands, which were called Aeolian, from the name of their father; Iocastes the second settled in the confines of Rheggio, and Xuthus, Androcleus, Pheremon, and Agathyrsus, in several parts of Sicily, where their descendants dwelt, till a colony was sent thither by the Dorians. Thus much we learn from Diodorus Siculus, Strabo, and Eustathius.

In the twenty-second Aeneid, we find a hero of this

E



name, who fought on the part of Aeneas in the Latian war, and was slain before Laurentium.

AEON, the first woman created, according to the Phoenician system. She taught her children to eat fruit for their nourishment.

AEOS, son of Typhon, is said to have built Paphos. This name is also given to Aurora.

AEOUS: see *Horses of the Sun*.

AEPALIUS, a Grecian king, who, when expelled from his throne, was restored by the assistance of Hercules; in requital of which services he settled his kingdom, after the death of the hero, on his son Hyllus and his posterity.

AEPYTUS, the son of Ctesiphon and Merope, was brought up by Cypselus his maternal grandfather; slew Polyperchon the usurper, who had married his mother against his will; and recovered his father's kingdom.---The companion of Amphion was also of this name.

AEQUITAS: see *Astrea*.

AEREA, Diana was so called from a mountain of Argolis, where a particular worship was paid her.

AEROPE, wife of Oenopion king of Chios. Orion, who was so tall of stature that the deepest sea could not cover his shoulders, waded from the continent of Greece to the island of Chios, where, attempting to vitiate Aerope, her husband deprived him of sight.---There was another AEROPE, daughter of Euristheus king of Argos, and wife of Atreus, who having yielded to the solicitations of Thyestes, brought forth sons. These were put to death by Atreus their uncle, and served up at a banquet for their father.---A third of this name became pregnant by Mars, and died in child-bed: her son, however, survived her, and was called Acropus.

AERUSCATORES: the Galli, or priests of Cybele, were named *Aeruscatores magnae matris*, on account of their begging in the streets, through which, to attract notice, they rung hand-bells.

AES, AERES, AESCULANUS: these were the names of a divinity which presided over the coinage of copper, and was represented standing in the ordinary habit of a goddess, with an upright spear in the left hand, and a balance in the right. *Aesculanus*, was also esteemed to be the father of *Argentinus*, because

brass money was used before silver. Both had many votaries. See *Argentinus*.

AESACUS, son of Priam and Alexothoe, daughter of the river Cebrenus, or according to others, of Dimas, was born privately under Mount Ida. Falling in love with the nymph Hesperia or Eperia, he pursued her, and she, bewildered by her fear, trod, as she fled from him, upon a serpent, whose bite occasioned her death.---Aesacus, that he might not survive her loss, threw himself headlong from a precipice into the sea; but before he had plunged into the water was turned into a wild duck. Apollodorus makes Aesacus son of Arisba, daughter of Merops, the first wife of Priam; and says that his father united him in marriage to Sterope, who having died very young, he was so afflicted at the loss, that he flung himself into the sea; he adds, that Priam having divorced Arisba, to marry Hecuba daughter of Cisseus, Aesacus, finding his mother-in-law with child of her second son, foretold to his father that this child would one day prove the author of a bloody war, which would terminate in the ruin of Troy. From which prediction, the child Paris, was exposed on Mount Ida. Tzetzes relates that Priam, in consequence of a declaration from Aesacus, that it was necessary to put to death a mother and her child, who was to be that day born, having learned that Cilla the wife of Timoetes was just delivered, sought, by the murder of her and her infant, to elude the force of the prediction. Servius, upon the authority of Euphorion, gives the story in the same manner; but an ancient poet cited by Cicero, in his first book of Divination, says it was the oracle of Zelia, a little town at the foot of Mount Ida, that delivered this response, as the interpretation of Hecuba's dream. Pausanias alleges it to have been the Sibyl Hierophyle who interpreted this dream; while several other authors ascribe the honour of it to Cassandra. Be that as it might, Apollodorus informs us further, that Aesacus had learned the art of prediction from Merops or Meropus, as he is sometimes called, his grand-father: probably, he left the principles of this art in his family, since Cassandra and Helenus, who were children of Priam, afterwards practised it.

AESCULAPIA. The Aesculapia of the Romans,



the Anacia, the Musaca, and some others, were festivals borrowed from the Greeks, which both they and the Romans celebrated in honour of Aesculapius, the Dioscuroi (Castor and Pollux) and the Muses.

**AESCULAPIUS.** The name of Aesculapius, whom the Greeks call Asclepios, appears to have been foreign, and derived from the oriental languages. What confirms this conjecture is, that Aesculapius was actually known in the eastern countries, before he was in Greece.---- Cicero remarks, that there were several persons who bore this name, the first of whom was the god of Arcadia, and son of Apollo, who passes for the inventor of the probe, and the method of binding up wounds: the second, slain by a thunder-bolt, and interred at Cynesura, was brother to the second Mercury: the third, who found out the use of purgatives, and the art of drawing teeth, was the son of Arsippus and Arsinoe; his tomb is to be seen in Arcadia, where is a grove consecrated to him near the river Lusius. But however well acquainted Cicero was with the religion of the Greeks and Romans, he appears to have known little of those systems whence it was drawn. Sanchoniatho, whose work was not translated in Cicero's time, names an Aesculapius yet more ancient, since he was the son of Sydik, or the Just, and one of the Titanidae. He was the eighth of his sons, and, as some will have it, brother to the Cabiri.---- Marsham proves that there had been an Aesculapius king of Memphis, son of Menes, brother to Mercury the first, who lived about two hundred years after the deluge, and upwards of a thousand years before the Grecian Aesculapius. In short, Eusebius speaks of an Asclepios or Aesculapius, whom he surnames Tosorthrus, an Egyptian and famous physician, to whom other authors ascribe the glory of inventing architecture, and of contributing not a little to propagate in Egypt the use of letters, which Mercury had invented. It is not in Greece, therefore, but in Phoenicia and Egypt, that we are to seek for the true Aesculapius. Being honoured as a god in these two countries, his worship passed into Greece, and was established, first at Epidaurus, a city of Peloponnesus, bordering on the sea; where, probably, some colonies first settled; a circumstance sufficient for the Greeks

to give out that this god was a native of Greece. Not to recite all we are told of his parents, it will be enough to observe, that the opinion generally received in Greece, made him the son of Apollo, by Coronis, daughter of Phlegyas; and indeed the Messenians, who consulted the oracle at Delphi to know where Aesculapius was born, and of what parents, were told by the oracle, or more properly Apollo, that he himself was his father; that Coronis was his mother; and that their son was born at Epidaurus. Phlegyas, the most warlike man of his age, having gone into Peloponnesus, under pretence of travelling, but, in truth, to spy the country, carried his daughter Coronis thither, who, to conceal her pregnancy from her father, went to Epidaurus: there, she was delivered of a son, whom she exposed upon a mountain, called to this day Mount Titthion, or *Of the Breast*; but before this adventure, Myrtion, from the myrtles that grew upon it. The reason of this change of name was, that the child, having been here abandoned, was suckled by one of those goats of the mountain, which the bitch of Aristhenes the goat-herd guarded, and which, as Lactantius and some others have it, assisted in suckling the infant. When Aristhenes came to review his flock, he found a she-goat and his dog missing, and going in search of them discovered the child, whom he would have carried to his home, had he not upon approaching to lift him from the earth, perceived his head encircled with fiery rays, which made him believe the child to be divine. The voice of fame soon published the birth of a miraculous infant; upon which the people flocked from all quarters to behold this heaven-born child. Others say that Coronis, though pregnant by Apollo, received Ischys the son of Elatus; for which Diana, to revenge her brother's disgrace, slew her; but as she lay upon the funeral pile, Mercury, or rather Apollo himself, is said to have rescued the child. On this, and the circumstance of her dying in child-bed, Ovid founded his fable; which imports that Apollo, having learned from a raven the unfaithfulness of his mistress, ripped up her body with an arrow, took out the child with whom she was pregnant, and sent him to be educated by Chiron the Centaur. As Coronis in the Greek language signifies a crow, hence



another fable arose, importing, as we see in Lucian, that Aesculapius had sprung from an egg of that bird, under the figure of a serpent.---- Whatever these fictions may mean, Aesculapius being removed from the mount on which he was exposed, was nursed by Trigo or Trigone, who was probably the wife of the goat-herd that found him; and when he was capable of improving by Chiron, Phlegyas (to whom he had doubtless been returned) put him under the Centaur's tuition. Being of a quick and lively genius, he made such progress as soon to become not only a great physician, but at length to be reckoned the god and inventor of medicine; though the Greeks, not very consistent in the history of those early ages, gave to Apis, son of Phoroneus, the glory of having discovered the healing art. Aesculapius accompanied Jason in his expedition to Colchis, and in his medical capacity was of great service to the Argonauts. Within a short time after his death he was deified, and received divine honours: some add, that he formed the celestial sign, Serpentarius. He married Epione, whom some call Lampetia; by whom he had two sons, Machaon and Padalirius, and four daughters, Hygiea, Aegle, Panacea, and Jaso. His posterity, according to Pausanias, reigned in part of Messenia; and it was thence that his two sons set out for the war of Troy. Some learned men of the last and present age assert, that there never was any other Aesculapius than the Egyptian and Phoenician, whom we have before mentioned; but this is to advance an untenable opinion: the history now related is consistent in the main, and few accounts of that time are so coherent. We actually find Aesculapius in the list of the Argonauts, and it is very obvious that his sons might be present at the war of Troy; an event which so soon followed the Argonautic expedition. It is unquestionable there was one Aesculapius in Phoenicia and another in Egypt, we therefore conclude that the worship of the former was brought into Greece by the colony under Cadmus; and of the latter, by that of Lemnus, some ages before the Trojan war; that this worship was adopted by the Greeks; but that afterwards a celebrated physician, who lived in the time of Hercules, Jason, and the other Argonauts, having obtained divine honours, his

worship came to be confounded with that which was paid his predecessor; so that in process of time, the worship of the latter came to be forgotten, and that of the new god substituted in its room. As the Greeks always carried the encomiums of their great men beyond the truth, so they feigned that Aesculapius was so expert in medicine, as not only to cure the sick, but even to raise the dead. Ovid says he did this by Hypolitus, and Julian says the same of Tyndarus: that Pluto cited him before the tribunal of Jupiter, and complained that his empire was considerably diminished, and in danger of becoming desolate, from the cures Aesculapius performed; so that Jupiter in wrath slew Aesculapius with a thunder-bolt; to which they added that Apollo, enraged for the death of his son, killed the Cyclops who forged Jupiter's thunder-bolts: a fiction which obviously signifies only that Aesculapius had carried his art very far, and that he cured diseases believed to be desperate. The worship of the Grecian Aesculapius was first established at Epidaurus, the place of his birth, and soon after propagated through all Greece. That this worship began in that town, says Pausanias, can be evinced from more proofs than one, for, first, his feast is celebrated with more pomp and magnificence at Epidaurus than any where else: in the second place, the Athenians grant that this feast was derived to them from Epidaurus (accordingly they call it Epidauria) as well as the anniversary of the day in which the Epidaurians began to worship Aesculapius as a god. He was worshipped at Epidaurus under the figure of a serpent, but was represented in his statues as a man, with his hair rising on his forehead like that of Jupiter, insomuch that there is but little difference between the father of the gods and his grandson; as is evident from a statue of Aesculapius larger than the human size, in the Villa Albani, and from many other figures of the same divinity. The statue of him by Thrasimedes of Paros, formed of gold and ivory, resembled that of Olympian Jupiter at Athens, but was one half less, and represented him as seated on a throne, having a rod in one hand, and resting the other on the head of a serpent, with a dog lying by him. Though he generally appears bearded, there was however one of his statues



without a beard, as we learn from Pausanias.--- Besides the temple built to this god at Epidaurus, he had also a sacred grove there, within the bounds of which they neither allowed any sick person to die, nor any woman to lie in.---Whatever was sacrificed to the god, was to be consumed in the grove. This usage also was observed at Titana, where the same god was worshipped. Round the temple of Epidaurus was a great number of columns, upon which were inscribed the names of those who were indebted to this god for their cure, and they left representations of the parts of their bodies that had been cured. Pausanias tells us, that they used to feed tame snakes in his temple at Epidaurus, and he is seldom represented without this symbol. From Epidaurus, the worship of this new god passed first to Athens, and thence to several other cities of Greece. Archias having been wounded in the chace, came to Epidaurus to implore the assistance of Aesculapius, and when he was cured, transferred his worship to Pergamus, where this god was looked upon as the patron and protector of the city. Accordingly, we find him upon the medals of the Emperors, stricken at Pergamus. In a medallion, on occasion of the peace between the Pergamenians and Mytlenians, this god appears with his wand and a serpent, standing by a goddess who sits; probably Juno, the protectress of the Mytlenians. Upon another medal stricken at Pergamus, we see Aesculapius with Fortune, to signify, no doubt, that the prosperity of the Mytlenians was owing to the protection of Aesculapius. We also find him upon the medals of the Tilineans, which proves that they had likewise adopted his worship. From Pergamus the knowledge of him was propagated very soon to Smyrna, where a temple was built to him upon the sea shore; which was still subsisting in the time of Pausanias. The island of Crete likewise received the same worship, witness the temple erected to him there. From Europe and Asia it was carried into Africa, the inhabitants of Balonogrus having also dedicated to him a temple: these even sacrificed to him goats, which the Epidaurians did not. The inhabitants of Titana sacrificed to him the bull, the lamb, and the hog; and not contenting themselves with cutting off the thighs of the victims, as in other

sacrifices, they roasted them intire, all but the skins, which also were burnt upon the altars.--- The cock and the serpent were especially consecrated to him, and he is seldom represented without this last symbol. The Romans infested with the plague, having consulted their sacred books, learned, that in order to be delivered from it, they were to go in quest of Aesculapius at Epidaurus; accordingly an embassy was appointed of ten Senators, at the head of whom was Quintus Ogulnius. These ambassadors on their arrival, repaired to the temple, when a huge serpent came from under the altar (some say a tame adder given them by the priests, which they said was Aesculapius himself) and crossing the city, went directly to their ship, and lodged itself in Ogulnius's cabin; upon which they immediately set sail, and arriving in the Tiber, the serpent quitted the ship, retired to a little island, and hid itself among the reeds. It was believed the god had chosen this place for his residence, and after having there built him a temple, they lined all the borders of the island with a marble quay, under the figure of a large ship: Thus was the worship of Aesculapius established at Rome A. U. C. 462. This event is represented on a fine medallion in the King of France's cabinet, on the reverse of an Antonine. Father Tiber sitting upon the water, holds a bough in his left hand; by him appears the island, which Plutarch calls Mesopotamia, because it was in the middle of that river: it has the form of a ship as it actually had, and some remains of it still appear, which have escaped the injuries of time, and the inundations of the river: upon the ship's prow which represents the island, there is in the medal a wreathed serpent, making head against the current of the stream. The island is at present called St. Bartholomew.---A similar adventure happened, according to Pausanias, to the founders of the city Linera in Laconia, who sent likewise to seek for the god Aesculapius. The reason why the serpent is so often represented on his monuments is, either from its utility in medicine, or because it was the symbol of prudence, a virtue highly necessary in physicians. The same god had also a temple at Aegae, a town in Cilicia, which was one of the most celebrated, and likewise one at Sicyon. Aesculapius is always



represented under the figure of a grave old man wrapped up in a cloak, having sometimes upon his head Serapis's calathus, with a staff in his hand, which is commonly wreathed about with a serpent; sometimes again with a serpent in one hand, and a patera in the other; sometimes leaning upon a pillar, round which a serpent also twines. The cock, a bird consecrated to this god, whose vigilance figures that quality which physicians ought to have, is sometimes at the feet of his statues, and he is once represented with a cock on his hand. Socrates we know when dying, said to those who stood around him in his last moments, We owe a cock to Aesculapius; give it without delay.---- Perhaps the origin of the fable may be deduced from what follows: The public sign or symbol exposed by the Egyptians, to warn the people to mark the inundations of the Nile, in order to regulate their plowing up the land, was the figure of a man with a dog's head, carrying a rod with serpents twisted round it, to which they gave the name of Anubis, from *bannobeach*, a Phoenician term signifying the *barker* or *warner*, *thaut* or *tayaut*, the *dog*, and from *aish*, *man*, and *caleph*, *dog*, *Aescaleph*, the *man-dog*, or Aesculapius. In process of time they made use of this representation for a real king, who, by the study of physic, sought the preservation of his subjects. Thus the dog and the serpent became the characteristics of Aesculapius among the Greeks and Romans, whilst they were entire strangers to the original meaning of these hieroglyphics.

**AESON**, son of Cretheus, by Tyro, daughter of Salmoneus king of Elis, was also brother of Pheres and Amythaon, and father of Jason by Polymela, or according to others, Alcymede. On the return of Jason from the Colchian expedition, Medea, at his request, is said, by means of her magic skill, to have restored Aeson from extreme old age to youth and vigour. Some however contend, that Aeson died before Jason came back, being forced to drink bulls blood by Pelias the usurper. Ovid, Apollodorus, and Pausanias suppose, that Aeson and Pelias were still alive at the return of the Argonauts, and that Aeson, through the debility of age, being hardly able to support himself, Jason desired Medea his wife to employ some secret

art to restore him to youth and strength. On this she left the palace, and mounting a chariot drawn by winged dragons, which descended from heaven in her sight, she traversed several countries, and, gathering herbs of all kinds, composed a potion, then drew out the blood which flowed in Aeson's veins, and injected the fluid she had thus prepared. As soon as the mixture began to circulate through the old king's body, his beard and his grey hairs began to darken, the wrinkles of his face disappeared, and he recovered his pristine animation. Mythologists give explications of this fable, on the supposition that Aeson was thus restored, and that both he and Pelias were alive at the return of the Argonauts from Colchis; but unluckily these explications rest upon nothing, and the fable, which was only invented to make Medea pass for a great sorceress, has no foundation in history. Aeson had been forced by Pelias to drink bull's blood, and was dead before Jason's return; as was also his wife, who had strangled herself for grief. Pelias himself was likewise dead before the return of the Argonauts, of which his funeral games, celebrated by those heroes, are a convincing proof.

**AESONIDES**, or **AESONIUS** *heros*, Jason son of Aeson.

**AESYETES**, the person from whose tomb in the precincts of Troy, Polites observed what was passing amongst the Grecian ships.

**AESYMNETES**, a divinity worshipped at Patras in Achaia. It appears to have been the statue of Bacchus, which Euripylus possessed. See *Euripylus*.

**AESYMNETES** was also one of the appellations of Bacchus.

**AESYMNUS**, a Grecian chief slain by Hector.

**AETERNITAS**. See *Eternity*.

**AETETA**, a Laodicean woman, who, though living with her husband, was said to have become a man, and was called AETERUS.

**AETHALIDES**, son of Mercury and Eupolemas, a native of Larissa, had the liberty from his father of being sometimes with the living, and sometimes with the dead, so that he knew what was passing amongst both. Laertius relates that Pythagoras, to prove the metempsychosis, asserted himself to be this very person. Aethalides was an Argonaut, and the hero deputed



by Jason to Hypsipyla a queen of the Amazons. He was also with Telamon dispatched to king Aeeta to demand the serpent's teeth, according to Apollonius. By the mother's side he was of the race of the Aeolides, since she was daughter of Pisidice, sister of Cretheus. This fable seems built upon the office of Aethelides, which office obliged him, as herald of the Argonauts, to be often present, often absent from the army, and obliged him to be exactly informed of all that passed.

AETHEREA, a surname of Pallas, and other aerial divinities, taken from the fabulous origin of the Palladium.

AETHIOPS, according to some authors, was son of Vulcan by Aglaia, one of the Graces, and from him the Aethiopians had their name, who before were called Aethereans: others, however, are not clear whether he was his son by Aglaia, or by some of those heroines or goddesses with whom Vulcan is said to have had frequent intercourse.

AETHLIUS, the son of Jupiter by Protogenia, and father of Endymion, is supposed to have been one of the institutors of the Olympic games.

Also one of the sons of Acelus, who was surnamed Jupiter.

AETHON, a surname given to Erisichthon, for his insatiable gluttony.

Likewise a name given to the four black horses of Pluto by the poets. The Sun, Pallas, and Hector had each of them one so called.

AETHRA, daughter of Pittheus and Clymene, wife of Aegeus, and mother of Theseus. When Castor and Pollux made war upon the Athenians for the recovery of their sister Helen, who had been stolen away by Theseus, and took Athens by storm, they were so merciful as to spare all the Athenians, except Aethra, whom they carried off captive from Aphidnae, whither she had retired with Helen, whom she afterwards accompanied to Troy. Pausanias explaining a picture of Polygnotus, adds, that Aethra was represented in it with her head shaved, as a mark of her slavery, and Demophoon, her grandson, in the posture of a man in distress, anxious to have her set at liberty. The poet Leschus writes, that Demophoon seeing in the Grecian camp Aethra with the other

slaves, after the taking of Troy, demanded her of Agamemnon, but that he gave her not up till Helen had consented to it. Plutarch, citing Iliad III. 189. (where Homer thus mentions Helen's slaves: "Her handmaids Clymene and Aethra wait,") says, several authors consider that verse as spurious. The history of the captivity of Theseus's mother is, however, affirmed by a variety of authors.

There was *another* AETHRA, wife of Atlas, who bore him seven daughters, the Hyades.

AETOLIUS *heros*, Diomedes king of Aetolia, a province of Greece.

AETHUSA, daughter of Neptune, had, by Apollo, a son called Elutherus.

AETNA, mother of the Palici.

AETNAEUS, a name given to Vulcan, either because his forges were under Mount Aetna, or on account of the volcanoes and fiery eruptions there; or else, because he had a temple dedicated to him upon that mountain; which temple was guarded by dogs, whose sense of smelling was so exquisite, that they could discern whether the persons who came thither were chaste and religious, or whether they were corrupt and wicked. They used to meet, fawn upon, and follow the good, esteeming them the acquaintance and friend of their master Vulcan, but snarled and flew at the bad, and never ceased tearing them, till they had driven them from their range.

AETOLUS, grandson of Aetlius and Calyce, and son of the famous Endymion by the nymph Nais, (or, as some say, Diana) retired to the Curetes, and called their country Aetolia. Of Aetolus and Pronoe, daughter of Phorbas, were born Pleuron and Calydon, noted for the cities they built in that country.

AETUS: the Nile appears from Lycrophron to have been so called, as though its current were as rapid as the flight of an *eagle* (*αιετ*). There was also a river of this name in Scythia, which from its frequent inundations over the fertile country of Prometheus, has been said to have given rise to the fable of his liver continuing to grow, though constantly devoured by an eagle.

AFAR, or AFER, was, according to some, son of Hercules by Melita, daughter of the river Aegeus, who gave her name to the island and



city of Malta: others say that Hyllus, not Afar, was the name of this son by Melita.

AFRAE *sorores*, the African sisters; that is, the Hesperides.

AFRICA. It is necessary here to observe, that the ancients abounded in allegorical beings much more than is usually imagined; for they had deities relating to our world which are but little known. Each city, street, house, and person, woods, fields, and gardens, had their peculiar deities; and the very rocks, mountains, and rivers, were turned into personages. Shall we wonder then if the three great divisions of the world, Europe, Asia, and Africa, were also represented as persons by the ancient poets and artists, especially when the several kingdoms and provinces of each appear upon medals in their personal characters? Accordingly figures of Africa are frequently to be met with both on gems and coins, some of which exhibit her with the elephant-helmet, so often mentioned by Claudian, and attended by a lion; others, with a scorpion in her hand, or an elephant at her feet. Oxen are also used as attributes of Africa, in the works of the ancient artists, and often corn, or a basket of several sorts of fruit; for as the ancients were chiefly acquainted with the Lower Egypt, and the sea-coast of Afric toward the Mediterranean, this part of the world seems to have been distinguished among them by its fertility.

AFRICUS. As the different regions of the world were personified, so also were the elements of nature; hence the winds had their distinct figures, and Africus, or the South West, is described by Silio Halicus with dusky wings.

AGACLEUS. See *Epigeus*.

AGAMEDE. See *Perimede*.

AGAMEDES and Trophonius his brother, were sons of Erginus king of Orchomenos. Both became celebrated architects; the temple of Apollo at Delphos, and treasury at Hyreus being their joint workmanship. In constructing the latter the brothers had recourse to a stratagem known only to themselves, for, by means of a loose stone in the wall, which they could move, out or in, without being liable to discovery, they had access every night to this treasury, and robbed Hyreus of his money, who, observing his wealth purloined, yet, without

any appearance of the door being opened, set traps about the vessels which contained his gold. Agamedes was caught, and Trophonius not knowing how to extricate him, yet fearing lest, if put to the torture, he should discover the secret, cut off his brother's head. Pausanias gives no account of the life of Trophonius; but as to the manner of his death tells us, that the earth opened and swallowed him alive, and that the place where it happened is still called Agamedes' Pit, which is to be seen in a sacred grove of Lebadea, with a pillar set over it. Plutarch, who cites Pindar, relates the death of these brothers differently. He tells us, that after building the temple of Delphi, the foundation of which was laid by Apollo himself, as it is in Homer, the brothers asked their reward of the god, who ordered them to wait eight days, and in the mean time to make merry; at the end, however, of this time, they were found dead.

AGAMEMNON, brother of Menelaus, was son of Atreus king of Argos by Aerope, daughter of Eurystheus, king of the same country; though some say (amongst whom are Eusebius and Scaliger), that they were not sons of Atreus, but of his brother Plisthenes, whose actions not having deserved honourable mention in history, his life being spent in obscurity, the ancients, and especially Homer, to honour the memory of the chief of so many kings, industriously made Agamemnon and Menelaus pass for the sons of Atreus, who had brought them up; and gives them always the name of the Atridae. Atreus being slain by his nephew Aegisthus, son of his brother Thyestes, Thyestes ascended the throne of Atreus, and banished his nephews Agamemnon and Menelaus, who having fled to the coast of Polyphides king of Sicyon, were sent by him to Oeneus king of Occhalia, from whom they received in marriage Clytemnestra and Helen, daughters of Tyndarus king of Sparta, by whose assistance they resolved to revenge the death of their father, and pursued Thyestes vigorously, but he having fled for refuge to an altar of Juno, they spared his life, contenting themselves with banishing him to the island of Cythera. Thus, Agamemnon ascended the throne of Argos, which he transferred to My-



cenae, and his brother Menelaus succeeded Tyn-  
darus his father-in-law on the Spartan throne.  
The war against Troy being about this time  
resolved on, a general assembly of the states  
of Greece was held at Argos, or rather Mycenae,  
where Agamemnon reigned, the most powerful  
prince of Greece ; or, if we regard father Har-  
douin, at Larissa, the court of Peleus, father of  
Achilles, a prince more powerful by sea than  
the rest, and consequently more necessary upon  
this occasion. Agamemnon was unanimously  
declared commander of the army, and fitted  
out so many ships, that he lent part of them to  
the Arcadians under the conduct of Agapenor.  
Homer, in the second Iliad, makes their num-  
ber amount to one hundred. Being now ob-  
liged to leave his own court, Agamemnon was  
reconciled to Aegisthus, and entrusted him  
with the care of his wife Clytemnestra, and his  
three children, Orestes, Iphigenia, and Electra.  
The conduct of Agamemnon before Troy, is too  
well known to be here recapitulated. As for  
his tragical fate upon his return to Greece, to-  
gether with that of Cassandra and her children,  
brought about by the criminal intrigues of Cly-  
temnestra and Aegisthus, a full account of them  
may be found under the articles CASSANDRA,  
CLYTEMNESTRA, AEGISTHUS, ORESTES, IPHIGE-  
NIA. Pausanias informs us, that the remains  
of the tombs of Agamemnon, of Eurymedon  
his charioteer, and of all those whom Agamem-  
non brought back from Troy, and Aegisthus  
cut off at the entertainment he gave them,  
might be seen at Mycenae, near that of Tele-  
damus and Pelops, as well as of the twins whom  
Cassandra had by Agamemnon, and whom  
Aegisthus murdered without pity to their ten-  
der age, after having embrued his hands in the  
blood of their parents. In representing this  
hero, attention should be paid to that eleva-  
tion and prominence of chest, which Homer  
attributes both to Neptune and to him.

AGAMEMNONIDES, Orestes, the son of Aga-  
memnon.

AGAMESTOR, a character in the second book of  
the Argonautics of Apollonius.

AGANICE, or AGLAONICE, the daughter of  
Hegemon or Hegetor, a Thessalian ; having  
learned the cause and the time of eclipses, gave  
out, whenever any was to happen, that she was

Vol. I.

going by her enchantments to draw down the  
moon to the earth, at the same time directing  
the Thessalian women to join with her in mak-  
ing a hideous noise to cause the planet to re-  
ascend to her orb ; accordingly, whenever they  
perceived the beginning of an eclipse, they  
raised a clattering din with brazen vessels and  
other instruments.

AGANIPPE, a fountain of Mount Helicon in  
Boeotia, on the borders of Phocis, sacred to the  
Muses, and running into the river Permesseus.  
Ovid seems to make Aganippe and Hippocrene  
the same ; but Solinus, more accurate, distin-  
guishes them, and ascribes the confounding them  
to poetical licence. Aganippe was said to have  
been the daughter of Permesseus, and changed  
into a fountain, which, as its waters had the  
virtue of inspiring poets, was therefore conse-  
crated to the Muses.

AGANIPPIDAE, AND AGANIPPIDES, designa-  
tions of the Muses, from the fountain of Mount  
Helicon, called Aganippe.

AGAPENOR, the son of Ancaeus, after his fa-  
ther, reigned in Arcadia, and was one of the  
princes who would have married Helen. He  
went to the siege of Troy, and re-inforced the  
Greeks with a fleet of sixty ships. After the  
destruction of that city, he was driven by a  
storm to Cyprus, where he founded Paphos,  
and remained.

AGASTHENES, king of Elis, son of Augeas,  
and father of Polyxenus, went with the Greeks  
against Troy.

AGASTROPHUS, a Paeonian, who was slain at  
the siege of Troy by Diomed.

AGATHODAEMONES, or *Beneficent Genii*, a  
name given by the Pagans to those dragons  
and flying serpents, which they honoured as  
divinities.

AGATHON, one of the nine surviving sons of  
Priam after the death of Hector. Homer men-  
tions him in the twenty-fourth Iliad.

AGATHYRNUS, son of Acolus, who gave his  
name to a city which he built in Sicily.

AGATHYRSUS, son of Hercules, and father of  
a rich but cruel people bordering on the Scy-  
thians, who were called after him.

AGAVE, daughter of Cadmus and Hermione,  
whom Hyginus calls Harmonia, married Echion  
king of Thebes, by whom she had Pentheus,



whom she, with her sisters Ino and Autonoe, tore piece-meal asunder, for contemning the rights of Bacchus.

AGAVE was also the name of one of the Nereids; of one of the daughters of Danaus; and of an Amazon.

AGAVUS, one of the sons of Priam.

AGDESTIS AND AGDISTIS, an androgynous monster, the offspring of Jupiter and the stone Agdus. It was the terror both of men and gods, and was worshipped by the Greeks as a powerful genius.

AGDUS, an immense stone from which Deucalion and Pyrrha took those which they threw over their heads to people the world. Jupiter, enamoured of this stone, changed it into a woman, who bore to him Agdistis.

AGELAS, or AGELAUS, one of the pretenders to Penelope in the absence of Ulysses.

AGELASTUS, an epithet of Pluto among the Greeks; because all mirth and laughter were banished his dominions.

AGELIA, a surname of Minerva.

AGENOR, son of Pleuron, brother of Calydon, sons of Actolus and Pronoe, married his cousin Icarte, daughter of Calydon, and had by her four children, among whom was Althaea, who having married Oeneus, became mother of Meleager, whom she devoted to the Furies. There were several other personages so called, of whom one was king of Phoenicia, and father of the celebrated Europa. Apollodorus informs us that Libya had two sons by Neptune, Belus, and Agenor; and that the latter, having removed into Europe, married Telephassa, by whom he had three sons, Cadmus, Phoenix, and Celix, and one daughter, named Europa; though there are historians, according to the same author, who assert that Europa was daughter of Phoenix, and grand-daughter of Agenor. See *Cadmus*, *Europa*.

One of the kings of Argos was named Agenor, as was one of the sons of Antenor, whom Elpenor, leader of the Abantians, killed before Troy.

AGENORIA, or AGERONA, the goddess of industry, called also *Strenua*. To her was opposed Murcia, the goddess of sloth.

AGEROCHUS, the son of Nereus and Chloris.

AGERONIA, or ANGERONIA. Silence, or the

art of governing the tongue, is a virtue perhaps greater and more rare than is commonly thought: The ancients were so sensible of this, as to make it a divinity. This is what the Orientals worshipped under the name of Harpocrates, and the Romans, who made her a goddess, called her Ageronia or Angeronia. The feast instituted in honour of her, was celebrated every year on the twenty-first day of December, in the temple of the goddess Volupia or Pleasure, where this goddess had her statue. We learn from Julius Modestus, that the Romans, afflicted with the quinsey, had recourse to Ageronia. It is also said, that when their cattle were once almost wholly destroyed by a disease of this sort, they offered vows to this goddess, and she removed the plague. These benefits gave rise to the sacrifices that were regularly offered to her afterwards. Pliny calls her the goddess of silence and calmness of mind, who banishes all uneasiness and melancholy.--- Her statue was placed in the temple of Volupia, to shew that a patient enduring of affliction leads to pleasure. It is said that Numa Pompilius regulated the worship of this deity, under the name of Tacita. Ageronia is represented under the figure of a woman, who, Harpocrates-like, holds a finger to her mouth. Sometimes her statues are charged with symbols, as those of that god. Thus, in that published by Maffei, she carried upon her head the calathus of Scapis, and holds in her hand the club of Hercules, whilst at her side she has the caps of Castor and Pollux, surmounted with the two stars of those gods.

AGES. The four different ages, or gradations of the life of man, seem to have been personally represented by the ancients, as appears evident from a picture found at the villa Corsina, near Rome. It is a thing of much curiosity, says the author of Polymetis, and seems to contain some of the greatest depths of the Platonic philosophy. Tellus is there in a reclined posture, and behind her four stalks of corn growing gradually above one another, probably to symbolize the four ages of man, infancy, youth, manhood, and old age, which are in the same piece represented as so many personages; the first stooping towards Tellus, the second with a shield and spear, the third in a steady posture, and the fourth bend-



ing a little downward. But there are other figures in it, which well demand observation.--- The person in the air, bending downward, and delivering a naked figure into the hands of Tellus, denotes the entrance of a soul into some elementary body, whether for the first time or after many various transmigrations, we pretend not to determine; but it is plainly delivered down to the earth, and is to be clothed with some sort of body. The person sitting on the clouds toward the centre, with a cup in her hand and pointing upwards, may very well be Hebe, and seems placed here to express the immortality of the soul. As to the four personages, Infancy, Youth, Manhood, and Old Age, on whose account this article is introduced, it cannot be said that the Roman poets of the better ages speak of them all, personally. To say the truth, they seem commonly to have divided the life of man rather into two ages than four, Youth, which among the Romans was carried on as far as forty-five, and Old Age, which may fairly enough claim all the rest. Of both these their poets, and more particularly some of the Augustan age, speak in a manner which plainly shews that they were received as personages and deities in their religion.

**AGES OF THE WORLD.** The state of the world amongst the ancients was reduced to *four ages*, or periods of life; *viz.* the *golden*, the *silver*, the *brazen*, and the *iron*, to which these names were assigned according to the character of each. The first, called the golden age, was under the reign of Saturn, when tranquillity, abundance, and happiness universally prevailed. The silver age succeeded, in which change of seasons was first experienced, the spontaneous productions of the earth ceased, and the arts of life became necessary to supply the deficiencies of nature. In this period Jupiter began to reign, and men inclined to vice. The third was named the brazen age, in which property began to be ascertained, avarice appeared, remote regions of the world were visited, and the bowels of the earth ransacked for wealth. The fourth, stiled the iron age, was characterised by the prevalence of violence, oppression, war, and every species of crime.

**AGESILAUS**, a name given to Pluto, from his disposal of the dead.

**AGETES**, or **AGETIS**, son of Apollo and Cyrene, and brother of Aristheus.

**AGETOREION**, **AGETORIA**: Grecian festivals mentioned by Hesychius, without any notice of the deity to whose honour they were observed. It is not improbable they might belong to Apollo, (at least the latter of them) and be the same with the Lacedemonian *Καρυεια*. This conjecture is grounded on the words of Hesychius, who tells us that *Αγνητης* was the name of the person consecrated to the god at the *Καρυεια*, and that the festival itself was termed *Αγνητορια*, which name seems to have been derived from *αγω*, that festival being observed in imitation of *σπαρτιατικη αγωνη*, or the military way of living, as Athenaeus and Eustathius have observed. It is not unlikely that the former belonged to Venus, whose priest, as Grammarians inform us, was called *Αγνητωρ*, in Cyprus.

**AGEUS**, or **ARGEUS**, the same as *Agetes*.

**AGIS**, a Lycian slain by Valerius. See the tenth Aeneid.

**AGLAIA**. See *Nireus*.

**AGLAIA**, one of the Graces or Charities, was, according to Homer, married to Vulcan. She was called Aglaia from her cheerfulness, beauty, and worth, to shew that benefits ought to be performed freely and generously. See *Graces*.

**AGLAONICE**. See *Aganice*.

**AGLAOPE**, one of the Sirens.

**AGLAOPES**, a name given by the Lacedemonians to Aesculapius.

**AGLAOPHOENA**, one of the Sirens.

**AGLAUROS**, one of the three nurses of Erichthonius, son of Neptune, whom Minerva is fabled to have sustained some time in her thigh, and afterwards to have committed to the care of Aglauros, Pandrosos, and Herse, daughters of Cecrops, king of Athens, with strict caution not to look into the cradle or coffer which held him; but the first and last neglecting this advice, ran mad. Aglauros was turned by Envy into a stone. Ovid, in the second book of his Metamorphosis, assigns another reason for this Metamorphosis of Aglauros, *viz.* that Mercury being in love with her sister Herse, intreated Aglauros to assist him in his amour, but she requiring gold in reward for this service, Minerva was so highly offended at her avarice, that she commanded Envy to harrass her with



the good luck of her sister Herse, and after being thus tormented for a long time, she then turned her to stone. Porphyry informs us, that in the city Coronis, which Cecrops rebuilt, and which was afterwards called Salamis, a custom was established in honour of Aglauros his daughter, of sacrificing every year a human victim; which custom was of long continuance, and, after the death of Diomed, transferred to him. The unfortunate victim was conducted to the temple, and after having been led thrice round the altar, the priest first transfixing his body with a spear, immediately laid it upon a funeral pile. Dephilus, king of Cyprus, abolished this detestable ceremony in the time of Seleucus, exchanging the human sacrifice for that of an ox.

AGLAUS, a poor Phrygian, whom Apollo judged more happy than Gyges, because he had never travelled further than his own ground.

AGLIBOLUS AND MALACHBELUS, were ancient Syrian deities of Palmyra. They are represented, in an antique Roman monument, under the figure of young men, placed in the frontispiece of a temple, with a pine-tree between them. It is probable that, in the name *Aglibolus*, the two last syllables, *bolus*, are the same as *belus* in the name *Malachbelus*, and that *belus* is the same as *Belenus*, another name of Apollo or the Sun. Herodian relates of the Emperor Aurelian, that he built a magnificent temple to the Sun, and enriched it with precious gifts brought from Palmyra; and that he set up in this temple the statues of the Sun and Bel, which statues were probably brought from Palmyra; and, as it appears by an ancient inscription, that Aglibolus and Malachbelus were the tutelar deities of that country, it is highly probable they were the same as the Sun and Bel, whose statues Aurelian placed in his new-built temple. The inscription on a bas-relief in Montfaucon is to this effect. Titus Aurelius Heliodorus Adrianus of Palmyra, son to Antiochus, offered and consecrated at his own expence to Aglibolus and Malachbelus, the gods of his country, this marble, and a token or small silver statue, for the preservation of himself, his wife and children, in the year five hundred and forty-seven, in the month Peritius. This bas-relief, which is what is called an *ex*

*voto*, represents the frontispiece of a temple, supported by two columns, on which are two figures of young persons, between whom is a tree, which some antiquaries call a pine, but it is more probably a palm, the city of Palmyra being named from that tree. On the right side of the tree is the god Aglibolus, under the figure of a young man habited in a tunic, tucked up from the waist; so that it reaches only down to the knee, and over it he has a kind of cloak, holding in his left hand a little stick, made in the form of a roller. The right arm, in which he probably held something else, is broken off. On the other side of the tree is the god Malachbelus, representing likewise a young man, dressed in a military habit, with a cloak about his shoulders, a radiant crown upon his head, and having behind him a crescent whose two horns jut out on each side.---The inscription sufficiently informs us that Aglibolus and Malachbelus were Syrian divinities, since they are called gods of his country; but what gods did they represent? Let us hear the learned Spon, whose opinion has not been contradicted. Some authors, says he, will have it that those two figures represented the summer and winter Sun, but as one of the two has a crescent behind him, it is more credible they are the Sun and Moon. Nor is there any thing strange to find the Moon represented by a young man, since it is certain that frequently both sexes were given to the gods, and that there was the god Lunus. As to Aglibolus, there is no doubt but he was the Sun, for the Syrians might very probably pronounce this name so, as others called Baal Belenus, Bel, or Belus; the change of the *e* into *o* is but a small matter in the different dialects of a language: but the word *Agli* is unintelligible, unless we admit the conjecture of the learned Malaval, who makes this word to signify *the light sent from the Sun*; which he confirms by the authority of Hesychius, who reckons among the epithets of the Sun of *Αγλητης*. Now it is no wonder that the Greeks pronounced *Aglibolos*, instead of *Aegletes Belos*. Further, that the Palmyrene worshipped the Sun is a fact not to be doubted. Herodian, as we have already seen, after describing the happy success of Aurelian, who made himself master of Palmyra, tells us he built at



Rome, in memory of that victory, a stately temple, where he put the spoils of the Palmyrenes; and among other things, the statues of the Sun and of Belus. As for Malachbelus, as this word is compounded of two others, viz. *Malach*, which signifies *king*, and *Baal*, which imports *lord*; and as this god is represented with a crescent and crown, it is certain he represents the Moon, or the god Lunus. The scripture frequently designs the Moon by the epithet of Queen of Heaven. The prophet Jeremiah, condemning the custom of offering cakes to that goddess, expresses himself thus: Let us sacrifice to the Queen of Heaven, and offer libations to her.

AGLOAPHEME, one of the Syrens.

AGNITA, or AGNITES, a surname of Aesculapius.

AGNO, or HAGNO, one of the nymphs that nursed Jupiter. She gave her name to a fountain, concerning which many fabulous wonders were told.

AGON, signified one of the ministers employed in the sacrifices, whose business it was to strike the victim. There were Agones for certain days, in most of the ancient feasts and other ceremonies in honour of the gods or heroes. Agon, among the ancients, also implied any contest, whether it had regard to bodily exercise, or the accomplishments of the mind; and therefore, poets, musicians, painters, &c. had their contentions, as well as the Athletae. Games of this kind were celebrated at most of the festivals, with great solemnity, either annually, or at certain periods of the year. Among the games celebrated at Athens were the Agon Gymnicus, and Agon Nemcus, instituted by the Argives, in the 53d Olympiad, and the *Agon Olympius*, by Hercules, 430 years before the first Olympiad. The Romans also, in imitation of the Greeks, instituted games of this kind. The emperor Aurelian established one under the name of *Agon Solis*, the contest of the Sun; and Dioclesian another, which he called *Agon Capitolinus*, which was celebrated every fourth year, after the manner of the Olympic games; hence the years, instead of *lustra*, are sometimes numbered by *Agones*. *Agon Adrianalis* was that instituted at Athens by the emperor Adrian. Agon Iselasticus, was

instituted at Puzzuoli by the emperor Antoninus Pius. It was a sacred combat, and the victors at it were called Hieronicae, and were to be received into the city through a breach in the wall made on purpose. *Agon Musicus* was that in which either poets or musicians disputed for the prize; such was the contest dedicated to Ptolemy, to Apollo, and the Muses, with rewards assigned to those writers who gained the victory. There were also of this kind in the Pythian, Nemaean, and Isthmian games; and in the Olympic games after Nero's time, who first introduced a musical Agon. Others were founded by the emperor Domitian, at Rome, Naples, and Alba, &c. There was an ancient Greek tract under the title of *The Agon of Homer and Hesiod*, supposed to be a narrative of the dispute of these two poets at the funeral of Amphidamus and Calchis, before king Panidis, brother of the deceased, who gave the prize, a tripod, to Hesiod. Many ancient authors mention this contest, and some moderns have suspected the whole for a fiction. The learned Fabricius, though he supposes the book above mentioned, to have been framed by some admirer of Hesiod, yet admits the reality of some such dispute, and thinks it might have happened when Homer was very old, and Hesiod young; but this opinion is liable to chronological difficulties.---*Agon Neronianus*, a quinquennial contest, called also Neronian, from the name of its institutor, who here bore away the prize for playing on the (*cithara*) harp.---- Agon is also used for a place near the Tiber, otherwise called the river Circus, wherein Curule games and combats were celebrated.

AGONALES, an epithet given to the Salii, consecrated by Numa Pompilius to the god Mars. See *Salii*.

AGONALIA, feasts celebrated by the Romans in honour of Janus, whom they invoked before undertaking any affair of importance, or, as some will have it, in honour of the god Agonius, whom the Romans are also said to have invoked on similar occasions. Authors vary as to the etymology of this solemnity, some deriving it from Mount Agonus, afterwards Mons Quirinalis, whereon it was held; whilst others suppose it taken from the games and wrestling matches, called by the Greeks *αγωνες*.



The Agonalia were by some said to have been instituted by Numa Pompilius in honour of Janus, whose feast was held on the 9th of January, and attended with solemn exercises and combats; but others say, they were observed three times in the year, viz. on the 11th of January, the 21st of May, and 13th of December. We learn from Varro, that in the Agonalia they sacrificed a ram.

AGONARCHA, or AGONISTARCHA, seems to have been much the same with Agonotheta, though some suggest a difference, making it the office of the former to preside at, and direct the private exercises of the Athletae, which they went through by way of practice, before they made their appearance in public.

AGONIUM, in Roman antiquity, was used for the day on which the *Rex Sacrorum* sacrificed a victim, as well as for the place where the games called *Agon* were celebrated.

AGONOTHETA, a magistrate chosen among the Greeks, to preside and have the superintendency of their sacred games and combats; to defray the expences of them; and adjudge the prizes to the conquerors. Some make a difference between the Athlotheta and Agonotheta, urging, that the latter presided only at the Scenic games, and the former at the Gymnic; but the distinction seems without foundation. Middle-age writers usually confound Agonistae, the combatants at the games, with the Agonothetae, or presidents of them. The Agonotheta had the immediate charge of the manner of life, discipline, and morals of the Athletae: it was their office to examine and admit, or expel them the society or order. During the combats, the Agonothetae were clothed in purple, and rode in a triumphant manner through the Circus, holding in their hands an ivory sceptre, with an eagle on it. At first there was only one Agonotheta; in the fifth Olympiad a second was added, and in the twenty-fifth Olympiad, seven more. Of these, three had the direction of the horse-races, as many of the pentathlos, and the rest of the other exercises.

AGORAEUS, an appellation given to those deities who had statues in the public markets or *fora*. The word is Greek, formed of *αγορα*, a market, in which sense we meet with Mercury

Agoraeus at Athens, Sicyon, Thebes, Sparta, &c. Minerva Agoraea was in extraordinary veneration among the Lacedemonians.

AGRAEUS, a name of Apollo from his feeding cattle. Also, a name of the god Aristaeus.

AGRAI, one of the Titans.

AGRANIA, or AGRIANIA, a festival celebrated at Argos, in memory of one of the daughters of king Praetus.

AGRAULIA, a festival at Athens in honour of Agraulos, or Aglauros, daughter of Cecrops, and priestess of Minerva, to whom she gave the surname of Aglauros, and, who was worshipped in a temple dedicated to her. The Cyprians also honoured her with an annual festival in the month Aphrodisius, at which they offered human victims; and this custom is said to have continued to the time of Diomedes. See *Aglauros*.

AGRESTIS, an epithet of Pan.

AGREUS, the son of Apollo and Cyrene, and father of Aristaeus.

There was another person of this name. See *Zeumichius*.

AGRIA, daughter of Oedipus, king of Thebes, and sister of Antigone, were both put to death by Creon, king of Thebes. See *Antigone*, *Creon*.

AGRIODOS, that is *Fierce tooth*, was one of the dogs of Actaeon.

AGRIOI. The Titans were worshipped under this appellation.

AGRIONIA, festivals annually celebrated by the Boeotians in honour of Bacchus. At these festivals the women pretended to search for Bacchus as a fugitive, and, after some time, gave over their enquiry, saying, he was fled to the Muses, and was concealed among them. Large quantities of ivy were used on these occasions, because that plant was accounted sacred to Bacchus; and so great excesses were sometimes committed, that once the daughters of Minya, king of Orchomenos, in an extacy of devotional furor, slaughtered Hippasus, son of Leucippe, and served him up at table; in memory of which horrid act, the whole family was ever after excluded from this festival upon pain of death, which Plutarch reports, was inflicted on one of them, who had surreptitiously gained admission, by means of Zoilus, a Chae-



ronian priest. Some writers say, this ceremony seems to signify, that the Muses can restore those to reason, whom Bacchus had rendered mad by intemperance.

AGRIOPE, wife of Agenor. Eurydice wife of Orpheus, was likewise so called.

AGRIUS AND LATINUS, were said to be sons of Circe, daughter of the Sun, by Ulysses. *Agrius* was also the name of a giant, who was put to death by the Destinies in the war betwixt Jupiter and the Giants; and there was another who was son of Parthaon, and father of Ther-sites, as well as one who was brother of Oeneus.

AGROLETERA AND AGROTERA, surnames of Diana, on account of a temple erected to her in Attica, called *Agra*.

AGROTERAS THOUSIA, an anniversary sacrifice of five hundred goats, offered at Athens to Minerva, surnamed *Agrotera*, from *Agrae*, in Attica. The occasion of it was this: When Darius emperor of Persia, made an invasion upon Attica, Callimachus, who was at that time in the office of a Polemarch, made a solemn vow to Minerva, that if she would grant the Athenians victory over her enemies, so many he-goats should be sacrificed to her, as should equal the number of the enemy slain. Minerva heard the vow, and granted his request; but the number of Persians slain exceeding that of all the he-goats they could procure, instead of them they offered all the she-goats they could find; but these also falling far short of the number, they made a decree, that five hundred goats should be offered every year, till the number vowed by Callimachus should be fully completed.

AGROTES, an epithet of the god Dagon.

AGRYUS. See *Agrius*.

AGYEI, a kind of obelisks sacred to Apollo, and placed in the vestibules of houses for their security. Some say they were sacred to Bacchus, as protector of the high-ways; and others will have them to be sacred to both these deities. The *Agyei* were no other than huge stones, or perhaps, pieces of wood, having either a circular or square basis, and terminating in a point. *Agyeus* or *Agyicus*, hence became epithets of Apollo.

AGYRTES, priests of Cybele, or rather sooth-

sayers who ran up and down telling fortunes, for which purpose they used verses from Homer, Virgil, and other poets. *Agyrtes* was also the name of a parricide mentioned by Ovid.

AHARIMAN, AHERMAN, OR AHRIMAN, so the ancient Persians called the principle of evil, as opposed to Armozd or Ormozd, the principle of good. The Greeks and Latins called them *Arimanius* and *Oromasetes*, in explaining the doctrine of Zoroaster concerning these two principles. Ahernan is the name of a male demon; for, according to the Oriental mythology, there is a difference of sexes among the demons. The old Persian romances relate wonders of the mountain of Ahernan, where the demons used to assemble to receive the orders of their prince, and whence they set out to exercise their malice in all parts of the world. The name *Aberman*, according to Hyde, is derived from two synonymous terms, which signify *corrupted, polluted*. This repetition of the same idea is intended to express the highest degree of corruption or pollution. See *Arimanius*.

AIAKEIA, sports at Aegina in honour of Aecus, who had a temple in that island, wherein the victors, at the end of the solemnity, used to present a garland of flowers.

AICHEERA, a divinity of the Arabians.

AIDONE, the wife of Zethus. See *Aedo*, or *Aedon*.

AIDONEUS OR ORCHUS, was, according to some authors, prince of the Molossians in Epirus, to whom the name of Pluto was given by the Greeks, who relate, that he was the person who stole Proserpine; that his dog Cerberus devoured Pirithous, and would have devoured Theseus, had not Hercules come to his relief. See *Pirithous*.

AIDOS, in the dominions of Jupiter, i. e. Heaven. The poets say Aidos and Dice, or Equity, were always attendants upon his throne.

AIGENETES. See *Archegenetes*.

AIGINETON EORTE, a Grecian festival at Aegina, in honour of Neptune, celebrated for sixteen days together, which were wholly employed in jollity and sacrificing to the god. The denizens of the island, without the assistance of servants, being the only votaries, they were for that reason called *Μονοπαῖτες*, persons who eat



by themselves. In conclusion, the solemnity finished with sacrificing to Venus. The occasion and origin of these rites are accounted for by Plutarch in his *Greek Questions*.

AIJEKE. See *Baiva*.

AIMENE or EMENE, a Trojan to whom divine honours were rendered in Greece.

AIORA, ALETIS, EORA, or EOUDEIPNOS, a festival and solemn sacrifice celebrated by the Athenians, with vocal music in honour of Erigone, sometimes called Aletis, daughter of Icarius, who, out of excess of grief for the misfortune of her father, hanged herself; whence the solemnity had the name of *Αἰώρα*. At her death she requested the gods, that if the Athenians did not revenge the murder of Icarius, their virgins might end their lives in the same manner with herself. Her petition was granted, and a great many of them, without any apparent cause of discontent, became their own executioners: whereupon, by advice of Apollo, they instituted the festival to appease Erigone. Others report that it was observed in honour of king Temalius, or of Aegisthus and Clytemnestra; and some are of opinion that it was first observed, by command of an oracle, in memory of the daughter of Aegisthus and Clytemnestra, who in company of her grandfather Tyndarus, took a journey to Athens, where she prosecuted Orestes in the court of Areopagus, and, losing her suit, hanged herself for grief. See *Erigone*, *Icarius*.

AIR. The ancients made a divinity of the elements, whom they worshipped under the names of Jupiter, Minerva, &c. This was the celestial Venus amongst the ancient Arabians.

AIUS LOCUTIUS, or LOQUENS, a deity to whom the Romans erected an altar. The words are Latin, and signify *a speaking voice*. The following accident gave rise to this altar of Aius Locutius. One M. Ceditius, a plebeian, in the year of Rome 364, acquainted the Tribunes, that in walking the streets by night, he had heard a voice over the temple of Vesta, giving the Romans notice that the Gauls were coming against them. This intimation was neglected, but the truth being confirmed by the event, Camillus acknowledged this voice to be a new deity, and erected an altar to it in Via Nova, under the name of the Aius Locutius.

AJANTIA: Grecian solemnities instituted to Ajax son of Telamon, in the isle of Salamis; also in Attica, where, in the memory of the valour of that hero, a bier, upon stated days, was adorned with a complete suit of armour, and such was the pious care of the Athenians in respect of his memory, that his name was transmitted to posterity in that of one of their tribes, which was from him called *Αἰαντίς*.

AJAX, son of Oileus, one of the Grecian leaders at the siege of Troy. His father's dominions being extensive in the country of the Locrians, he easily fitted out forty ships for that famous expedition. It is certain that this Ajax may be compared to any other prince in the Grecian army for courage, resolution, and swiftness; though to judgment and conduct he had no great pretensions. Homer represents him as so fearless and intrepid, that even the gods, when they fell upon him with all their thunder and storms, could not conquer his resolution and boldness, and consequently found it much easier to destroy than humble him. The action which exposed him to this resentment of the gods was infamous and brutal in the highest degree; for he ravished Cassandra, daughter of king Priam, even in the temple of Minerva, to which she had fled for sanctuary. The Greeks themselves were shocked at so profane an outrage, and Ulysses was of opinion that he ought to be stoned to death. It appears, however, from several passages in the ancients, that Ajax denied the charge, and offered to clear himself by oath. He confessed indeed that he took the lady from the temple of Minerva, and that he forced her from the statue of that goddess, which she had embraced; but he protested that he did not ravish her, and insisted that Agamemnon raised the report falsely, in order to keep Cassandra, whom he had seized, in his own hands, and whom Ajax reclaimed, as having first taken her prisoner. Minerva, enraged at this violation of her temple, had tried almost every method to punish him; on his return home from Troy, she raised a furious storm, and saw his ship perish, notwithstanding which, he saved himself upon a rock, in which dreadful exigence he insulted the gods with this horrible blasphemy---*In spite of the gods I will escape*, Neptune, enraged at this inso-



lence, struck the rock in two with his trident, so that the part upon which Ajax stood, fell into the sea, and his body was thrown by the waves upon the island of Delos, where Thetis buried it. Some authors relate, that he escaped the storm ; and returned home in safety.--- The Locrians had a singular veneration for his memory ; and we shall see under the article *Cassandra*, how they were obliged to expiate his crime. It is said that Ajax made a serpent of fifteen feet long so familiar with him, that it eat at his table and followed him like a dog.--- Sometime after his death, the pestilence laid waste his kingdom ; upon which the oracle being consulted, made answer, that in order to appease the wrath of Minerva, provoked by the impiety of Ajax, the Locrians were to send every year to her temple at Troy, two young virgins to serve her as priestesses ; which they punctually obeyed. The conduct of the Trojans to these young priestesses might well have excused the Locrians from a compliance ; at least in the earlier times of this practice, for the Trojans concealed themselves in the way those unfortunate victims were to take, and after having assassinated them, burnt their bodies, and threw their ashes into the sea. They however continued faithful to the decisions of the oracle, and some of the missionaries, by taking by-paths, arrived safe at the temple ; where they found a secure sanctuary against the cruelty of their enemies. This custom lasted till the year of Rome 564, that is, upwards of a thousand years. The Locrians of Opus, of whom Ajax was king, had so high an opinion of his valour, that even after his death, they left in their lines of battle a vacant place, as if that prince had been to fill it up. In the battle they sustained against the Crotoniates, Autoleon seeing in their army a void place, made his attack there, but was wounded by a spectre, and the wound not being likely to heal, the oracle consulted, made answer, that the only remedy remaining for him was to appease the manes of Ajax. Autoleon went for that purpose into the island of Leuce, where, amongst the shades of several other heroes of antiquity, he saw that of Ajax, whom he appeased, and was instantly cured.

AJAX, son of Telamon, king of Salamis, by Periboca, daughter of Alcathous king of Megara,

Vol. I.

son of Pelops, and grandson of Tantalus, son of Jupiter, was next to Achilles the most valiant among the Greeks at the siege of Troy.--- He commanded the troops of Salamis in that expedition, and performed the various heroic actions mentioned by Homer, Dictys Cretensis, Quintus Calaber, and Ovid, in the speech of Ajax contending for the armour of Achilles.--- This armour, however, being adjudged to his competitor, Ulysses, his disappointment so enraged him, that he immediately became mad, and rushed furiously upon a flock of sheep, imagining he was killing those who had offended him ; but at length, perceiving his mistake, he became still more furious, and stabbed himself with the fatal sword he had received from Hector, with whom he had fought. Whoever understands the least of the ancient Mythology, knows the causes and circumstances of his death to have been so variously told, as that one account destroys the other ; for Dictys, and after him Suidas, affirm that these two heroes disputed not for the armour of Achilles, but for the Palladium ; and add, that Agamemnon having adjudged it to Ulysses, Ajax vowed revenge ; upon which Agamemnon, with the other chiefs, assassinated him in his tent : that Ulysses suspected of being the assassin, was obliged to fly in disguise, and that the army retained a high resentment against Agamemnon. Ajax resembled Achilles in several respects ; like him he was violent, and impatient of contradiction, and, like him, invulnerable in every part of the body except one ; of which this was the occasion. Hercules, seeing Telamon uneasy for not having children, prayed to Jupiter to give him a son, who should have a skin as hard as the Nemean lion's, and to be his equal in courage. Having seen an eagle as he finished his prayer, and taking this for a good omen, he promised Telamon such a son as he had prayed for, and ordered him to give the infant the name of Ajax, from a Greek word signifying *eagle*, which bird had given the lucky presage. After the birth of Ajax, Hercules returned to visit Telamon, and, taking the child quite naked, covered him with the skin of the Nemean lion, whence the body of Ajax became invulnerable, except in the part beneath the hole in the skin, where Hercules hung his quiver. It



is not agreed where the vulnerable part lay, some placing it under the arm-pit, some under the neck, others under the side, and others under the breast. One of the characters of Ajax was impiety and irreligion; not that he denied the gods a very extensive power, but he imagined, that as the greatest cowards might conquer through their assistance, there was no glory in conquering by such aids; and scorned to owe his victory to aught but his own prowess. Accordingly, we are told that when he was setting out for Troy, his father recommended him always to join the assistance of the gods to his own valour; to which Ajax replied, that cowards themselves were often victorious by such helps, but for his own part he would make no reliance of the kind, being assured he should be able to conquer without.--- It is further added, upon the head of his irreligion, that to Minerva, who once offered him her advice, he replied with indignation: "trouble not yourself about my conduct; of that I shall give a good account: you have nothing to do but reserve your favour and assistance for the other Greeks." Another time she offered to guide his chariot in the battle, but he would not suffer her. Nay, he even defaced the owl, her favourite bird, which was engraven on his shield; lest that figure should be considered as an act of reverence to Minerva, and hence as indicating distrust in himself. It is but just however to acquaint the reader in this place, that he is not represented as so irreligious by Homer; for though he does not pray to Jupiter himself, when he prepares to engage the valiant Hector, yet he desires others to pray for him, either with a low voice, lest the Trojans should hear, or louder if they pleased: for, says he, I fear no person in the world. It is feigned of this Ajax, that his soul having the liberty of choosing a body to return in again upon earth, he preferred that of the lion to the human.--- The poets give to Ajax the same commendation that the holy scripture gives to king Saul, with regard to his stature. Ajax has been the subject of several tragedies, as well in Greek as Latin; and it is related that the famous comedian, Aesop, refused to act that part. The Greeks paid great honours to this hero after his death, and erected to him a noble monument upon the pro-

montory of Rheteum, which was one of those Alexander desired to see and honour. Pausanias tells us one of the Athenian tribes bore the name of Ajax; that the honours which they decreed both to him and to his son Eurysaces were still subsisting; that the people of Salamis built a temple to him, and that the whole country of Greece invoked him before the battle of Salamis, and decreed to him as part of the first fruits due to the gods, one of the ships which they had taken from the Persians in that memorable contest. See *Ajanteia*.

**AJAX**, son of Teucer, built a temple to Jupiter in Olbus, a city of Cilicia. The priest of that temple was lord of the country, which was called Trachiotis. Several tyrants endeavoured to seize this country, and to keep it to themselves, so that it became a theatre of war and contention. After the expulsion of these tyrants, it was called the country of Teucer, and the Priesthood. These are the names which it had in the times of Strabo, who adds, that the greatest part of the priests had been denominated either Teucer or Ajax.

**ALAIA** or **ALEAIA**, a festival sacred to Minerva, surnamed Alea, at Tegea in Arcadia, where that goddess was honoured with a temple of great antiquity.

**ALABANDUS**, son of Callirhoe, who was ranked amongst the gods. His worship was celebrated at Alabanda, a city of Caria.

**ALAGHABAL**, the same as Heliogabalus.

**ALALA**, a name of Bellona.

**ALALCOMENE**, daughter of Ogyges, king of Thebes, by Thebe, daughter of Jupiter and Iodamia, was the most celebrated of the three daughters of that monarch, from her office as nurse to Minerva, and from the worship paid her after her death. She was reckoned the goddess who brought designs to a happy issue.--- This goddess was represented not by a whole statue, but only by a head or breast, to shew that it is the head or understanding, that determines the limits of things; and, for the same reason, they sacrificed to her only the heads of victims. Her temples were all uncovered, to signify that she drew her origin from heaven, the sole source of wisdom. Pausanias relates that Menelaus, upon his return from the siege of Troy, erected to her a statue; as



having, by her assistance, put an end to the Trojan war, which he had undertaken for the recovery of Helen his wife. See *Praxidica*.

ALALCOMENEIS, an epithet of Minerva, derived, according to some, from the name of him who erected her statue; or, according to others, from her giving assistance to her favourites; as to Hercules, whose great protectress she was against Juno. It was, according to Pausanias, in the attitude of a woman, ready to defend that hero, that the Megareans erected a statue of her in the temple of Olympian Jupiter. Others, however, pretend, that the name was derived from Alalcomene, daughter of Ogyges, and nurse to Minerva.

ALASTOR, one of Pluto's horses. It was also the name of the brother of Neleus, son of Nestor, and of one of the companions of Sarpedon, killed by Ulysses at the siege of Troy. The name of ALASTORES was likewise given to the malicious Demons.

ALBA, a city of Latium, built by Ascanius, the son of Aeneas.

ALBANI, in Roman antiquity, a college of the Salii, or priests of Mars, so called from Mount Albanus, the place of their residence. See *Salii*.

ALBANIA, an epithet of Juno, thus named from Alba, where she was worshipped.---Albania was also a name of a country on the shores of the Caspian sea, so called, because its inhabitants were originally from Alba in Italy, whence they emigrated under the conduct of Hercules, after the defeat of Geryon.

ALBION AND BERGION, or BRIGIO, two giants, sons of Neptune, who, when Hercules was on his way to the Hesperides, attempted to interrupt him. The hero having spent all his arrows, and being in great danger, prayed to Jupiter, and obtained from him a shower of stones, with which he overwhelmed them; whence the place was called *The Stony Field*, and lay in a part of France anciently denominated Gallia Narbonensis.

ALBOGALERUS, in Roman antiquity, a sacerdotal cap or ornament worn by the Flamen Dialis. It is otherwise called Galerus. The Albogalerus was made of the skin of some white victim sacrificed to Jupiter, on the top of which was a decoration of olive branches.

ALBUNA, a goddess worshipped by the Romans. Some think she was Ino, daughter of Athamas, who, fearing her husband, threw herself headlong, with her son Melicerta, into the sea: others confound her with the tenth Sibyl, called *Tiburtina*, because she was born at Tibur.

ALBURNUS, a god revered on a mountain of the same name in Lucania.

ALCAEUS, son of Perseus, and husband of Hippomone, or Hipponome, was the grandfather of Hercules, from whom some pretend him to have been called *Alcides*. Hercules is also said to have had a grandson of this name, by his son Cleoalus, who was father of the first king of the second dynasty of the Lydians.

ALCANDER, one of the chiefs under *Sarpedon*, slain by Ulysses.

ALCANOR, brother of Maeon; the former was wounded, and the latter killed by Aeneas.

ALCAOUS, son of Perseus, and father of Amphitryon.

ALCATHOIA: solemn games at Megara, in memory of Alcathous, son of Pelops, who, under the suspicion of murdering his brother Chrysippus, fled to Megara, and there having slain a terrible lion that had ravaged the country, and killed Eurippus, the son of king Megareus, not only obtained the king's daughter in marriage, but was declared his successor.

ALCATHOUS: when Apollo was exiled from heaven for killing the Cyclops, who forged Jupiter's thunderbolts, he assisted Alcathous in building a labyrinth, in which a stone, where he used to lay his lyre, emitted such harmony on the slightest stroke, as to equal the strains of a harp. See *Alcatboia*.

There was a Trojan of this name who married Hippodamia, daughter of Anchises, and was killed by Idomeneus at the siege of Troy.

ALCE, one of the hounds of Actæon.

ALCESTE, or ALCESTIS. See *Admetus*.

ALCIDAMAS, a character mentioned by Ovid, saw his own daughter bring forth a dove.

ALCIDES, one of the two proper names of Hercules, which he either derived from his grandfather *Alcaeus*, or else was given by his parents from his extraordinary strength. It was also on the latter account a surname of Minerva. There were likewise the Gods ALCIDES.



ALCIMEDE, mother of Jason, and wife of Aeson, king of Thessaly. See *Jason*, *Minyas*.

ALCIMEDON, a famous sculptor. There was also a Grecian hero so called.

ALCINOE, daughter of Polybius the Corinthian, and wife of Amphilocheus, fell in love with Xanthus, who lodged at her house; and forsaking her husband and children, embarked with him for the isle of Samos, his native country. During this voyage, reflecting on her conduct, she called to mind, with cries and tears, her husband and infants; but all the tender things her lover could say, even though he offered to marry her, affording no consolation, she threw herself into the sea. The most extraordinary part of this story is, that Minerva is said to have inspired Alcinoe with this criminal passion, for no better reason than to punish her for not paying what she had promised a woman who worked for her.

ALCINOUS, king of the Phaeacians, in the island now called Corfu, was son of Nausithous, and grandson of Neptune by Periboea; or, as others say, son of Phaeax, son of Neptune and Corcyra. He married his niece Arete, only daughter of Rhexenor, son of Nausithous, who brought him five sons, and a daughter named Nausicaa. According to Homer, in the gardens of Alcinoos was the most excellent fruit in the world, which was renewed every month without vicissitude of winter and summer. By these gardens, of which the poets speak in rapturous language, Alcinoos has chiefly immortalized his memory. This king received Ulysses with much civility, when thrown by a storm on the coast of Phaeacia, and conducted him to Ithaca loaded with presents. During the feast, to which Ulysses was admitted, he entertained the company with a variety of tales; it is thought this became the origin of some proverbs in use among the ancients. The Phaeacians, however, though they lived in luxury and pleasure, were yet expert sailors; and Alcinoos himself, though he made no secret to Ulysses, that he and his people loved feasting, music, dancing, change of apparel, baths, and beds, is, nevertheless, represented as a just prince.

ALCIOPE, daughter of Aglaura and Mars, was one of the wives of Neptune.

ALCIPPE, daughter of Neptune, and sister of Halirothus, or Alliotus. The god Mars having killed the brother, and violated the sister, was cited before the assembly of the gods to answer for his crimes. Twelve gods were present, of whom six were for acquitting him, so that, by the custom of the court, when the voices were equal, the decision was made on the favourable side. Some say this trial was in the famous Areopagus, or Hill of Mars, at Athens, a court, which, in succeeding times, gained the highest reputation for the justice and impartiality of its proceedings. It should be observed, that some make Alcippe the daughter of Mars, and Halirothus her violater, whom Mars having put to death for his crime, was arraigned and tried for the murder of.

There were several other Alcippes: one daughter of Oenomaus; another, daughter of the giant Alcyon; a third, a shepherdess in Theocritus, Virgil, &c.

ALCIS, a German divinity, supposed to be Castor or Pollux.

ALCITHOE, with Arsinoe and Leucoë her sisters, Theban ladies, daughters of Minyas or Mineius, deriding the sacrifices of Bacchus, staid at home, and spun during their celebration, for which they were turned by Bacchus into bats, and their flax, spindles, and looms into vines and ivy. A different account of this matter is given under the article AGRIONIA.

ALCMAON, a Greek killed by Sarpedon before Troy.

ALCMENA, daughter of Electryo, king of Mycenae, was wife of Amphitryo or Amphitryon (stiled by some authors king of Thebes) and mother of Hercules. This son, whom she bore during her husband's life time, was, nevertheless, not the son of Amphitryon, but of Jupiter, who, taking upon himself the likeness of Alcmena's husband, was, in his absence, received for him; and the company of Alcmena having pleased the deity, he is said to have put three nights into one, for the protraction of his visit. The greatest part of modern writers pretend, that Alcmena was already with child by Amphitryon; but Apollodorus insinuates, that when visited by Jupiter, she was still a maiden. However that be, Amphitryon returned to his own house the very day succeeding the long night, which Jupiter



had passed with Alcmena, and perceiving his wife did not receive him with those transports which usually accompany an interview after absence, suspected the reason, and going to Tiresias the soothsayer, was informed, that Jupiter, assuming his figure, had been kindly received by Alcmena. This gave him some consolation; and it is evident, that his resentment was but of short continuance, for Alcmena, the following night, became pregnant of twins. Juno, however, stimulated with jealousy, impeded, as much as possible, their birth; and it was only by the management of *Galanthis* that the ill designs of Lucina, for this purpose, were eluded. Alcmena brought forth two sons; that of Jupiter was named Hercules, and the other by Amphitryon, Iphiclus: some also add a daughter called Laodamia. Amphitryon, in order to know his own son from the son of Jupiter, threw two serpents on the bed where they lay, and had his doubts soon decided, by the unconcern of Hercules and the terror of Iphiclus. Alcmena is said to have worn an ornament on her head of three moons, in commemoration of the night which Jupiter had trebled. After the death of Amphitryon, Alcmena is reported to have married Rhadamanthus, and to have been buried near him hard by Halartus in Boeotia: others say, that she was buried at Megara, and that the oracle appointed it so, when the children of Hercules consulted it upon a difference among them; some being willing that she should be carried to Argos; others desiring she might be removed to Thebes. She died on the road, in the frontiers of Megara, as she was returning from Argos to Thebes. She had the affliction of surviving Hercules; but in part to compensate that, she had the satisfaction of holding the head of his persecutor in her hands, and of plucking out the eyes: for Apollodorus tells us, that Ulysses, one of the sons of Hercules, having slain Eurystheus, cut off his head, and gave it to Alcmena. It is related, that her body disappeared during the funeral ceremonies, and that a stone was found in her bed, which gave Pausanias occasion to say, that she was turned into stone. Antonius Liberalis relates, that whilst the Heraclidæ were busied about Alcmena's obsequies, Jupiter commanded

Mercury to steal her away, and to transport her to the Elysian fields, in order to be married to Rhadamanthus. The order was executed, and a stone put into the coffin: they who carried it finding it very heavy, opened it, and there found instead of the body a stone, which they deposited in a sacred wood, where was afterwards the chapel of Alcmena. Diodorus Siculus only observes, that she disappeared, and that the Thebans paid her divine honours. They continued to shew her chamber in Thebes in the time of Pausanias, when her altar was likewise to be seen at Athens. See *Amphitryon*, *Archippe*, *Eurystheus*, *Galanthis*.  
ALCMENE, daughter of Amphiaraus. See *Amphiaraus*.

ALCMEON, son of Amphiaraus and Eriphyle, sister of Adrastus king of Argos, slew his mother in obedience to the command of his father. Amphiaraus looked upon Eriphyle as the cause of his death. Being a great diviner, he would not go to the war of Thebes, foreseeing he should perish there. Adrastus and he engaged in a dispute on this point, in which Amphiaraus not only declined taking any decisive part in the war himself, but also dissuaded Adrastus from it. Eriphyle, to whom Amphiaraus had promised on oath, that in all disputes with Adrastus, he would be guided by her advice, decided the matter in favour of her brother, being gained over by a necklace which she accepted from Polynices, in opposition to the injunction of her husband to accept of no present from her. All the generals, except Adrastus, having perished in the Theban war, their sons formed a resolution, ten years after, to revenge their overthrow, and with this view chose Alcmeon their chief; Eriphyle again, won by a necklace and mantle presented her by Thersander, son of Polynices, soliciting them to this war. Whatever desire Alcmeon might have to dispatch his mother, before he accepted the command, he yet marched against the Thebans without executing the order of his father. The expedition proved fortunate; the Thebans, by advice of Tiresias, abandoning their city, which was plundered and ruined. Alcmeon learning that Eriphyle had suffered herself to be corrupted by fresh presents against him also, transported with rage, slew her, after consult-



ing the oracle. Some writers maintain, that his brother Amphilochous assisted in the parricide; but a greater number aver the contrary. Alcmeon, haunted by the Furies on account of this action, retired to Psophis in Arcadia, where he expiated his crime through the ministration of Phegeus, according to the ceremonies in such cases appointed, and married Arsinoe daughter of Phegeus, to whom he made a present of the same necklace and mantle which had been given to Eriphyle. A great famine arising, recourse was had to the oracle, which ordered Alcmeon to take refuge with Achelous. He arrived in his country after much wandering, received afresh the ceremonies of expiation, married Callirhoe, daughter of Achelous, and settled upon a nook of land which the river had formed by banking up the sand. Callirhoe declaring she would cohabit no longer with him unless he made her a present of Eriphyle's necklace and mantle, Alcmeon was obliged to return to Phegeus, of whom he obtained the necklace, after making him believe, that he had learnt from the oracle, that the persecution of the Furies would not cease till he had offered the necklace to Apollo. Phegeus afterwards finding that Alcmeon intended to present Callirhoe with the necklace, ordered his two sons to pursue and kill him. This order they executed, at which Arsinoe being enraged, they carried her to Tegæa in a chest, and charged her with the murder. Some say that Alcmeon, during his madness, diverted himself with the prophetess Manto, daughter of Tiresias, who bore him two children, Amphilochous and Tisiphone. The Furies of Alcmeon were frequent subjects upon the stage of ancient Greece, but none of these tragedies now remain. The Oropians, who were more forward than any to rank Amphiaræus among the gods, excluded Alcmeon from those divine honours which they conferred upon his father and brother, because of his parricide. There are authors who say, that Alcmeon, after the second Theban war, went into Actolia, upon the persuasion of Diomedes; that he assisted him to conquer that country and Arcanania; and that, having been summoned to join in the Trojan expedition, Diomedes went thither, but that Alcmeon staid in Ar-

canania; and, to do honour to his brother Amphilochous, built a city which he called Argos of Amphilochous. What has been said of Alcmeon's tomb deserves notice: it was at Psophis in Arcadia, had hardly any magnificence or ornaments, but was surrounded with cypress trees so high, their shade covered the hill which overlooked the city. These trees were called The Virgins, and not cut down, being supposed sacred to Alcmeon. See *Adrastus*, *Amphiaræus*, *Amphilochous*, *Callirhoe*.

**ALCOMENÆUS**: Ulysses was so called from Alcomene, a city of Ithaca.

**ALCON**, son of Erictheus. There were several others of this name, one a son of Mars, another of Amycus, and a third of Hippocoon.

**ALCYON**, brother of Porphyryon, was one of the giants in the war against the gods. It seems there was a prophetic rumor among the deities, that the giants should not be overcome, unless a mortal assisted in the war; wherefore Jupiter, by advice of Pallas, called up Hercules, and being assisted by the other gods, gained a complete victory over the rebels, most of whom perished in the conflict. Hercules first slew Alcyon with an arrow, but he still revived and grew stronger, till Pallas drew him out of the moon's orb, when he expired. Alcyon is said to have killed twenty-four of the adherents of Hercules before he fell. Upon the death of Alcyon, seven young virgins, who were enamoured of him, or, as others say, his daughters, were so afflicted at his loss that they threw themselves into the sea, and were turned into Halcyons.

**ALCYONEUS**, another of those giants, whom Minerva encountering at the Corinthian isthmus, killed in spite of his monstrous bulk.

**ALEA**: Minerva was so called from a city of this name in Arcadia, where a temple was erected, and festivals observed to her honours, under the title of *Aleans*.

**ALECTO**, one of the three Eumenides or Furies. She is called Alecto, from a privative and *ληγω*, *to rest*. Alecto is described with vipers about her head, and as armed with vipers, scourges, and torches. Consult that fine description of this Fury in Virgil, where he makes her begin the war between the followers of Aeneas and the old inhabitants of Latium. See *Furies*.





Engraved for BRILL'S NEW PANTHEON by Grignion.

London Printed for John Bell, Bell's Library Strand June 10<sup>th</sup> 1789



ALECTOR. See *Argæus*.

ALECTRYO, OR ALECTRYON, was the confidant of Mars, in his intrigue with Venus. As Apollo, or the Sun, had a friendship for Vulcan, the husband of Venus, Mars was particularly fearful of his discovering the affair, and therefore appointed the youth Alectryo to warn him and his fair mistress of the Sun's approach. The sentinel unluckily falling asleep, the Sun saw them together, and presently communicated the secret to Vulcan, who, to revenge the injury, (against their next meeting, an opportunity for which soon offered, upon pretence of his going to Lemnos) contrived so fine and imperceptible a net-work of iron, that they were taken and exposed to the ridicule of the gods, till released at the intercession of Neptune. Mars, to punish Alectryo for his neglect, changed him into a cock, who, to atone for his fault, has ever since given constant notice of the Sun's approach, by his crowing.

ALECTRYOMANTIA, a kind of divination by a cock.

ALEMANNUS, a hero of the ancient Germans, whom they revered as a god.

ALEMONA, the tutelary goddess who presided over children prior to their birth.

ALEMONIDES MYSCÉLUS, son of Alemon.

ALEON, one of the *Dioscuri*.

ALEO DEUS, Mercury.

ALETES, son of Aegisthus, who, having usurped the kingdom of Mycenæ, was killed by Orestes.

ALETES, an honest Trojan, and friend of Aeneas.

ALETIDES, sacrifices which the Athenians offered to Icarius and Erigone, agreeable to the appointment of the oracle of Apollo. They were called *Aletides*, from a Greek word signifying to *wander*, because Erigone wandered in search of her father. See *Icarius*, *Erigone*.

ALEUS, king of Arcadia, famous for the many temples he caused to be erected.

ALEXANDER, the name given to Paris, son of Priam, by the shepherds who brought him up: also a son of Eurystheus.

ALEXANDRA, the same with Cassandra, daughter of Priam. See *Cassandra*.

ALEXANDRIA. This city has been personified on gems and medals, and symbolized by the

various attributes of plenty; particularly, and properly, by corn: Aegypt having been the granary of Rome.

ALEXIA, a Celtic city, built by Hercules.

ALEXIARE, daughter of Hercules by Hebe, and sister of Anicetus.

ALEXICACUS, an epithet of Neptune, whom the tunny fishers used to invoke under this appellation, that their nets might be preserved from the sword-fish, which used to tear them; and that he might prevent the assistance which it was pretended the dolphins used to give the tunnies on this occasion. See *Acesius*.

ALEXIRHOE, a nymph who was wife to Pan.

ALEXOTHOE, daughter of Dimas and mother of Aesacus, by king Priam.

ALIA, in Grecian antiquity, solemn games celebrated at Rhodes, in honour of the Sun, who is said to have been born in the island of Rhodes, the inhabitants of which were reputed his posterity; and therefore, according to Strabo, called *Heliaes*. In these games the combatants were not only men, but boys, and the victors were rewarded with a crown of poplar.

ALIGER ARCAS: the winged Arcadian; that is, Mercury.

ALILAT, a divinity of the ancient Arabians.--- Herodotus informs us, that these people worshipped the sun and moon under the names of Utrotalt and Alilat, or Alitta. It is plain that this appellation is derived from the Hebrew *balilab*, or *baleilat*, which signifies the *night*, because the moon, which was adored under his name, shines in the night. Some authors are of opinion that the Mahometan Arabs took the crescent, which they place on tops of towers, as Christians do the cross, from the ancient religion of the Arabians, who adored the moon, and not from the flight of Mahomet from Mecca to Medina, at the time of the new moon.

ALILAT was an epithet also given to Diana and Venus by the Phoenicians, Arabians, and Cappadocians; to the former as the moon, and the latter as the evening star.

ALIOPE, mother of the Telchines. See *Telchines*.

ALIPES DEUS, the god with winged feet; that is, Mercury.

ALITERIUS AND ALITERIA. Jupiter and Ceres were thus called from preventing millers from stealing meal.



**ALLAT**, an idol of the ancient Arabians before the time of Mahomet. The inhabitants of Taggef, who worshipped this idol, were so attached to it, that they begged of Mahomet, as a condition of peace, not to destroy it for three years, which not obtaining, they asked only a month's respite; but this also positively refusing, it was destroyed by his order in the ninth year of the Hegira. The Teyeffians bitterly lamented the loss of their deity.

**ALLIROTIVS, OR HALIROTHUS**, son of Neptune, and brother of Alcippe. Mars being in love with Alcippe, but unable to gain her affections, offered violence to her and slew her brother Alliotius. Neptune, enraged at the death of his son, cited Mars to judgment. The place where this famous judgment was pronounced, was called *Arcopagus*, a name formed from that of Mars, called *Ares*, and the word *Pagos*, because the assembly was held upon an eminence called *Ἀργὸς πᾶγος*, the Rock of Mars, which is the origin of the famous tribunal *Arcopagus*. As the transactions of those times were seldom written without some embellishment, it was given out that Mars had been absolved by the judgment of the twelve great gods, because the judges on this trial were in number twelve. This event, so celebrated in Grecian story, happened, according to the chronicle of Paros, under the reign of Cranaus, that is, 1560 years before Christ. See the article *Alcippe*.

**ALLOPROSALLOS**, an epithet of Mars, who was the common god of opposite armies.

**ALLYATTES, OR ALLYATTUS**, king of Lydia, and father of Croesus, succeeded Sadiates. He prepared for carrying on a war against Cyaxares, king of the Medes; but when the two armies were ready to engage, they were prevented by an eclipse of the sun, the cause of which being unknown to them both, they instantly concluded a peace. Allyattes is said to have excelled on musical instruments, and a monument was erected to him at Sardis, by the Lydian maids, who raised money for the purpose by prostitution.

**ALMA**, a name of Ceres, from her nourishing and impregnating all seeds and vegetables, and being, as it were, the common mother of all things.

**ALMON**, god of a small river so called in the territory of Rome, and father of the nymph Lara. Of the same name likewise was the son of Tyrrhus, who was of the party of Turnus and the Latins, and fell in the seventh Aeneid.

**ALMOPS**, son of Neptune and Athamantis, one of the giants who made war upon Jupiter.

**ALMUS, OR ALUMNUS**, names of Jupiter because he cherishes all things.

**ALOA**, a Grecian feast in honour of Ceres and Bacchus, by whose blessings the husbandmen received the recompense of their labours, and therefore their oblations consisted of nothing but the fruits of the earth. Others say this festival was instituted in commemoration of the primitive Greeks, who lived in corn-fields and vineyards. Authors are not agreed as to the time of celebrating the *Aloa*: Some suppose it to have been before the commencement of harvest, whilst others will have it a rejoicing after harvest, not unlike our *harvest home*. The most probable opinion is that which fixes it in the month Possidion, answering to our December, and derives its denomination from the threshing time, when the husbandmen lived much in their barns.

**ALOIDAE, ALOIDES**; names given to Oetus, or Othus, and Ephialtes, reputed sons of the giant Aloeus and Iphimedia; others say that Neptune was their father, and that this marine deity made them grow every year a foot and a half in stature, and as much in compass. Aloeus being old, and incapable of attending in the war, they confederated with the giants, commenced hostilities against Jupiter, and led Mars in irons, who was afterwards delivered by Mercury. Nothing less would serve these brothers but marrying Juno and Diana; Jupiter, however, frustrated their ambition, and they were at last shot by the arrows of Apollo and his sister.

**ALOPE**, daughter of Cercyon, having received Neptune too favourably, and had a child by him, was put to death by her father, and changed into a fountain.

One of the Harpies also was called by this name.

**ALOTIA**, in Grecian antiquity, a festival observed to the honour of Minerva, by the Arcadians, in memory of a victory in which they took a great number of the Lacedemonians prisoners.



ALPHEAEA, or ALPHEA, a name of Diana, from a temple consecrated to her on the banks of the Alpheus.

ALPHEIAS, a name of Arethusa, from the river Alpheus.

ALPHENOR, one of the sons of Niobe and Amphion, killed by Apollo and Diana, as he was endeavouring to lift up his brothers, Phaedimus and Tantalus. See *Niobe*, *Amphion*.

ALPHESIBOEA, daughter of Phlegus, and wife of Alcmaeon.

ALPHEUS: The river so called is fabled to have been a hunter, who having long pursued Arethusa, a nymph in the train of Diana, was changed by this goddess into the stream which retained his name, whilst the nymph was converted to a fountain. Alpheus, however, in his new state, remained not unconscious of his passion, and therefore sought to gratify it, by blending his waters with those of the fountain.

ALRUNES: the Germans called their household gods by this title.

ALTAR, an eminence on which sacrifices were anciently offered to some deity. The Pagans at first made their altars only of turf, but, in succeeding times, they were made of stone, wood, marble, and even of horn, as that of Apollo in the island of Delos. The figure of them, as well as the materials, was different, some were round, others square, others oval. They were always turned towards the east, and stood lower than the statues of the gods, which were placed upon bases above. The altar was generally adorned with leaves and flowers:--- those of Apollo with laurel; of Hercules with poplar; of Jupiter with oak: Venus had her myrtle, and Minerva her olive. The height of the altars differed according to the gods to whom they were consecrated; which consecration was performed by pouring oil upon them. The sacrifices to the infernal gods were made in holes in the earth; to the terrestrial gods on altars almost level with the ground; but those of the celestial gods were higher; that of Jupiter Olympus being, according to Pausanias, an elevation of almost twenty-two feet.--- Before temples were in use, altars were erected, sometimes in the highways, sometimes in groves, and sometimes on the tops of moun-

tains. It was customary to engrave upon them the name, or proper ensign or character of the deity to whom they were dedicated. When any person fled to any one of these for refuge, it was not lawful to take him away by force; but sometimes they would light up a fire near the altar to drive him thence, and then it was supposed to be done by the intervention of Vulcan: but this was seldom suffered. Altars were of divers kinds, and sacred to gods, heroes, virtues, vices, diseases, &c. &c. Thus we read of the *inner altar*, or that built under the roof or cover of some temple or other building:--- the *outer altar*, that *sub dio*, or in the open air: the *golden altar*, that which was covered or adorned with plates, &c. of gold: the *brazen altar*, one decorated or plated over with brass: the fixed or *stationary altar*, those built to remain constantly in the same place: *simple altars*, those without ornament or decoration: *magnificent altars*, those variously enriched with metals, precious stones, painting, sculpture, &c. *Stoney altars*, those made either of a simple stone, or heaps of stones, or of massive stones bound by masonry: *earthy or turfy altars*, those thrown up only of earth, or turf accumulated: *extemporaneous altars*, those made hastily and on some emergent occasion: *sacrificing altars*, those serving to hold victims and offerings presented to some deity: *memorial altars*, those erected to perpetuate the memory of some blessing or other extraordinary event which happened in the place: *anointed or consecrated altars*, those set apart or devoted to the deity, by a regular form or ceremony, whereof unction made the chief part: *votive altars*, those vowed to some deity, in consideration of a benefit received: *private or domestic altars*, those erected by private persons in or about their own houses, for family purposes: *public altars*, those consecrated in a solemn manner, to the public use: *funeral altars*, those erected at the tomb of persons deceased, inscribed to their names: *eucharistic altars*, those wherein the communion or Christian sacrifice is offered: *low altars*, those flat on the ground, or at most raised but little above the surface of it: *high altars*, those elevated a considerable height above the ground: *subterraneous altars*, those let down some depth under ground: *proper altars*, those which answer the



characters and use specified in the definition : *improper* or *figurative altars*, those which only bear the denomination by way of resemblance or analogy ; viz. the astronomical and poetical altars : *idolatrous altars*, those erected to some idol or false god : *principal altars*, the chief altar of a place where there are several : *horny altars*, those formed only of horns : *ashen* or *cinereous altars*, those of ashes : *wooden altars*, those of timber : *bloody altars*, those whereon animals are offered : *unbloody altars*, those whereon plants, fruits, spices, or the like are offered. The altar of the Jews to Jehovah was but low, for they were forbidden to make any steps to go up to it, lest they should discover their nakedness. At first they were to be made of earth, and afterwards of rough stone ; for if wrought with any tool, it was said to be polluted. The altar for the tabernacle erected by Moses in the wilderness, was made of Shittim wood, being about two yards and an half square, and a yard and an half high. It was overlaid with brass, and at each corner was a horn, or projection of Shittim wood, to fasten the animals that were to be sacrificed ; and this might be carried about on the shoulders of the priests. It was placed in the open air before the tabernacle, and the burnt-offerings were to be, as the scripture expresses it, “ for a sweet savour “ to the Lord.” Among four-footed beasts, they only sacrificed bulls, goats, and rams.--- The altar set up by Jacob, in Bethel, was nothing but a stone, which served him for a pillow in the night ; and that of Gideon was a stone before his house. Besides the altar for burnt-offerings, they had an altar for incense, and another for the shew-bread, both which were made of Shittim wood, overlaid with gold.--- After the return from captivity, their altar for burnt-offerings was a large pile, built with unhewn stones, which they went up to, not by steps, but by a gentle ascent. Altars, besides the more direct purpose of sacrificing on them to the gods, were erected for other reasons, viz. to render alliances more solemn, treaties of peace more firm, and oaths more sacred : thus, king Latinus, touching the altar, swore eternal peace with Aeneas, in presence of both armies : it was before the Altars that alliances, reconciliations, and marriages were ratified ac-

ording to Virgil ; and here they also held public entertainments, as may be seen from the same authority, supported by that of many other authors. Altars are undoubtedly as ancient as sacrifices themselves, consequently their origin is not much later than that of the world. Some attribute their institution to the Egyptians, others to the Jews, others to the Patriarchs before the flood ; and some carry them as far back as Adam, whose altar is much spoken of by Jewish and even by Christian writers.--- Others are contented to make the patriarch Enoch the first who consecrated a public altar. Be this as it will, the earliest altars we find any express testimony of, are those which were erected by the patriarch Abraham.

The manner of consecrating altars and images was the same : a woman, dressed in a garment of divers colours, brought upon her head a pot of sodden pulse, as beans, peas, or the like, which they gratefully offered to the gods, in remembrance of their ancient diet, but those, like the other part of divine worship, were varied ; accordingly, Athenaeus tells us that the statue of Jupiter Ctesias was consecrated in this manner : they took a new vessel with two ears, upon the fore-part of which they bound a chaplet of white wool, and another of yellow, and covered the vessel, then they poured out before it a libation, called Ambrosia, which was a mixture of water, honey, and all sorts of fruits ; but the most usual sort of consecration was by putting a crown upon them, anointing them with oil, and then offering prayers and libations to them ; sometimes they would add an execration against all that should profane them, and inscribe upon them the name of the deity, and the cause of their dedication.

ALTE. See *Lycaon*.

ALTELLUS, that is, *brought up on the ground* : a surname of Romulus.

ALTHAEA, or ALTHEA, daughter of Thes-tius, was wife of Oeneus king of Calydon, and mother of Meleager. Oeneus having neglected the sacrifices due to Diana, the goddess, to punish him, sent a wild boar to ravage his country, the princes of which waiting to destroy the savage, were joined by Atalanta, daughter to the king of Arcadia. This princess having first wounded the monster, his spoils were



given to her by Meleager, whose maternal uncles, offended that a young female should enjoy the honour of the chace, took from her what Meleager had given. Provoked at this insult, Meleager, who loved Atalanta, slew his uncles; and Althea, to revenge their death, threw into the fire that billet, on the preservation of which the life of her son depended. As the billet burned, Meleager consumed, and Althea, repenting too late, killed herself in despair. According to some authors, it was Meleager, and not his father, who slighted the rites of Diana.

ALTHEMENES, son of Catreus, king of Crete, being told by the oracle, that he should be the cause of death to his father, retired to Rhodes. Hither his father coming in search of him, fell unwittingly by his hands. There was another of this name mentioned by Strabo, the son of Cissus, who built Argos.

ALTHEPUS, son of Neptune, and king of Egypt.

ALTIUS, a surname of Jupiter, from the worship rendered to him in a sacred grove named *Altis*, near Olympia.

ALTRIX NOSTRA, a name of Ceres, of the same import with her epithet *Alma*, which see.

ALUMNA, or NURSE, a title of Ceres.

AL-UZZA, an idol of the ancient Arabians before the time of Mahomet, worshipped by the tribes of Coraish and Kenanah, and part of the tribe of Salim. Some say it was a tree called The Egyptian Thorn, or Acacia, worshipped by the tribe Ghatfan, first consecrated by one Dhalem, who built a chapel over it so contrived, as to give a sound when any person entered. This idol was demolished by Mahomet in the eighth year of the Hegira.

ALYATTES, or ALYATTEUS, father of Croesus king of Lydia.

ALYCUS, son of Sciron, assisted Castor and Pollux in delivering their sister Helen from the Athenians. From him a place in Megaris, where he was buried, was denominated Alycus. Hereas writes, that Theseus himself, who carried off Helen, killed him; but Plutarch observes, it is totally improbable that Theseus himself was at Aphidnae, to which Helen had retired with Aethra mother of Theseus, when both the city and his own mother were taken. See *Aethra*.

ALYSIUS, a surname of Jupiter and Bacchus.

ALYTARCHA, a priest of Antioch in Syria, who, in the games instituted in honour of the gods, presided over the officers, by whom rods were carried to clear away the crowd, and keep order. The officer who presided at the Olympic games was also denominated Alytarcha. Some suppose the Alytarcha to be the same with the Hellenodocus, of which opinion are Faber and Prideaux. Van Dale shews them to be different offices; not but that the Alytarchae might sometimes be substituted by the Hellenodii, to perform some parts of their function. The Alytarchae were the directors, or *prefecti*, of the Mastigophori, or Mastigonomi, officers with whips in their hands, who attended at the games or combats of the *Athletae*, encouraged them to behave stoutly, and, on occasion, preserved good order, kept off the crowd, and were the same with those called in some other places Alytae. A late writer (Walker on Coins) ascribes we know not what extraordinary dignities and honours to the Alytarchae, whom he represents as the chief of all the officers who presided at the games; that they were honoured as Jupiter himself, wore crowns set with jewels, ivory scepters, sandals, &c.

AMAEA, a surname of Ceres.

AMALTHEA, daughter of Melissus king of Crete, and nurse of Jupiter, whom she fed with goat's milk and honey. According to some authors, Amalthea was a goat which Jupiter translated into the heavens, with her two kids, giving one of her horns to the daughters of Melissus, as a reward for the pains they had taken in attending him. This horn had the peculiar property of furnishing them with whatever they wished for, and was thence called the Cornucopia, or horn of plenty. For Amalthea, the Cumaean Sibyl, see *Sibylls*.

AMANUS, or HAMANUS, an ancient deity of the Persians, mentioned by Strabo, who informs us, that in Persia there are large inclosures called *πυράδεια*, in the middle of which is an altar wherein the Magi keep up a perpetual fire, among a great quantity of ashes. They go every day into this place to say certain prayers, which last an hour: there they stand before the fire with a kind of *fascies* in their hands, and a mitre on their heads, the strings of which hang down behind and before. This,



he adds, is what is done in the temples of Anaites and Amanus; for these divinities have their temples; and the statue of Amanus is carried about in great pomp. Amanus seems to take his name from *Hammab*, which signifies the *Sun*; and the *πυραθεία*, or *fire-temples* of this god agree exactly with the Hammanim, or fire-temples of the Phoenician god Baal, whence it is natural to conclude they are one and the same deity, namely, the Sun. See *Baal*.

**AMARACUS**, a youth, perfumer to Cinyras, king of Cyprus; who, by chance, having broke a box of ointment, and the perfume smelling more sweetly than usual, the best ointments were thence called Amaracina. On his death he was changed into the herb *sweet marjoram*.

**AMARYNCEUS**. See *Diores*.

**AMARYNTHIA**, or **AMARYSIA**, a Grecian festival, celebrated with games in honour of Diana, surnamed *Amarynthia* and *Amarysia*, from a town in Euboea. It was observed by the Euboeans, Eretrians, Carystians, and Athmonians, who were inhabitants of a town in Attica.

**AMASIS**, king of Egypt.---By his order a most extraordinary chapel was hewn out of a single stone, with the design to have it set up in the temple of Minerva at Sais in Egypt. See under *Temple*, or *Chapel of Amasis*.

**AMASTRUS**, son of Hippotas, of the Trojan party, was slain by the heroine Camilla, according to the eleventh Aeneid.

**AMATA**, wife of Latinus, king of the Latins, and mother of Lavinia; she hung herself in despair at being unable to prevent the marriage of Aeneas to her daughter.

**AMATHUS**, son of Hercules, and father of the Propaetides, gave his name to a city in the island of Cyprus, consecrated to Venus, and in which was a splendid temple erected to Adonis.

**AMATHUSIA**, an epithet of Venus, from the city Amathus being consecrated to her.

**AMATHUSA**, the mother of Cinyras.

**AMAZONIUS**, a surname of Apollo, from his terminating the war between the Amazons and Greeks.

**AMAZONS**: a nation of female warriors, whose history has been esteemed fabulous by Strabo, Arrian, Palephatus, and some moderns, notwithstanding the attestations of antiquity to the reality of their existence.

The Scythians had held a considerable part of Asia under their dominion, till they were subdued by Ninus, the founder of the Assyrian empire; but, after the death of their conqueror, his wife and son, Ilinus and Scolopites, princes of the royal blood of Scythia, aspired to succeed them. Their attempts, however, being rendered abortive by the success of their competitors, they withdrew with their wives, children, and adherents into Asiatic Sarmatia, beyond Mount Caucasus, where they formed an establishment, and from thence made frequent excursions for the supply of their exigencies, into the countries that bordered on the Euxine sea. The frequency of these inroads having exasperated their neighbours, a conspiracy was formed against them, and their men being surprized, were overpowered and slain. The women, to revenge this slaughter of their husbands, and provide for their future safety, forthwith established a new mode of government. Having chosen a queen, and enacted laws, they resolved to defend themselves without men, and even in opposition to them. With this view they put to death the few that chance or flight had preserved, and for ever renounced the rites of marriage. But to perpetuate the duration of their new establishment, they annually resorted to the frontier of their kingdom, for the purpose of a casual intercourse with the other sex. None of them, however, were allowed to increase the subjects of the state, who had not previously killed three men. The female offspring of this commerce were educated by them; but boys, according to Justin, were strangled at the birth; or else, as Diodorus relates, they distorted their limbs so as to render them unfit for martial exploits: but Quintus Curtius and others affirm, that the less savage amongst them sent their males to be brought up by their fathers. As soon as the age of the girls permitted, they underwent the loss of their right breasts, that they might be able to draw the bow with more force. The common opinion is, that this operation was performed at the age of eight years, by an application of hot iron, which insensibly dried up the fibres and glands: but others presume, that less ceremony was used, the part, when formed, being removed by amputation; whilst



some pretend, that the effect was produced by an early compression, which being continued without remission, suppressed the expansion of the one breast, and increased the projection of the other. The Amazons were commonly clothed in the skins of beasts destroyed by them in the chase, which were tied over the left shoulder, and leaving the right side uncovered, fell down to their knees. In war, the queens, or other chiefs, wore a corselet formed of small plates of iron, in the manner of scales, fastened by a girdle, below which hung the coat to the knee. The head was protected by a helmet adorned with a plume. The rest of their arms were a bow and arrows, javelins, and battle-axe, said to have been invented by Penthesilea, one of their queens. They also bore a buckler in the form of a crescent, about a foot and a half in diameter, with the points upward. Thalestris appeared before Alexander with two javelins, though she only came to make a gallant request: those who accompanied her bore two battle-axes with double edges, the handles of which were as long as the shaft of a javelin. They are said to have made considerable conquests. The Crimea and Circassia were subject to them, and Iberia, Colchis, and Albania tributary. They retained their power for several centuries; but an expedition into Greece and the island of Achilles, is reported to have ruined their empire.

The Amazons of Africa were female warriors, who were obliged to continue virgins till a certain period, after which they were allowed to marry, simply for the purpose of continuing their numbers. The offices of state were filled by them, whilst the men performed the domestic services. Historians inform us, that they inhabited an island called Hesperia, as lying to the west of the lake Tritonis. These Amazons were celebrated for their struggles with the Gorgons, another race of females that inhabited likewise the borders of the same lake.

The Amazons of South America, living on the banks of that great river which bears their name, make the greatest figure in modern story. They are said to have been governed and led to battle by their queen alone. No men were suffered to live amongst them, though

upon certain occasions, some were permitted to visit them. The females sprung from this intercourse were bred with the greatest care, but the males were sent to the country of their fathers.-----The Jesuit missionaries mention a similar republic of Amazons in one of the Philippine islands, whose husbands visit them at a particular season of the year, and when they retire take with them the males that had been born since their last visit.---The best troops in the armies of the emperor of Menomotapa are said to be women, who inhabit the neighbourhood of the Nile, converse at certain periods with the men, and dispose of their children in the same manner as the other Amazons. Thevenot and others relate, that in Mingrelia, there is a people near Mount Caucasus, abounding in warlike women, who make frequent incursions into Muscovy, and engage the Calmuc Tartars.---Bremensis, an ecclesiastic, who lived about the year 1070, speaks of an Amazon nation near the Baltick; and relates circumstances similar to those of the other Amazons, only with additional wonders, too ridiculous to be repeated.

The Amazons were called by Plato *Sauromatides*; and Herodotus mentions, that in the Scythian language, their denomination was *Aeorpata*, or *man-killers*, a word apparently compounded of the Celtic *aeor* a man, and *pata* to kill. Strabo's objection to the existence of the Amazons arises principally from the difficulty of conceiving a nation of women to exist, independent of men, and carry on the management of affairs both in peace and war. The disbelief of Palephatus was formed on the conceit, that whatever had existed might still exist, and must somewhere occur: and he further pretended, that Amazons were only men in the dress of women.----Petit argues, that the peculiarities of the Amazons resulted from the effects of climate. Others affirm, that the state of the Amazons was nothing more than a community, in which the females had the upperhand; and this opinion seems to be countenanced by what Pliny and Pomponius Mela have advanced, concerning a Scythian people, amongst whom the women enjoyed the supreme command; and this they call the kingdom of the Amazons.---Diodorus speaks of the tombs of the Amazons, the ruins



of which were extant in his time. These monuments are attributed to a queen of that country, who had interred in them the heroines that fell in their conflicts with the Gorgons. Hercules is reported to have conquered and exterminated the Scythian Amazons, whose queen Hippolyta, was bestowed by him upon Theseus, as the reward of his valour. In the conquest of Hippolyta, Hercules is described as unloosing her zone; which the Amazons wore, not like women, immediately beneath their breast, but like men, as a belt round their loins, and principally with a view to express their martial character: *To gird one's self*, signifying, in Homer, to prepare for battle. Amongst the ideal figures of the ancients, the Amazons alone are represented with a protuberant breast. As they exhibit women, and not girls, the extremity of their bosom is always visible. The general conformation of these heroines is similar to that of the Gorgons and other inferior goddesses.--- The hair of their heads appear to have all been modelled from the same example. They present a sedate countenance, somewhat expressive of pain; for the peculiarity of the single breast occurs in all their statues.

AMBARVALIA, feasts celebrated by the Roman husbandmen twice a year. The first, in the spring, was in order to render Ceres propitious, when each master of a family furnished a victim, with an oaken wreath round its neck, which he led thrice round his grounds, lustrating them with milk and wine, and followed by all his family, singing hymns and dancing in honour of the goddess. At the end of harvest there was a second festival, in which they presented to Ceres the first-fruits of the season, and made an entertainment for their relations and neighbours. At these festivals they sacrificed to Ceres a sow, a sheep, and a bull or heifer. The Ambervalia was of two kinds, private and public. The public Ambervalia were those celebrated in the boundaries of the city, and in which the twelve *Fratres Arvales* officiated pontifically, walking at the head of a procession of the citizens who had lands and vineyards in Rome. The prayer or formula here used was *Avertas morbum, mortem, tabem nebulam impetiginem, pesestatem*. Some make a quinquennial, as well as an annual Ambarvalia, the one perfor-

med once every *lustrum*, the other once a year, (for authors are not agreed that the Ambarvalia were celebrated twice a year, although most are of this opinion). The former was called the greater Ambarvalia, as being performed according to a settled rite; and it is to these the denomination *Suovetaurilia* seems alone to belong. See *Suovetaurilia*.

AMBASINEUS, one of the competitors in the games of the eighth Odyssey.

AMBIEGNAE OVES, an appellation given to such ewes as, having brought forth twins, were sacrificed, together with their lambs, one on each side. They are mentioned among other sacrifices to Juno.

AMBITION was a goddess of the ancients.

AMBRACIUS, a judge, who, in the Metamorphosis of Ovid, is mentioned as changed to a stone.

AMBROSIA is commonly represented as the solid food of the gods, in contradistinction to the liquid, which was called *Nectar*; but those appellations were sometimes inverted. Lucian, rallying the gods, tells us that Ambrosia and Nectar were not so excellent as the poets describe them, since they would leave them for blood and fat, which they came to suck from the altars, like flies.

AMBROSIA, in Grecian antiquity, a feast celebrated by the Aconians, in honour of Bacchus.--- The Ambrosia were also denominated *Choa* and *Leneae*, and were kept in the month Lena.

AMBROSIA, one of the seven daughters of Atlas, by his wife Aethra; which daughters were called by one general name *Hyades*.

AMBULUS: Jupiter was so called; Minerva *Ambulia*, and Castor and Pollux *Ambulii*; because those divinities had altars near a large portico where the Lacedemonians were accustomed to walk.

AMBURBIA, AMBURBIUM, in Roman antiquity, a procession made round the walls of Rome, in which the people led a victim, and afterwards sacrificed it, in order to avert some calamity with which the city was supposed to be threatened. Hence we have *Amburbiales victimae*, the victims carried along in the procession, and afterwards sacrificed. Scaliger, followed by many others, maintains the *Amburbia* to be the same with Ambarvalia; but



Servius expressly distinguishes between the Amburbia and Ambarvalia, the first being performed in the city, or its environs, and the other in the country.

**AMENTHES:** Pluto was thus called from his having been deprived of the nymph Menthes, by Proserpine.

**AMICA,** an epithet of Venus among the Athenians, because she joins lovers together, the Greek word *ἑταιρα* being used both in a good and bad sense, signifying as well a prostitute, as a mistress.

**AMIDAS,** a Japanese idol: he is their sovereign lord and absolute ruler of Paradise; the protector of human souls, and the father and god of all those who are partakers of the delights of Paradise: he is, in short, the mediator and saviour of mankind; for, by his intercession, souls obtain remission of sins, and are accounted worthy of eternal life. Amidas has such influence over Jemma, the Japanese god of hell, and solicits that stern judge in such prevailing terms, that he not only mitigates the transgressor's pains, but frequently discharges him, and sends him into the world again, before the term allotted for his chastisement is fully expired. Amidas is revered after a very singular manner by some devotees, who voluntarily sacrifice their lives to him, and drown themselves in his presence. The victim entering into a little boat, gilt and adorned with silken streamers, ties a considerable quantity of stones to his neck, waist, and legs, after which he first dances to the sound of instrumental music, and then throws himself into the river.--- On this occasion, being attended by a numerous train of relations, friends, and bonzes, they sometimes scuttle the boat, and so sink it to the bottom. Others of these enthusiastic Japanese, confine themselves within a narrow cavern, in form of a sepulchre, walled round about, with only a little air-hole. In this grot, the devotee calls upon his god Amidas, without interruption, till the moment he expires. That Amidas is, in the opinion of the Japanese, the supreme being, is evident from the description his disciples give of him; for, according to them, he is an invisible, incorporeal, immutable substance, distinct from all the elements: he existed before nature; is the fountain and

foundation of all good; without beginning and without end: he erected the universe, and is infinite and immense. Amidas is represented on an altar, mounted on a horse with seven heads, which is an hieroglyphic of seven thousand years: he has a dog's head, and holds in his hands a gold ring or circle, which he bites. This bears a very near affinity to the Egyptian circle, which was looked upon as an emblem of time, and it shews that this god is an hieroglyphic of the revolution of ages, or rather, of eternity itself. He is dressed in a very rich robe, adorned with pearls and precious stones.

**AMISODAR,** a king on the banks of the Xanthus, whose principal force consisted in the Chimera which was killed by Bellerophon.

**AMITHAON,** the father of Melampus, and brother of Eson.

**AMMALO,** a Grecian festival, of which nothing more is recorded than that it belonged to Jupiter.

**AMMON, or HAMMON,** the name of the Egyptian Jupiter, worshipped under the figure of a ram. Bacchus having subdued Asia, and passing with his army through the deserts of Africa, was in great want of water; but Jupiter, his father, assuming the shape of a ram, led him to a fountain, where he refreshed himself and his army; in requital of which favour, Bacchus built there a temple to Jupiter, under the title of *Ammon*, from the Greek *ἄμμος*, which signifies *sand*, alluding to the sandy desert where it was built. Such is the poetical account; but it is more probable that the Egyptians worshipped the Sun under this name, for *Hamma* signifies, in Hebrew, the Sun; or, perhaps, they meant by it *Ham*, son of Noah, whose posterity settled in Libya. The temple of Jupiter Hammon, in Libya, was famous for its oracle, which continued till the time of Theodosius: Lucan brings his hero, the great Cato, to consult it. The excessive vanity of Alexander the Great, put him upon bribing the priests of this god, to declare him the son of Jupiter Ammon. With this view he marched at the head of his army, through the sandy deserts of Libya, till he arrived at the temple, where the most ancient of the priests declared him the son of Jupiter, assuring him that his father had destined him for the empire of the world; from which



time, in all his letters and orders, he assumed the title of *Alexander the king, son of Jupiter Ammon*. Jupiter Ammon was usually represented under the figure of a ram, though on some medals he appears of a human shape, having only two ram-horns growing out beneath his ears.

AMMON, an Athenian festival, of which we are able to trace no particulars.

AMMONIA, a name of Juno, from an altar erected to her honour in the sands of Libya.

AMMOTHAEA, a nymph, the daughter of Ne-reus and Doris.

AMMUDATES, one of the gods of the Romans.

AMNISIADES, or AMNISIDES, nymphs so called from Amnisus, a river of Crete.

AMPELOS, the son of a satyr and nymph, was one of the adherents of Bacchus, who had also a priest of the name. This word, which signifies a *vine*, was the name also of a promontory of the isle of Samos; of a city in Crete, and another in Macedonia.

AMPELUSIA, a promontory of Africa, in Mauritania, where was a cavern sacred to Hercules.

AMPHIALUS, a competitor in the games of the eighth Odyssey.

AMPHIARAIDES: Alcmeon, son of Amphiaras.

AMPHIARIA, a Grecian festival at Oropus, in honour of Amphiaras.

AMPHIARAUS, one of the most celebrated prophets among the Pagans, was son of Oicleus, and great-grand-son of Melampus, who received part of the kingdom of Argos for a material piece of service rendered the women of that country; which division of the kingdom occasioned the discords that prevailed during the reign of Adrastus, king of Argos, who, not being able to withstand the partizans of Amphiaras, was forced to abandon his kingdom; for Amphiaras had usurped the crown, after putting to death Talaus, the father of Adrastus. However, the match afterwards concluded between Amphiaras and Eriphyle, sister of Adrastus, put an end to the quarrel, and restored Adrastus to his throne. Amphiaras knowing, by the spirit of prophecy, that he should lose his life if he engaged in the Theban war, hid himself in order to avoid it; but his wife Eriphyle being prevailed on by the present

of a necklace from Polynices, discovered where he lay concealed, so that he was forced to accompany Adrastus and the other princes on that expedition. Being exceedingly enraged at Eriphyle, he enjoined Alcmeon and his other children by her, to put her to death as soon as their age would allow, which order was afterwards executed by Alcmeon, but not before he had discovered his mother's perfidy to himself also. The war against Thebes proved fatal to all the princes engaged in it, Adrastus excepted, who owed his safety and life to the celebrated horse Arion; for the earth being split asunder by a thunderbolt, Amphiaras and his chariot was swallowed up in the chasm, at least, according to common tradition; though Strabo says he fell from his chariot in the battle, which was carried empty to another place. Those who relate that this happened the very day the army encamped before Thebes are mistaken, for he died the day of the retreat, and the siege continued some time. Amphiaras was believed to excel chiefly in divining by dreams; but this was not all, for he was the first that divined by fire. Great commendations have been bestowed on him, and amongst others this, that he was what he appeared to be, an honest man. Apollodorus is the only author who reckons him among the Argonauts, for he is not ranked among them either by Apollonius, Hyginus, or Valerius Flaccus. By his wife Eriphyle he had two sons, Alcmeon and Amphilocus, and three daughters, Eurydice, Demonassa, and Alcmene. Pliny adds a third son called Tiburtus, founder of the city Tibur; but according to Solinus, Tiburtus was not the son, but the grandson of Amphiaras; which opinion seems the better founded, since none of the Greek poets extant mention Tiburtus as a son of Amphiaras, though they particularize his other children. The Pagans believed that Amphiaras returned from hell, and even pointed out the place of his resurrection. Some authors affect to say only that he *disappeared*, among whom are Diodorus Siculus: Amphiaras, when the earth opened, fell into the chasm, and was *seen no more*. Apollodorus gives the reason of his *disappearing*, which was, that Jupiter rendered him immortal: "He and his chariot were *seen*



*no more*, for Jupiter made him immortal." Amphiarus was ranked among the gods; temples were dedicated to him, and his oracle, as well as the sports instituted in honour of this new deity, were very famous. See *Adrastus*, *Alcmeon*, *Amphilochus*, *Eriphyle*.

AMPHICLUS, a hero in the sixteenth Iliad, slain by Phylides.

AMPHICTYON, son of Deucalion, and third king of Athens, instituted that celebrated council of the Greeks called *Amphictyons*; though others, with less reason affirm, Acrisius, king of the Argives, to have been the person who gave a form and laws to this body. The first assembly of the kind was held by direction of Amphictyon, who proposed, by means of it, to bind the Greeks more firmly together, so as to render them formidable to the surrounding barbarous nations. These met twice a year at Thermopylae, in the temple of Ceres, which was built on a large plain near the river Asopus, and were called *Amphictyons*; from the name of their founder. Authors give different accounts of the number of Amphictyons, as well as of the states entitled to have their representatives in this council: according to Strabo, Harprocraton and Suidas, they were twelve at their first institution, sent by the following cities and states: The Ionians, Dorians, Perhaebians, Boeotians, Magnesians, Achaeans, Phthians, Melians, Dolopians, Aenianians, Delphians, and Phocaeans. Aeschines only reckons eleven; instead of the Achaeans, Aenianians, Delphians, and Dolopians, he inserts the Thessalians, Oetaeans, and Locrians: lastly, the list of Pausanias contains only ten Amphictyons, viz. Ionians, Dolopians, Thessalians, Aenianians, Magnesians, Melians, Phthians, Dorians, Phocaeans, and Locrians; being silent as to the Eleans, Argians, Achaeans, and Messenians. In the time of Philip of Macedon, the Phocaeans were excluded the alliance for having plundered the Delphian temple; and the Lacedemonians were admitted in their place; but the Phocaeans, sixty years after, having behaved gallantly against Brennus and his Gauls, were restored to their seat in the Amphictyonic council. Under Augustus, the city Nicopolis was admitted into this body, and to make room

for it the Magnesians, Melians, Phthians, and Aenianians, who, till then, had distinct voices, were ordered to be numbered with the Thessalians, and to have only one common representative. Strabo speaks as if this council were extinct in the times of Augustus and Tiberius; but Pausanias, who lived many years after, under Antoninus Pius, assures us it remained entire in his time, and that the number of Amphictyons was then thirty. The members were of two kinds, each city sending two deputies under different denominations; one called *ἱερομνημων*, whose business seems to have been more immediately to inspect what related to sacrifices and ceremonies of religion; the other *Πυλαγορας*, charged with hearing and deciding causes and differences between private persons. Both had an equal right to deliberate and vote in all that related to the common interests of Greece. The *Hieromnemon* was elected by lot; the *Pylagoras* by plurality of voices. Though the Amphictyons were instituted at Thermopylae, M. de Valois maintains, that their first place of residence was at Delphos, where, for some ages, the tranquillity of the times found them no other employment than that of being, if one may so call it, churchwardens of the temple of Apollo: afterwards, the approach of armies frequently drove them to Thermopylae, where they took their station, that they might be nearer to oppose the progress of the enemy, and order timely succour to the cities most in danger. Their ordinary residence however was at Delphos; here they decided all public differences and disputes subsisting between any of the Grecian cities; but before they proceeded to judgment, they jointly sacrificed an ox cut into small pieces, as a symbol of their union. Their determinations were received with the greatest veneration, and even held inviolable. The Amphictyons, at their admission, took a solemn oath never to divest any city of their right of deputation, never to avert its running waters, and, if any attempt of this kind were made by others, to wage mortal war against them; more particularly, in case an attempt were made to rob the temple of any of its ornaments, they were to employ hands, feet, tongue, their whole power in revenging such vio-



lations. This oath was backed with terrible imprecations against such as broke it, *e. gr.* May they meet all the vengeance of Apollo, Minerva, Diana, &c. May their soil produce no fruit, their wives bring forth nothing but monsters! &c. The stated times of their meeting were the spring and the autumn: On extraordinary occasions, however, they met at any time of the year, or even continued sitting all the year round. Philip of Macedon usurped the right of presiding in the assembly of the Amphietyons, and of first consulting the oracle, which was called *Προμαντεία*.

**AMPHIDAMAS**, son of Busiris, tyrant of Thrace, was killed by Hercules.---There was another of this name, brother of Cepheus, and son of Aleus. According to Apollonius, both brothers accompanied Jason in his expedition for the golden fleece.

**AMPHIDROMIA**, in Grecian antiquity, a festival celebrated the first day of the birth of a child. It was so called from *running round*, because it was customary to run round the fire with the infant in their arms.

**AMPHIGUEEIS**, a name of Vulcan, because he was lame in both feet, according to Hesiod, who gives him this epithet.

**AMPHILOCHUS**, son of Amphiaraus, was a celebrated diviner, and brother of Alcmeon, whom he accompanied in the second war of Thebes, and assisted, according to some authors, in dispatching their mother Eriphyle, though most are of a contrary opinion. He was a king as well as a prophet, for he reigned at Argos. It is true he could not maintain himself in that kingdom, but retired in disgust, and built a city in the bay of Ambracia. Thucydides relates, that Amphilochochus, son of Amphiaraus, returning home after the Trojan war, and not being pleased with the state of affairs at Argos, founded Argos Amphilochium, and the towns of Amphilochia, in the bay of Ambracia, calling the city Argos, after the name of his own country.---- This city was the most considerable of all Amphilochia, being possessed by the most powerful inhabitants. The altar that was consecrated to Amphilochochus at Athens, did not contribute so much to the glory of his name, as the oracle at Mallus in Cilicia, which city was

founded conjointly by him and Mopsus after the Trojan war. Here Mopsus and Amphilochochus quarrelling, the latter left that place and went to Argos, but not finding there what he expected, he rejoined Mopsus, who would have no further concern with him, upon which, engaging in a duel, they killed each other. Their tombs, which were shown at Margassa near the river Pyramus, were so situated, that the one could not be seen from the other. Strabo says, that Amphilochochus was killed by Apollo. There are authors who ascribe the building of Argos Amphilochium to Alcmeon, and not to Amphilochochus. See *Alcmeon*.

There was another Amphilochochus, son of Alcmeon and Manto. See *Callirhoe*.

**AMPHIMACHUS**: There were two of this name, the former son of Teatus, or Cleatus, (one of the Molionides) who carried ten vessels against Troy, and was killed by Hector: the latter of Caria, who, with his brother Naustes, headed the Carians in favour of Troy, and was killed by Achilles.

**AMPHIMARUS**. See *Linus*.

**AMPHIMEDON**, one of the Centaurs. Also, the son of Melantho, and one of the suitors of Penelope, whom Telemachus slew, was of this name.

**AMPHINOME**, one of the Nereids. Of this name also was the wife of Aeson, and mother of Jason, who killed herself for grief during her son's absence on the Argonautic expedition.

**AMPHINOMUS**, one of Penelope's suitors: he reigned at Dulichium, and was put to death by Telemachus.

**AMPHION**, king of Thebes, son of Jupiter and Antiope, daughter of Nicetus king of Boeotia, was instructed in the use of the lyre by Mercury, and became so great a proficient, that he is reported to have built the walls of Thebes by the power of his harmony, which caused the listening stones to ascend voluntarily. He married Niobe daughter of Tantalus, whose insult to Diana occasioned the loss of their children by the arrows of Apollo and Diana. The unhappy father, filled with despair, attempting to revenge himself by the destruction of the temple of Apollo, was punished with the loss of his sight and skill, and thrown into the infernal regions. See *Niobe*.



There was one of the Argonauts also named Amphion, and likewise a king of Orchomenes, the son of Jasius, and father of Chloris.

AMPHIPYROS, that is, *holding in either hand a flame*, was an epithet of Diana.

AMPHIRROE, one of the Nymphs of the Ocean.

AMPHITHEMIS. See *Acacalis*.

AMPHITHOE, a sea nymph, the daughter of Nereus and Doris.

AMPHITRITE, daughter of Nereus and Doris, was wife of Neptune. This god was long enamoured of her, whilst she scornfully rejected his addresses; till at length Neptune sent the Dolphin to intercede for him, as a fish the most active, most endowed with ingenuity and knowledge, the greatest lover of mankind, and that makes his approaches to the Sun upon the surface of the waters, whereas the others are stupid, lie at the bottom of the ocean, and have little more to boast of than mere motion. The Dolphin, it is fabled, found her at the foot of Mount Atlas, and prevailed upon her to relent, which favour the deity requited by placing his messenger amongst the stars, and making him a constellation. The offspring of this union was *Triton*.-----The poets, says Mr. Spence, have scarce any personal descriptions of this goddess. All that I can collect of that kind is a passage of Ovid, in which it is doubtful whether he speaks personally of her, or literally of the element over which she presides. If there were anciently any figures of Amphitrite embracing a globe, it might relate to them; though, to say the truth, if there actually was any representation of this kind, it would apply with more propriety to a Tethys than to an Amphitrite.

AMPHITRYON, son of Alcaeus and grand-son of Perseus, by some authors stiled king of Thebes, is less known by his own exploits, than by the adventure of his wife Alcmena, with Jupiter. The sons of Pterelaus made an irruption into the territories of this prince, which proved fatal to them; for in destroying the brothers of Alcmena, they also lost their own lives. Electryon, in preparing for the revenge of his children's death, trusted Amphitryon with his kingdom, and his daughter Alcmena, obliging him to take an oath that he would not enjoy her,---- Those who accompanied the sons of Pterelaus,

had driven along with them all the flocks of Electryon, into the country of Elis. These flocks were redeemed by Amphitryon, who, in delivering them to their lawful owner, was unfortunately the cause of that prince's destruction: for, according to Apollodorus, Amphitryon struck one of the cows which had run away with a club, and it rebounding from her horns to Electryon's head, was the occasion of his death. As this incident was eagerly laid hold on to drive him out of the country of the Argians, he fled with Alcmena to Creon king of Thebes, and received from him the ceremonies of expiation. Afterwards he prepared for a war against the Teleboes, a people who inhabited an island near Acarnania, with a design to revenge the death of Alcmena's brother, she being determined to marry none but the person who should undertake that war. In order to understand this, the reader must know that Mestor, son of Perseus, had, by Lysidice, a daughter named Hippothoe, who was carried by Neptune into the islands Echinades, where she bore him a son, named Taphius. This Taphius settled a colony at Taphos, named the inhabitants Teleboae, and had a son named Pterelaus, who was father of six sons and one daughter. These six sons, going to Mycenae, demanded Mestor's kingdom, but being unable to succeed with Electryon, king of Mycenae, the son of Perseus, and brother of Mestor, they plundered his country.--- The sons of Electryon, endeavoured to repel force with force, but were all killed, as was their father, whilst preparing to revenge their death, as has been already related. Alcmena was obliged to retire to Thebes, but being unwilling to leave the death of her father and brothers unpunished, she promised to marry him who should avenge her. Amphitryon offered to do it, and having assembled all the forces he could collect, made a descent upon the country of the Teleboae; but in order to engage Creon in the expedition, he was forced to deliver him from a fox which had occasioned a great deal of mischief. This he accomplished by means of Cephalus, who lent him the dog that Procris had brought from the island of Crete. Amphitryon ravaged some of their islands, but he could not take Taphos till Comaetho, who had fallen in love with him, had plucked off from



the head of her father Pterelaus, the golden hair which made him immortal. The unfortunate Pterelaus died on the spot, and Amphitryon possessing himself of all his dominions, put Co-maetho to death, and returned, loaded with spoils, to Thebes, where he was informed of the adventure of his wife with Jupiter, as related under the article *Alcmena*.

**AMPHITRYONIDES AND AMPHITRYONIADES**, a name of Hercules, considered as the son of Amphitryon.

**AMPHOTERUS**, son of Callirhoe and Alcmeon. See *Callirhoe*.

Also one of the Trojan party, slain by Patroclus.

**AMPHRISA**, a river of Thessaly, on whose banks Apollo kept the flock of Admetus, flayed the satyr Marsyas, loved Evadne, Lycoris, and Hyacinthus.

From this river, as being inspired by Apollo, the Cumaean Sibyl was stiled *Amphrisia Vates*.

**AMPICIDES, OR AMPYCIDES**; Mopsus, the son of Ampix.

**AMPICUS, AMPIX, OR AMPYX**, was the son of Chloris, and father of Mopsus.

One of the sons of Pelias was likewise so called.

**AMSANCTUS**, a deep lake, surrounded by precipices and forests, in the territory of Hirpinium. So dreadful a stench was exhaled by it, as caused it to be deemed an outlet from hell.

**AMULIUS** was brother of Numitor, father of Rhaea Sylvia. The kings of Alba being lineal descendants from Aeneas, the succession devolved upon these two brothers, who deeming the treasures brought from Troy equivalent to the kingdom, they divided the inheritance into two shares. Numitor chose the kingdom, but Amulius, by means of the money, being more powerful than Numitor, took his kingdom from him; and, that his daughter might have no offspring, made her a priestess of Vesta. Not long after, however, she brought forth two boys of extraordinary figure and beauty; whereupon Amulius, becoming yet more fearful, commanded a servant to destroy them. The children, notwithstanding, who were no other than the celebrated twin brothers Romulus and Remus, escaped; and afterwards attacking Amulius in one of his cities, took it, and put him to death. See *Faustulus, Rhaea Sylvia, Romulus*, and *Remus*.

**AMUN**, the same with *Ammon*.

**AMYCLA**, one of the daughters of Niobe, whom, as well as her sister Meliboea, Latona exempted from the general fate of their family. See *Niobe*.

**AMYCLAEUS**: a surname of Apollo, from a very magnificent temple erected to him at Amycla, a city of Laconia. The same surname was also given to Pollux.

**AMYCUS**, son of the nymph Melia by Neptune, was king of the Bebrysans. It was his practice to challenge strangers to fight, and having circumvented them by stratagem, to kill them. Pollux, however, when engaged with him, observing his design, called together some of his brother Argonauts, and, by their assistance, slew him. See the *Διοσχοροι* of Theocritus.

Of this name also were, one of the principal Centaurs, son of Ixion and Nubes; a brother of Hippolyta, queen of the Amazons, whom Hercules slew; and the companion of Aeneas, who, with another so called, was slain by Turnus.

**AMYMONE**, daughter of Danaus, king of the Argives, as she was shooting in the woods, happened to wound a Satyr, who, in return, attempted to ravish her. Others say that Danaus having sent his daughter to draw water for a sacrifice, a Satyr offered her violence. However this might have been, the afflicted Amy-mone, imploring aid of the gods, Neptune came to her assistance, saved her from the Satyr, but deflowered her himself. By him she had Nauplius, the father of Palemedes. It is probable that this adventure, which happened near one of Neptune's temples, in the neighbourhood of Argos, whither Danaus, who came from Egypt, was going to offer sacrifice, refers to some priest of that god. Amy-mone is said to have been changed into a fountain.

**AMYNTOR**, king of the Dolopians, was killed by Hercules, for denying him a free passage through his dominions.

There was another of the same name, whom his wife put to death on the night of their marriage; and a third the father of Phoenix.

**AMYTHAON**, son of Cretheus and Tyro, and brother of Phereus and Aeson. Homer, in the eleventh Odyssey, represents him as pining after military glory.



ANACAEUS, son of Lycurgus, one of the Argonauts.

ANACALYPTERIA, a festival among the Greeks on the day the bride was permitted to lay aside her veil, and appear in public. It is derived from a Greek word signifying *to uncover*.

ANACEIA, an Athenian festival in honour of the Dioscuri. It derived its name from those deities, who were also called *Ανακτες*, and honoured with a temple called *Ανακειον*. The sacrifices were named *Ξενισμοι* (because these divinities were *ξενoi*, or strangers) and consisted of three offerings, which were called *Τριται*. Athenaeus mentions plays acted in honour of these deities. See *Dioscuri*.

ANACES: Castor and Pollux were so called, either from the cessation of the war, *ανοχη*, which they had undertaken, to rescue their sister Helen, whom Theseus had carried off; or from their singular care, when they had reduced the city of Aphidnae, that none should suffer any injury from the army within its walls: for the phrase *ανακως εχειν*, signifies *to keep* and *take care of*. Others say, that from the appearance of their star in the heavens they were thus called; for, in the Attic dialect *ανακας* and *ανακαθεν* signify *above*. See *Anactes*.

ANACHIS, one of the four Lares revered by the Egyptians: the other three were Dymon, Ty-chis, and Heros.

ANACLETERIA, a solemn festival, celebrated by the ancients when their kings or princes came of age, and assumed the reigns of government. It was so called, because proclamation being made of this event to the people, they went to salute the prince during the Anacleteria, and to congratulate him upon his new dignity.

ANACLETHRA, was a stone on which Ceres was believed by the Greeks to have reposed, after her fatigue in the search of Proserpine.--- The women of Megara held this stone, which was kept at Athens, near the Prytanacum, in great veneration.

ANACROSIS, in antiquity, denotes that part of the Pythian song in which the combat of Apollo and Python is described.

ANACTES: Cicero speaks of three races of Anactes; the first, sons of an ancient Jupiter, king of Athens, and Proserpine, their names

Tritopatreus, Eubuleus, and Dionysius: the second, Castor and Pollux, sons of the third Jupiter and Leda: the last were Aloe and Melampus. Some writers reckon a much greater number of them, since they confound them with the twelve great gods; accordingly Pausanias tells us that Hercules, after avenging himself of Augeas, by pillaging Elis, set up six altars to the twelve great gods or Anactes, so that there were two of these gods for each altar. Authors are not agreed about the etymology of the names by which these deities were distinguished. Plutarch thinks they were given to the Tyndaridae, either upon account of their having procured peace, or because they had been placed among the stars. Castor and Pollux, however, were neither the only nor the most ancient deities of that name; which was not known to the Greeks till the arrival of the Phoenicians. *Anactes* was not a name given to all kings in general, although in the Greek language it signifies *kings*. Homer applies it to most of his gods and kings to denote the care which they took of their people: we also find it on medals: it comes from a Greek word importing *I reign*. See *Anaces, Castor and Pollux*.

ANACTON, a Grecian festival at Amphissa, the capital city of Locris, in honour either of the Dioscuri, Curetes, or Cabiri; for authors differ.

ANADYOMENE, an epithet of the Marine Venus, which imports *emerging out of the waters*; hence came the custom, that those who had escaped any danger by water, used to sacrifice to Venus Anadyomene. The most celebrated picture of antiquity was that of this goddess, by Apelles, for which, according to some authors, Campaspe, his favourite mistress, who was given him so generously by Alexander, sate.

ANAGOGIA: solemn sacrifices to Venus at Eryx in Sicily, where she was honoured with a magnificent temple. The name of this solemnity was derived *απο της αναγωγης*, i. e. from *returning*; because the goddess, who was said to leave Sicily and return to Africa, at that time, was solicited in *them* to come speedily back.

ANAIDEIA, or IMPUDENCE, was a divinity amongst the Athenians.

ANAITIS, an idol, or goddess, answering to Venus, particularly worshipped by the Armenians. The greatest men of the country dedica-



ted their daughters to her service, who thought it an honour to prostitute themselves to all who came to sacrifice to this deity ; after which they were eagerly solicited in marriage, being thought to have acquired extraordinary sanctity by such an initiation. Upon the festival of this idol, the men and women gathered in crowds, and intoxicated themselves with wine. The origin of the festival was this: Cyrus having undertaken an expedition against the Sacae, was beaten, but afterwards encamping in the place where he had left his baggage, when his army was refreshed, he counterfeited a flight. The Sacae pursued, and finding the camp, though deserted, abounding with wine and provisions, they ate and drank to excess, when Cyrus, returning, slew them all, and consecrated that day to the goddess Anaitis. See *Sacaea*.

Pliny says, that the statue of this goddess was the first made of gold, and was destroyed in the war of Antony against the Parthians.

ANAMALECH, an idol of the Sepharvaites, who are said, in scripture, to have burnt their children in honour of Adrammelech and Anamelech. These idols probably signified the Sun and Moon. Some Rabbins represent Anamelech under the figure of a mule, others of a quail or pheasant. See *Adrammelech*.

ANAPIS, or ANAPUS, the river to which the nymph Cyane joined herself when she became a lake.

ANATHEMA, in Heathen antiquity, denotes a gift to some god, hung up in his temple ; in which sense the word is written *Ἀνάθημα*. In reality, most Greek writers distinguish Anathema written with an *η*, from Anathema with an *ε*, though Beza and others reject this distinction. Pollux, in his lexicon, observes that the word properly signifies *a gift dedicated to the gods*, which interpretation is confirmed by Hesychius, who explains Anathemata by ornaments. Making presents to the gods was a custom even from the earliest times, either to deprecate their wrath, obtain some benefit, or acknowledge some favour. These donatives consisted of garlands, garments, cups of gold, or whatever conduced to the decoration or splendor of their temples, and were commonly termed *ἀνάθημα*, and sometimes *ἀνακείμενα*, from their being deposited in the temple, where they sometimes

were laid on the floor, sometimes hung upon the walls, doors, pillars, roof, or any other conspicuous places. Sometimes the occasion of the dedication was inscribed, either upon the thing itself, or a tablet hung up with it. When any person left his employment or way of life, it was customary to dedicate the instruments belonging to it as a grateful commemoration of the divine favour and protection. Thus, in an ancient Greek epigram, we find a fisherman presenting his nets to the nymphs of the sea.----- Shepherds hung up their pipes to Pan, or some of the country deities ; and Lais, when decayed with age, dedicated her mirror to Venus. Pausanias has left a particular description of the Anathemata in the Delphian temple ; the richest of any in Greece. Anathema is particularly applied to the victim devoted to the *Dii Inferni*, or infernal gods. In allusion to the Heathen offerings, Socrates thinks the term *Anathema* was introduced for excommunication, because thereby a man's condemnation was published and proclaimed, as if it were hung upon a pillar. Anathema, among the Jews, or in the Christian churches, signified something set apart, separated, devoted ; as also one of the acts of *excommunication*, or *cutting off* ; in which latter sense the practice arrived at length to such a pitch, that in the council of Trent a whole body of divinity was put into canons, and an Anathema subjoined to every one of them.

ANATHRIPPE. See *Chius*.

ANATOLE, one of the Hours. Also the name of a mountain near the Ganges, on which the Sun is said to have met the nymph Anaxibia.

ANAEURUS, a river of the Troas, on whose banks Paris kept the sheep of Priam.

ANAX, son of Coelus and Terra. This title signifies *supreme, sovereign*, and was revered as of the highest dignity. When bestowed on heroes and demi-gods, it was expressed in the plural by *Anaces*, or *Anactes*.

ANAXARETE, dwelt in the island of Cyprus : she was of royal descent, and unrivalled beauty. Iphis, of the same city, fell deeply in love with her, but not being able to obtain her, was so overwhelmed with grief, that one night he hanged himself before her door. As his funeral proceeded along, attended by a numerous company, according to his quality, Anaxarete beheld



the procession from the top of her house, but without remorse, upon which Venus, for her cruelty, turned her to stone.

ANAXANDRA, a heroine, whom the people of Laconia worshipped as a goddess.

ANAXIBIA, a nymph who betook herself to the temple of Diana as an asylum against the attempts of Apollo ; but, being pursued thither, suddenly disappeared. She is said by some to have been the daughter of Bias, wife of Pelias king of Thessaly, and mother of Acastus. Agamemnon had a sister of the same name.

ANAXIRHOE, the daughter of Coronus, and wife of Epeus.

ANAXIS, the son of Castor and Ilaira.

ANAXITHEA, one of the Danaids, who bore Olenus to Jupiter.

ANAXO, the daughter of Ancaeus, and according to some, mother of Alcmena.

ANCAEUS, one of the Argonauts, was the son of Neptune by Astypalaea, and brother of Euphemius and Erginus, chiefs in the same expedition. On the death of Tephys, pilot of the ship Argo, which conveyed the Greeks to and from Colchis, Ancaeus was appointed to succeed him. One of his slaves is said to have one day told him, that he should never again taste the wine of his vineyard. He, however, to falsify the prediction, ordered a cup of it to be immediately brought him ; but whilst the slave, as he gave him the wine, was observing, that strange things sometimes happened between the cup and the lip, Ancaeus was informed, that the Calydonian boar had entered his vineyard. In his haste he dropped the cup, and run against the animal, which rushed upon him and killed him.

ANCHEMOLUS, son of Rhetus, an Italian king. Having offered violence to his step-mother, he fled to avoid his father's resentment, and joined himself to Turnus.

ANCHIALA, mother of Tytias and Cyllenus, two of the priests of Cybele, called Daëtyli Idæi.

ANCHIALE, daughter of Japetus, one of the giants who revolted against Jupiter. She was born before that war, and founded a city of her own name in Cilicia.

ANCHIALUS, a Grecian, who, according to Homer, was killed by Hector. One of the

competitors in the games of the 8th Odyssey, was of the same name.

ANCHISES, a Trojan prince descended from Dardanus, and son of Capys, was so beloved of Venus, that she appeared to him in the form of a beautiful nymph, to make known her passion for him. The goddess told him she was constrained by her destiny to come and offer herself in marriage to him, assuring him he would find her a virgin, and conjuring him to present her to his relations, that the marriage might be speedily solemnized ; but Anchises being unwilling to wait for the ceremonial, Venus yielded to his importunity. Aware after the goddess had left him, that she was not a mortal, he was apprehensive, according to the belief of the times, that this adventure would shorten his days ; but Venus comforted him, told him she should bear him a son, who would be called Aeneas, and would cause Sylvan nymphs to breed up the child till he attained the age of five years, when she would put him into his hands. At the same time she warned Anchises not to boast of her favour, declaring, that should he fail in discretion, he would be stricken by the thunder of Jupiter. Anchises, however, being unable to conceal his intrigue, the menace of Venus was realized ; but, though wounded by the bolt, its stroke was not mortal : some say, it occasioned only the loss of his sight, whilst others pretend, that the wound never closed. Anchises is said to have reached the age of eighty, and to have been buried in Mount Ida, where the shepherds paid honours to his monument. This opinion differs widely from that of Virgil, according to whom Aeneas, the night on which Troy was taken, bore his father on his shoulders to a place of safety, and carried him with him to Sicily. Pausanias relates, that Anchises died at the foot of a mountain in Arcadia, and was there buried ; whence the mountain was called *Anchisia*. He adds, that the ruins of a temple of Venus were to be seen near this sepulchre. Stephanus of Byzantium, on the authority of Theon, maintains, that Anchises was buried in a city of Thrace, built by Aeneas : and Tzetzes is of opinion, that the city was in Macedonia. According to Servius, the monument of Anchises



was on Mount Eryx near Drepanum. Virgil also makes Drepanum in Sicily the scene of his death.----Cato, Dionysius Halicarnassensis, and Strabo, place his death in Italy. The piety of Aeneas for his father is much celebrated by the poets. They have said, that when he took the old man on his shoulders, the very flames showed him respect; and that, for fear of hurting such a son, they separated, to leave a space free for his escape with his venerable burthen. If what Apollodorus relates be true, that Venus brought Anchises a second son, her passion for him was not of the transitory kind.

**ANCHISIADES**, Aeneas the son of Anchises.

**ANCHURUS**, son of Midas king of Phrygia.

Near Celaenon, a town in Phrygia, the earth opened, and swallowed up men, horses, &c. Midas consulting the oracle, was told, that the most precious thing they had must be cast into the gulf: accordingly, treasures of every sort were thrown into the chasm, but without effect; when Anchurus, thinking nothing more precious than man's life, and himself, his father excepted, the best man in the kingdom, mounted his horse, and plunged into the abyss, which immediately closed.

**ANCILE**, **ANCILIA**. In the eighth year of Numa's reign, a terrible pestilence spreading itself over Italy, miserably infested Rome. The citizens, rendered almost desperate by this calamity, were suddenly comforted, at the report of a brazen target having fallen, into Numa's hands, from heaven. The king, by the intercourse he maintained with the nymph Egeria and the Muses, was assured, that this target was sent from the gods for the cure and safety of the city; which was soon verified by the miraculous ceasing of the sickness: at the same time a voice was also heard declaring, that Rome should be mistress of the world so long as she preserved this sacred pledge. To secure so inestimable a treasure, Numa was advised to make eleven other targets of the same dimensions and form, that in case there should be a design of stealing it away, as Ulysses stole the palladium, the true one might not be known. This difficult work was executed by Veturius Mamurius so successfully, that Numa himself could not discover the difference. For the

keeping of these ancilia, Numa instituted an order of priests called *Salii*, or, Priests of Mars. Whoever had undertaken the conduct of any war, went into the vestry of the temple of Mars, and first shaking the ancilia, afterwards the spear of the image of the god, said, *Mars, watch!* for in his temple the ancilia were preserved. They were carried every year in the month of March in procession round the city of Rome, and, on the 30th of that month deposited again in their place of safety. No one could marry, or set about any business, during the ceremony of carrying the ancilia, which, some writers say, lasted thirteen days. There are authors who ascribed the ill success of the emperor Otho against Vitellius, to his departure from Rome during that festival. See *Salii*.

**ANCULAE**, **ANCULI**, according to Festus, the tutelar deities of servant maids; whence, no doubt, their name *Ancillae* is derived. To these they addressed their prayers.

**ANDATE**, or **ANDRASTE**, the goddess of victory among the ancient Britons, worshipped particularly by the Trinobantes, or people of Essex. They sacrificed captives to this deity, in a grove consecrated to her. Camden conjectures, that possibly the true name of this goddess might be *Anarbaith*, an old British word signifying to *overthrow*.

**ANDIRINE**, a surname of the mother of the gods, adopted from the city Andira, where they had a temple.

**ANDRAEMON**, father of Thoas, a Grecian chief at the siege of Troy. Another of the same name was son-in-law of Oeneus.

**ANDRIA**, public entertainments instituted in Crete by Minos, and, after his example, appointed by Lycurgus at Sparta, of which a whole tribe or city partook. They were managed with the greatest frugality; and youth, in particular, were obliged to repair thither, as to schools of sobriety and temperance.

**ANDROCLEA**, sister of Heraclea, daughters of Antipaeus. An oracle having pronounced that they should conquer their enemies, if the best person in the city killed himself, which Antipaeus, the greatest man in the place, being unwilling to do, the two sisters voluntarily submitted to death, for the safety of their country.



ANDROGEA, daughter of Minos.

ANDROGEONIA: annual games celebrated in the Ceramicus at Athens, by command of Minos king of Crete, in memory of his son Androgeus, called also *Eurygyas*, who was barbarously murdered by the Athenians and Megarensians.

ANDROGEOS, a valiant Greek, killed by Coroebus and his party, at the sacking of Troy, according to the second Aeneid.

ANDROGEUS, son of Minos, king of Crete, was murdered by the Athenian youth, and those of Megara, who envied his being always victor at the Attic games. To avenge this murder, Minos distressed the Athenians by war; and the gods also, according to Plutarch, laid waste their country, their rivers being dried up, and the people themselves oppressed by famine and pestilence. Being told, on consulting the oracle, if they appeased Minos, the anger of the gods would cease, and themselves be relieved from the miseries under which they laboured; they dispatched ambassadors to Minos, and obtained peace upon this condition, that every ninth year they should send into Crete a tribute of seven young men and as many virgins.----- Thus far writers in general are agreed; but the fabulous and tragical account of this story adds, that the Minotaur destroyed them in the Labyrinth, or that they were left to wander about in it, and finding no possible means of escaping, miserably ended their lives there, till Theseus delivered them. Some say, that Aigeus king of Athens, caused Androgeus to be murdered, because he was in the interest of the Pallantidae, and had promised to assist them: others, that he was slain by the bull of Marathon; and that Minos unjustly accused the Athenians as the perpetrators of his death. However this might have been, the death of Androgeus seems to have given birth to the stories of the Labyrinth and the Minotaur, &c. See *Labyrinth, Minotaur, Theseus*.

ANDROGYNES: creatures of whom, according to the fable, each individual possessed the powers and characters of both sexes, having two heads, four arms, and two feet. The word itself is compounded of two Greek radical words, *ανρ*, in the genitive *ανδρος*, a male, and *γυν*, a female. Many of the Rabbinical writers pretend, that Adam was created double, one body

Vol. I.

being male, the other female, which, in their origin, not being essentially joined, God afterwards separated. The gods, says Plato in his *Banquet*, had formed the structure of man round, with two bodies and two sexes. This fantastical being possessing in itself the whole human system, was endowed with a gigantic force which rendered it insolent, insomuch, that it resolved to make war against the gods. Jupiter exasperated, was about to destroy it, but sorry at the same time to annihilate the human race, he satisfied himself with debilitating this double being, by disjoining the male from the female, and leaving each half to subsist with its own powers alone. He assigned to Apollo the task of repolishing these two half bodies, and of extending their skins, so that their whole surface might be covered. Apollo obeyed, and fastened it at the *umbilicus*: if this half should still rebel, it was once more to be subdivided by another section, which would only leave it one of the parts of which it was then constituted, and even this fourth of a man was to be annihilated if it should persist in its obstinacy and mischief. The idea of these Androgynes might well be borrowed from a passage in Moses, where that historian, of the birth and infancy of nature, describes Adam as calling Eve, *bone of his bone, and flesh of his flesh*. The fable, however, of Plato, has been used with great ingenuity by a French poet, who has been rendered almost as conspicuous by his misfortunes as by his verses. With the ancient philosopher, he attributes the propensity which attracts one of the sexes towards the other, to the natural ardour which each half of the Androgynes feels for a re-union; and their inconstancy to the difficulty which each of the separated parts encounters in its efforts to recover its proper and original state. If a woman appear to us amiable, we instantly imagine her to be that moiety with whom we should only have constituted one whole, had it not been for the insolence of our original double-sexed progenitor.

ANDROMACHE, daughter of Eetion king of Thebes, wife of Hector, and mother of Astyanax. On the destruction of Troy she fell to the lot of Phyrrius, who carried her to Epirus, and there married her. After his decease, she

K



became the wife of Helenus, son of Priam. Her affection to Hector, however, notwithstanding these engagements, still remained ; and, in spite of the jealousy it occasioned, she erected a magnificent cenotaph to commemorate the husband of her heart.

**ANDROMEDA**, daughter of Cepheus, or Cephus, king of Ethiopia and Cassiope, was bound to a rock to be devoured by a sea monster, because her mother proudly preferred her beauty to that of the Nereids. From this situation Perseus delivered Andromeda, whom he afterwards married. At his death, this princess, with Cassiope, or Cassiopeia, her mother, was placed among the celestial constellations. See *Perseus*.

**ANDROPHONOS**, or **HOMICIDE**, a name given to Venus, who, to avenge the death of Lais, killed by the Thessalians in her temple, destroyed numbers of them by a pestilence.

**ANDROSPHINGES**. See *Sphinx*.

**ANDRUS**, son of Anius, priest of Apollo, at Delphi. The deity endowed him with the gift of augury. This Andrus, leaving his native country, gave his name to the island of Andros.

**ANEMOTIS**, that is, *which lulls the wind*, a surname of Pallas.

**ANGELIA**, the daughter of Mercury, who himself was named *Angelus*.

**ANGELUS**, was also a son of Neptune.

**ANGERONA**, the goddess of silence, supposed to have been the same with Volupia, the goddess of pleasure.

**ANGERONALIA**, feasts instituted among the Romans, in honour of the goddess Angerona. They were celebrated on the twenty-first of December. Some derive the name from *Angina*, the *Squinancy*, and suppose the goddess thus denominated, because she presided over that disease ; others suppose it formed from *angor*, *grief*, *pain* ; to intimate she gave relief to those afflicted with it : others deduce it from *angos*, to *press*, or *close*, as being reputed the goddess of silence. See *Angerona Divalia*.

**ANGITIA**, or **ANGUITIA**, the surname of Medea.

**ANGUIPEDES**, monsters, whose progression resembled the crawling of serpents. Ovid bestows this appellation on the giants that attempted to dethrone Jupiter.

**ANGUITIA**, the daughter of Aeetes, and sister of Medea.

**ANGUIFER** AND **ANGUITENENS**. See *Ophi-eus*.

**ANGUIGENAE**, the Thebans, so described by Ovid, because fable attributes to them the teeth of dragons.

**ANICETUS**, the son of Hercules and Hebe.

**ANIENUS**, the god of the river Anio.

**ANIGRIDES**, nymphs of the river Aniger, who were supposed to possess the power of reversing the natural qualities of its water.

**ANIMALES**, divinities so called from being the souls of those who, after death, were received into the number of the gods.

**ANIPPE**, the wife of Pierius.

**ANIUS**, high priest of Apollo, at Delphi, or, according to some, king of Delos, had four daughters, to whom Bacchus gave the power of changing whatever they touched into corn, wine, and oil. Annon would have carried them into the Grecian army, that Agamemnon might maintain his soldiers by this heavenly gift ; but they fled into the island of Andros ; where their brother Andrus had settled. To save them from being bound in chains, and forcibly carried away by Agamemnon, Bacchus, out of pity, transformed them into pigeons. Anius kindly entertained Aeneas in his retreat from Troy.

**ANNA**, sister of Pygmalion and Dido, followed her sister into Africa. After the death of Dido, Pygmalion being desirous of carrying her off, she fled to Italy, and was protected by Aeneas ; but Lavinia becoming jealous, resolved to destroy her. Dido, in a dream, made known to her her danger, which to avoid, she fled by night, threw herself into the river Numicus, and became a nymph of the stream.

**ANNA PERENNA**, whom the Romans deified, was daughter of Belus, and sister of Dido and Pygmalion king of Tyre. She fled to Battus, or Bollus, king of Malta, when Iarbus, king of the Getuli, attempted to take Carthage.---- Not finding herself safe with Battus, on account of the threats of Iarbus, she fled into Italy, to Laurentum, where Aeneas was settled, who, walking one day along the bank of the river Numicus, met Anna, and conducted her to his



house. Lavinia, wife of Aeneas, becoming jealous of Anna, plotted her destruction ; but she being admonished of it in a dream, escaped to the river Numicus, and plunging into it, became one of the nymphs. Others think she was the moon itself that had taken the name of *Anna*, from the year *ab anno*, because the year, at that time, consisted of lunar months. But the most common opinion is, that she was an honest countrywoman, who supplied the Romans with cakes, when they had made the secession to the Aventine Mount, and that they in gratitude decreed her perpetual honours. She is reckoned among the rural deities, upon the authority of Varro, who places her in the same rank with Pales, Ceres, &c. The Romans instituted feasts, and sacrificed to her on the Ides of March. The celebration of the day consisted in drinking and feasting largely amongst friends. The common people met for that purpose in the fields near the Tiber, and building themselves booths, spent the day in jollity, wishing one another to live as many years as they drunk cups. On this festival the young maids took very indecent liberties, and sung obscene songs, the reason of which is assigned by Ovid.

ANNI. As the ancients personified almost every thing in nature, so they represented personally even the *Anni*, or years, to whom the poets ascribe a certain silent and gliding motion. When their characters were introduced in the great processions, or on any other public occasion, the persons who acted their parts probably endeavoured to express this in their way of walking. There are some expressions in the poets which countenance the conjecture, that *Annus* was sometimes represented with more dignity, and as moving along silently, though swiftly, in a chariot. Not only the year itself, but the four different seasons of it, were all represented as persons by the ancients. The artists, as well as the poets, seem sometimes to have an eye to the four ages of life, in their representations of the four seasons ; *Ver* is infantile and tender, *Aestas* young and sprightly, *Autumnus* mature and manly, and *Hiems* old and decrepid. *Ver*, besides his youth, is marked out generally by the coronet of flowers on his head, or the bushel of them in his hand ; *Aestas* is crowned with corn, or holds a sickle ; *Autumnus* is usu-

ally distinguished by his garland of different fruits ; and *Hiems* by his wreath of reeds, by the birds he holds, or the beast at his feet, and by his being clothed, whilst the others are naked. Though the seasons appear so often on the remains of the ancients, we may learn several manners of their representing them from the poets, different from those either on gems, paintings, or relievos. *Autumnus*, in particular, was perhaps sometimes represented as pouring fruit out of his lap, and sometimes holding a vine-branch, loaded with grapes ; at other times he was painted as all stained and discoloured from the vintage, and with grey hairs intermixed with those of their natural colour. It is probable he was sometimes exhibited with a wan, feeble look, which is but too just a characteristic of this season. *Hiems*, as old and decrepid, should be either quite bald, or only with a few grey hairs ; his look should be rough, melancholy, and severe ; he is slow in his motions, and shivers as he goes. Possibly they sometimes represent him with icicles on his garments, and hoar frost upon his beard. His retreat during the warmer months, according to Statius, was towards the north pole ; and Virgil, perhaps from some picture or relievo, describes Sol as driving him out of the sight of men, into some deep, gloomy cave there. The year represents the ages of mankind ; for as there are four parts of the year, so, according to the opinion of Pythagoras, childhood continues twenty years, youth twenty, manhood twenty, and old age twenty. Childhood resembles the spring, youth summer, manhood autumn, and old age winter.

ANNONA, one of the goddesses of plenty. She differs from *Abundantia* as having a smaller district, and as presiding over one season only ; for, as the word seems to signify, she was looked on as the giver of plenty of provision for the current year ; whereas *Abundantia* was the giver of other things as well as provision ; and at all times and in all places. *Annona* is represented with corn in her hand, and the beak of a ship by her, to shew some temporary supply of corn, which was generally brought by sea to Rome, as may be seen from a figure of her on the reverse of a medal, in honour of the emperor Antoninus Pius. See *Abundantia*.



**ANOBRET**, a Phoenician nymph, the wife of I-lus, or Saturn, and mother of Jeud, who was sacrificed on an altar which he himself had erected.

**ANOSIA** : *i. e. the unrelenting* : an epithet of Venus, given her for the same reason as Androphonos ; which see.

**ANTANDROS**, a city of Phrygia, whence Aeneas embarked.

**ANTAEUS**, the giant, was king of Lydia and son of Neptune and Terra, or the Earth. He is said to have been sixty-four cubits high, and so inhuman that he first forced all strangers to wrestle with him, and then killed them. One of the most remarkable among the voluntary labours of Hercules, was his combat with him, whom, in travelling over the world to rid it of monsters, he found in Africa. Their method of fighting partook both of wrestling and boxing ; such as was frequently used in the Circus at Rome. In this sort of combat Hercules foiled his antagonist several times, but, as often as he fell on his mother, the Earth, she constantly supplied him with fresh strength, and enabled him to renew the conflict with vigour. Hercules, after fatiguing himself a long time in vain, having at length found out the mystery, instead of flinging him on the ground, as he had done, lifted him up from the earth, and pressed him to death against his bosom. There are no antiques representing the former part of this combat, but statues of the victory were common. It is also to be met with on gems and medals. There possibly may have been other representations which agreed with Ovid's account, who seems to make Hercules hold this mighty giant under his left arm, whilst with his right hand he throttles him.---Antaeus was the name also of a Latian chief.

**ANTELIUS**, or **ANTHELIUS**, one of the *Ante-lia Daemones*, divinities worshipped at Athens.

**ANTELUDIA**, a day of shew or parade preceding the Circenses, in which the preparations made for these solemnities were exposed in great form and pomp.

**ANTENOR**, a Trojan prince, thought to have betrayed his country, because he entertained the Grecian ambassadors, who were sent to demand Helen, and did not discover Ulysses when he knew him in his disguise : Aeneas and Antenor

alone advised to restore Helen, and make peace. Antenor made his way through the midst of the Greeks, arrived safe to the territories of Venice, and built a city called Antenorea, afterwards Patavium, from the river Padus, and now Padua. Tacitus informs us, that it was believed in his time, that the games celebrated at Padua had been instituted by this Trojan ; and some authors maintain, that the bonnet of the Doges of Venice is made to resemble those of the ancient Phrygians. Antenor, to establish himself in these territories, formed an alliance with the Henetes, ancestors of the present Venetians, and, by their assistance, expelled the Euganians, and built the city already mentioned, where it is said his tomb is still extant.--- There are authors who reject that part of the account which makes Antenor the builder of Padua. Antenor was father of Iphidamas and Coon, by Theano, daughter of Cisseus.

**ANTENORIDAE**, the descendants of Antenor.

**ANTEROS**, son of Mars and Venus. Themis had told this goddess that her son Cupid, or Eros, would not grow up till she had another son, which accordingly she had by Mars, and called him Anteros, *i. e. Anti-Cupid* ; whence Venus is stiled by Ovid, the mother of two Loves or Cupids. The Athenians erected an altar and a statue to Anteros, representing him naked, under the form of a beautiful youth, holding two cocks upon his breast, and endeavouring to make them peck his head. It is thought that the two winged Cupids which draw the chariot of Venus, in a medal of the Julian family, are Eros and Anteros. This deity is generally taken for mutual and reciprocal love ; but Servius, upon Virgil, understands Anteros as the opposite, or a remedy against love.----- Others make Nox and Erebus, or Hell and Night, the parents of Cupid Anteros ; whom they stile a vulgar god, whose companions are Drunkenness, Sorrow, Contention, and the like.

**ANTEVORTA**, AND **POSTVORTA**, deities among the Romans, so called because they were supposed to preside over events both past and future. These deities were regarded as the counsellors of Providence, and were particularly invoked by women in child-bed. Antevorta caused the child to present itself in a right position ; and Postvorta gave it birth



when it came forth with its feet foremost. Postvorta allayed the pains of child-bearing, and Antevorta restored the lying-in woman to health. These goddesses were also sometimes called *Prosa*, *Prorsa*, and *Porrina*.

**ANTHESPHORIA**, a Sicilian festival instituted in honour of Proserpine. The word is derived from the Greek *ανθος* a *flower*, and *φερω* to *carry*; because that goddess was forced away by Pluto when she was gathering flowers in the fields of Enna, a beautiful plain situated near the middle of the island, and therefore called *The Navel of Sicily*. Festus, however, does not ascribe the feast to Proserpine, but says, it obtained its appellation from the ears of corn which were carried on this day to the temples. Anthesphoria seems to be the same thing with the *Florisertum* of the Latins, and answers to the harvest-home of modern days. Another solemnity of this name seems to have been observed at Argos in honour of Juno, to whom a temple was dedicated under the name of *Ανθεια*.

**ANTHESTERIA**, an Athenian festival, observed in honour of Bacchus, upon the 11th, 12th, and 13th days of the month Anthesterion. The first day was named *Πιθουγία*, *απο τε πιθες οίγειν*, *i. e.* because they then broached their barrels. The same day was by the Chaeroneans called *Αγαθου Δαιμονος*, *i. e.* the day of the *good genius*; because it was customary to make merry upon it. The second day was called *Χοες*, from the measure *χοα*, because every man drank out of his own vessel, in memory of an accident which happened in the reign of Pandion, or, as others say, of Demophoon, when Arestes, having slain his mother, fled to Athens before he had undergone the purification for murder. The Athenians were at that time busy in celebrating the festival of Bacchus, stiled *Lenæus*, from his having the care of wine presses, which in Greek are called *Ληναία*. Orestes was kindly received; but, to prevent the contamination which might adhere to the company, by drinking with a polluted person, and yet, that he might not take it unkind to be forced to drink alone, it was ordered, that every man should have a distinct vessel of wine, and drink only of his own cup. The first day they only opened their vessels, and tasted their wine; but, on the second, it was the custom to drink copi-

ously, in emulation of each other, and the victor was rewarded with a crown of leaves and a vessel of wine. It was usual also to ride in chariots, out of which they jested upon all who passed by. The professors of sophistry feasted at home with their friends, and had presents sent them in abundance. From this day called *χρος*, it was that Bacchus had the surname of *Χοοποτης*, or the *bouser*. The third day was called *Χυτροι* from *χυτρα*, a *pot*, which was brought forth full of all sorts of seeds, which they accounted sacred to Mercury. The comedians used to act on this day, and at Sparta, Lycurgus ordered that such of them as excelled should be enrolled amongst the free citizens. During this festival, the slaves were allowed to drink and revel; and therefore, at the end of it, it was usual to proclaim *Θυράζε Καρες, ουκ ετ' Ανθεστηρια*. Retire ye Carian slaves! the Anthesteria are over.

**ANTHEMOISIA**, daughter of Lycus, and mother of Pelops by Tantalus.

**ANTEUS**, son of Antenor, whom Paris killed by mistake. A leader under Aeneas was also of this name.

**ANTHIA**, a name of Juno. Pausanias mentions a temple erected to her under this appellation. Thesister of Priam, taken captive by the Greeks, was so called. There was also another Anthia, wife of Proetus.

**ANTHION**, a well in Boeotia, by which Ceres is said to have sat, in the figure of an old woman, during her search of Proserpine.

**ANTHIUS**, a surname of Bacchus, signifying *florid, blooming, in the prime of life*. He was worshipped under this title at Athens. The Pratenses had also a statue of him thus denominated. The poets have a frequent retrospect to this particular. Thus, Catullus:

*Parte ex alia FLORENS volitabat Iacchus.*

**ANTHOR**, or **ANTHORES**, of Argos, was a companion both of Hercules, and also of Evander.

**ANTIENIRA**, daughter of Menechus, and mother of Echion and Erytus (heroes in the Colchian expedition) by Mercury.

**ANTIAS**, Fortune, so denominated from a celebrated temple erected to her at Antium, a city of Latium.

**ANTICLEA**, the daughter of Diocles, wife of



Laertes, and mother of Ulysses, was not only said to have been surprized by Sisyphus, but that he was the real father of Ulysses.

ANTICYRA, an island in the gulf of Corinth that abounded with helebore.

ANTIGONE, daughter of Oedipus king of Thebes, by his mother Iocasta. When that prince discovered that he had not only killed his father, but married his mother, he was seized with such frenzy, that he plucked out his own eyes, and would have killed himself, if his daughter Antigone, who led him about in this deplorable condition, had not prevented him. Antigone, with her sister Agria, was afterwards put to death by Creon king of Thebes, when attending the funeral of their brother Polynices; but Theseus soon revenged their deaths, by killing Creon, whose son, Haemon, being in love with Antigone, slew himself at her tomb. There was another Antigone, daughter of Laomedon, who, thinking herself, on account of the partiality of Jupiter, more beautiful than Juno, was changed by the jealous goddess to a stork.

ANTIGONEIA, sacrifices in honour of Antigone.

ANTILOCHUS, son of Nestor, was slain by Hector, according to Ovid; but, according to Homer, by Memnon. Antilochus is said in the Iliad to have been the first Greek who slew a Trojan, having with his lance stricken Echeolus through the head.

There was another Antilochus, son of Amphiraus.

ANTIMACHUS. See *Pisander*.

ANTINOEIA, annual sacrifices and quinquennial games in honour of Antinous the Bithynian. They were instituted at the command of Adrian the Roman emperor at Mantinea in Arcadia, where Antinous had a temple, and was worshipped.

ANTINOUS, one of the suitors of Penelope, whom Ulysses killed at a feast of the other Antinous, (who was deified by Adrian, and to whose memory the *Antinoeia* were instituted); there remains at Mandragone a Colossal head, in the most perfect preservation, and conceived on the great principles of art, so exquisite in its beauty, that, excepting the Apollo Belvidere and the Laocoon, scarce any work of antiquity, transmitted to our times, can bear to be compared with it. If permission could be

obtained to take a cast from it, our artists might study it as a model of beauty. Independent of the lineaments of the countenance, the details have uncommon merit, and the hair in particular is treated in a manner that no remains of ancient art can equal. In respect to the gems of Antinous, one of the most beautiful extant, and which was in the cabinet of the Zanetti of Venice, is now in the collection of the duke of Marlborough.

ANTIOPE, queen of the Amazons, was subdued and taken by Hercules, who presented her to Theseus. There was another *Antiope*, daughter of Nycteus, who bore two sons to Jupiter. Her father attempted to kill her, but she escaped from him, and after his death was pursued by Lycus her uncle, who committed her to the custody of Dirce his wife, from whose ill treatment she was rescued by her sons.

ANTIPHATES, son of Sarpedon by a woman of Thebes, was slain by Turnus.---Of the same name was a savage, king of the Lestrigons. Ulysses having been cast on his coast, sent three of his companions to solicit his aid. One of them he devoured, and the other two, with difficulty, escaped.----A third Antiphates, was the son of Melampus, and father of Oielus.

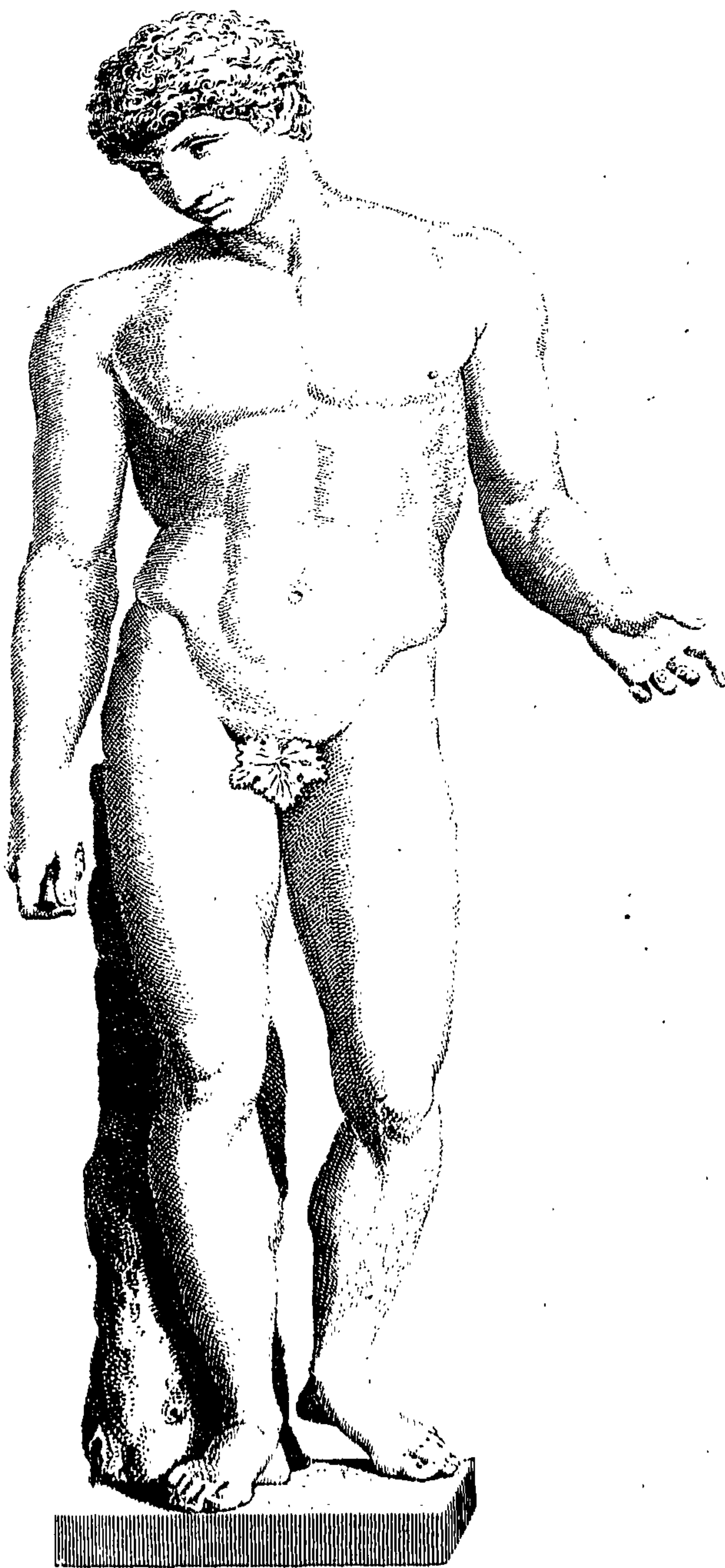
ANTIPHON, one of the nine sons of Priam, who survived the death of Hector.

ANTIPHUS, with his brother Phidippus, were descendants of Hercules by their father Thesalus. The two brothers led thirty ships against Troy. Priam also had a son of this name, killed by Agamemnon, and Ulysses a friend.

ANTORES, had been the companion of Hercules, but being sent from Argos, joined Evander in Italy, according to Virgil, who makes him fall by the dart of Mezentius aimed at Aeneas.

ANUBIS, an Egyptian god represented under the form of a man with a dog's head, holding a palm branch in one hand, and a caduceus, or wand with two wings on the top, and entwined by two serpents, on the other. This god the poets generally call the *Barker*, a god half a dog, a dog half a man. He is also called Hermanubis, because his sagacity is so great, that some take him to be the same with Mercury. Diodorus Siculus tells us, that Anubis, following his father Osiris to war, bore the figure of a dog on his shield, for which reason





THE ANTINOUS of the CAPITOL.

*Engraved for BELL'S NEW PANTHEON, after the faithful Copy of Giovanni Volpato:  
& Raffaele C. Morghen, by J. Kneller.*



he was worshipped after his death under the resemblance of that animal.

ANUBIS was also the name of one of the sons of Bacchus, and brother of Macedo.

ANXUR, ANXURUS, ANXYRUS, AXURUS, OR AXUR, that is, *without a beard*; was a title under which Jupiter was worshipped as a child, in Campania, and particularly at Anxur, a city of the Volsci.

ANXUR, a hero mentioned by Virgil, whose left arm Aeneas-lopped off with his sword.

ANYGER, a river in Thessaly in which the Centaurs bathed the wounds they received from Hercules.

AON, son of Neptune. Being compelled to flee from Apulia, he settled in Boeotia, on the mountains which were called from his name, *Aonian*.

AONIDES, one of the many appellations common to the Muses, so called from the Aonian mountains, a part of ancient Boeotia.

AONIUS *Deus*: Bacchus, because he was of Boeotia, was so stiled, and the epithet *Aonius* was given to Hercules for the same reason.

AORASIA, *invisibility*. The opinion of the ancients with regard to the appearance of the gods to men, was, that they never shewed themselves face to face, but were known from their backs as they withdrew. Neptune assumed the form of Calchas to speak to the two Ajaxes, but they knew him not till he turned his back to leave them, and discovered the god by his majestic step as he withdrew. Venus appeared to Aeneas in the character of a huntress, but her son knew her not till she departed from him; her divinity was then betrayed by her radiant head, her flowing robe, and her majestic pace.

AORNOS. See *Avernus*.

AORSA: Diana is so stiled by Hesychius, from a mountain of that name in Argolis.

APATURIA, a Grecian festival, first instituted at Athens, and thence derived to the rest of the Ionians, except those of Ephesus and Colophon. It received its name from *απατη*, which signifies *deceit*, being first instituted in memory of a stratagem by which Melanthius, king of Athens, overcame Xanthus, king of Bocotia; for, a controversy happening between the Athenians and Bocotians about a piece of ground, situated on

the confines of their two countries, Xanthus made a proposal that himself and Thymoetes, who then reigned at Athens, should decide the quarrel by single combat; but Thymoetes declining the fight, he was deposed. Melanthius, his successor, a Messenian, son of Neleus and Periclymene, accepted the challenge, and met his antagonist at the appointed place. At the instant of commencing the conflict, Melanthius thinking, or pretending that he saw at Xanthus' back, a person habited in black goat's skin, cried out that the conditions of the contest were violated, upon which, Xanthus looking back, was treacherously slain by Melanthius. In memory of this success, Jupiter was surnamed *Απαλῆνωρ*, or the *Deceiver*, and Bacchus *Μελαναιγίς*, *i. e. invested in a black goat's skin*. The latter was also honoured with a new temple, and the institution of this festival. Others are of opinion that the *Apaturia* were denominated from *απατουρία*, of the same import with *ὁμοπατορία*; because on this festival children accompanied their fathers to have their names entered in the public register. Others suppose the festival to have been so named, because children were to the time of its observance *απατορες*, *i. e. without fathers* in a civil sense; it not being till then publicly recorded whose they were.--- This festival was celebrated in the month Pyanepsion, and lasted three days. The first day was called *δορπεία* from *δορπος*, a *supper*; because on the evening of that day, each tribe had a separate meeting, at which a sumptuous entertainment was provided. The second day was named *Αναρρυσίς*, because on this day victims were offered to Jupiter *φρατρίος*, or the *protector of tribes*, and Minerva, in whose sacrifices, as in all that were offered to the celestial deities, it was usual to turn the heads of the victims upwards towards Heaven. At this sacrifice the children enrolled among the citizens, were placed close to the altar. It was usual also for persons richly apparelled to take lighted torches from the sacred hearth, and run about singing hymns in praise of Vulcan, as the first who taught men the use of that element; which custom is by Meursius referred to this day, though Harpocration, to whom we are indebted for the mention of it, has left us in the dark as to its time. The third day was named *κουρῶτις*, from



κουρος, a youth ; or καρα, a shaving ; because the young men who till then remained unshaven, had their hair cut off before they were presented to be registered. Their fathers at this time were obliged to swear that both themselves and the mothers of the young men were free-born Athenians. It was also usual to offer a sheep in sacrifice to Diana. This victim was to be of a certain weight, and because it once happened that the standers-by cried out in jest *μειον, μειον*, as though it were too little, it was ever after called *Μειον*, and the persons who offered it *μειαγωγοι*. To these Hesychius adds a fourth day, which he tells us was called *επιεδης*. This name, however, is not peculiar to this festival, but was generally applied to any day celebrated after the end of another solemnity, being derived *απο του επιβαινειν*, because it was a sort of appendage to the great festival.

**APPAULIA**, the third day of a marriage solemnity. It was thus called because the bride, returning to her father's house, lodged apart from the bridegroom. Some pretend the Appaulia to have been the second day of the marriage, or that on which the chief ceremony was performed, thus called in contradistinction to the first day, or *προαυλια*. On the day called *απαυλια*, the bride presented her bridegroom with a garment called *απαυλητηρια*.

**APENE**, a kind of chariot in which the images of the gods were carried on particular days in procession, attended with solemn pomp, songs, hymns, dances, &c. It was very rich, made sometimes of ivory or silver, and variously decorated. The Apene or sacred chariot of the Greeks, is called by Latin writers, *Thensa*.

**APESANTIUS**, or **APHESANTIUS**, an epithet given to Jupiter from *Apesas*, a mountain of Nemea, consecrated to him.

**APHACITIS**, a title of Venus from Aphaca, a place in Syria situated between Heliopolis and Byblos, near Lebanon, where she had a temple. Near this place was a lake, round which fire usually burst forth, and its waters were so heavy, that bodies of considerable gravity floated on them. The temple was destroyed by Constantine, as being a school for incontinence. The word *Aphaca* is of Syriac origin, and signifies embraces.

**APHAEA**, a surname of Diana. Under this title Britomarte was worshipped at Aegina.

**APHAEUS**, a surname of Mars.

**APHAREUS**, or **AMPHAREUS**, son of Gorgophone and Perieres, and brother of Leucippus and Arene, daughter of Gorgophone by her second husband Oebalus. Aphareus married his sister Arene. See *Gorgophone*.

There was another *Aphareus* one of the Argonauts, and father of Lynceus, whom Ovid stiles *Aphareia proles*. Homer mentions a Greek also of this name, slain before Troy.

**APHARIUS**, a Greek noticed in the 9th Iliad.

**APHETERII**: Castor and Pollux were so named from a temple within the course where competitors contended in running, and from the vestibule of which they started.

**APHETOR**, a surname of Apollo, from the oracles which he delivered at Delphi, and likewise of the priest who promulged them.

**APHIDNUS**, one of Aeneas' leaders, killed by Turnus.

**APHNEUS**, or **APHNIUS**, a surname of Mars.

**APHRODISIA**, festivals in honour of Venus, called *Aphrodite* or *Aphrodites*, several of which were observed in divers parts of Greece. The most remarkable of them was that at Cyprus, instituted by king Cinyras, out of whose family certain priests of Venus were elected, and for that reason named *Κινυραδαι*. At that solemnity several mysterious rites were practised: all initiated into them offered a piece of money, and received, as a token of the goddesses favour, a measure of salt and a *φαλλος*; the former, because salt is a concretion of sea water, whence Venus was thought to have sprung; the latter, because she was the goddess of wantonness. At Amathus, a city of Cyprus, solemn sacrifices were offered to Venus, and called *καρπωσεις*, a term derived from *καρπος*, fruit; perhaps because this goddess presided over generation. At either Paphos the festival of this goddess was observed, being celebrated not only by the inhabitants themselves, but by multitudes that thronged to it out of other cities. At Corinth it was celebrated by harlots.

**APHRODITE**, or **APHRODITES**, a name of Venus Marina, which imports emerging from the foam of the sea.

**APHTHAS**. See *Opas*.



APIA: under this name the Earth was worshipped, as a powerful deity, by the Lydians. The Peloponnesus likewise was anciently so called from king Apis.

APIASON, of Paeonia, engaged in the war of Troy, on the side of Priam. He was killed by Lycomedes.

APIS, one of the Egyptian gods, worshipped in the form of a living bull. Mythologists say that Apis was a king of the Argives, who, leaving his dominions to his brother, went into Egypt, where he was known under the name of Osiris; that he married Isis, and, having civilized the Egyptians, taught them the manner of planting the vine. They revered him, after his death, as a god, under the figure of a bull. This singularity the ingenious Abbe la Pluche explains in the following manner: Chance having produced a calf at Memphis, which had some spots nearly in the figure of a circle or crescent, symbols highly revered among the Egyptians, these marks were taken for the characteristics of Osiris and Isis, stamped upon the animal; and some extravagant persons imagined and persuaded others, that this was an apparition of their ancient governor, on a visit which as protector of Egypt he condescended to make them. This miraculous calf was therefore lodged in the finest palace in Memphis; all his motions were judged prophetic; the people flocked to him with their offerings, and he received the name of Apis, which signifies *the mighty god*. At his death, they took care to replace him with another that had nearly the same spots, and when the marks were not exact, they improved them with a pencil. After a certain time, to prevent the indecency of his dying, they led him, with great ceremony, to a certain place, where they drowned him, and then interred him very devoutly. This melancholy ceremony was intermixed with abundance of tears, and was emphatically called *Serapis*, or the retreat of Apis; his successor was sought for, and then this strange devotion was perpetuated. Pliny thus describes the form and quality of this bull, or ox: An ox is worshipped in Egypt as a god; they call him Apis:---there is a white shining spot upon his right side, horns like the moon in its increase, and a node under his tongue, which they call *Cantharis*.---His body, according to Herodotus, was all black,

on his forehead he had a white, square, shining figure; the effigies of an eagle on his back; and, besides the Cantharis in his mouth, he had hair of two sorts on his tail. If he live beyond an appointed period of time, they drown him in the priest's fountain: the priests then shave their heads, mourn and lament, and seek another to supply his room. When they have found one, he is brought by the priests to Memphis. He hath two chapels, which they call chambers, and hither the people resort. In one he foretells good, in the other evil. He gives his answers in private, and takes meat from those who consult him. He refused meat, however, from the hands of Germanicus Caesar, who died not long after. He acts for the most part in secret, but when he pleases to appear publicly, the officers go before and clear the way, and a crowd of boys attend him singing verses to his honour. He seems to have intelligence, and to expect worship. Once a year a cow is shewn to him, who hath her marks, though different from his, and this cow is always both found and killed the same day. To this Aelian adds, that the cow which conceives Apis, conceives him not by a bull, but by lightning. Cambyses, king of Assyria, gave no credit to these trifles, and struck Apis in the thigh with his sword, to shew, by the blood issuing from the wound, that he was no god: but it is pretended that this sacrilege did not pass unpunished. Cambyses, as the Egyptians say, being immediately seized with lunacy, became raving mad. A like story is told of Darius Ochus, king of Assyria, who having also subdued Egypt, caused the god Apis to be sacrificed to an ass, and then ordered his cook to dress the flesh of the slain god for his attendants. Under Ptolemy Lagus, Apis being dead, the expence of burying him amounted to above 500,000 crowns. The Egyptians sacrificed bulls to Apis, in the choice of which they were so scrupulous, that if they found but a single black hair upon them, they were judged improper victims. When they happened on a beast without blemish, they sacrificed him, and, cutting off his head, carried it into the market, and sold it to some Grecian, if they could meet with any; if not, they threw it into the river, with this form of execration---*May the evils impending over the heads of the persons now sacrificing, or the*



*Egyptians in general, fall upon this bead!* The golden calf which Aaron made for the Israelites in the wilderness, and the calves set up by Jeroboam, to be worshipped by the ten tribes were plainly borrowed from the superstitious adoration paid by the Egyptians to Apis. Some have thought that the patriarch Joseph was worshipped by the Egyptians under the name of Apis, for the Egyptians say that Apis was a king of Memphis; who provided food for his subjects during a very great famine. The worship of this ridiculous divinity was abolished long before the other religions of paganism, for want of finding an animal with the proper marks.--- Spartian relates, that in the reign of Adrian, there was a great sedition at Alexandria, on occasion of the Apis being found after many years search for him in vain; the people of Egypt quarrelling who should have possession of the god. Ammianus Marcellinus tells us, that the emperor Julian could not restore the idolatrous worship of the Egyptians, for want of finding the Apis.

APOBOMIOI, sacrifices offered, without altars, on the bare earth.

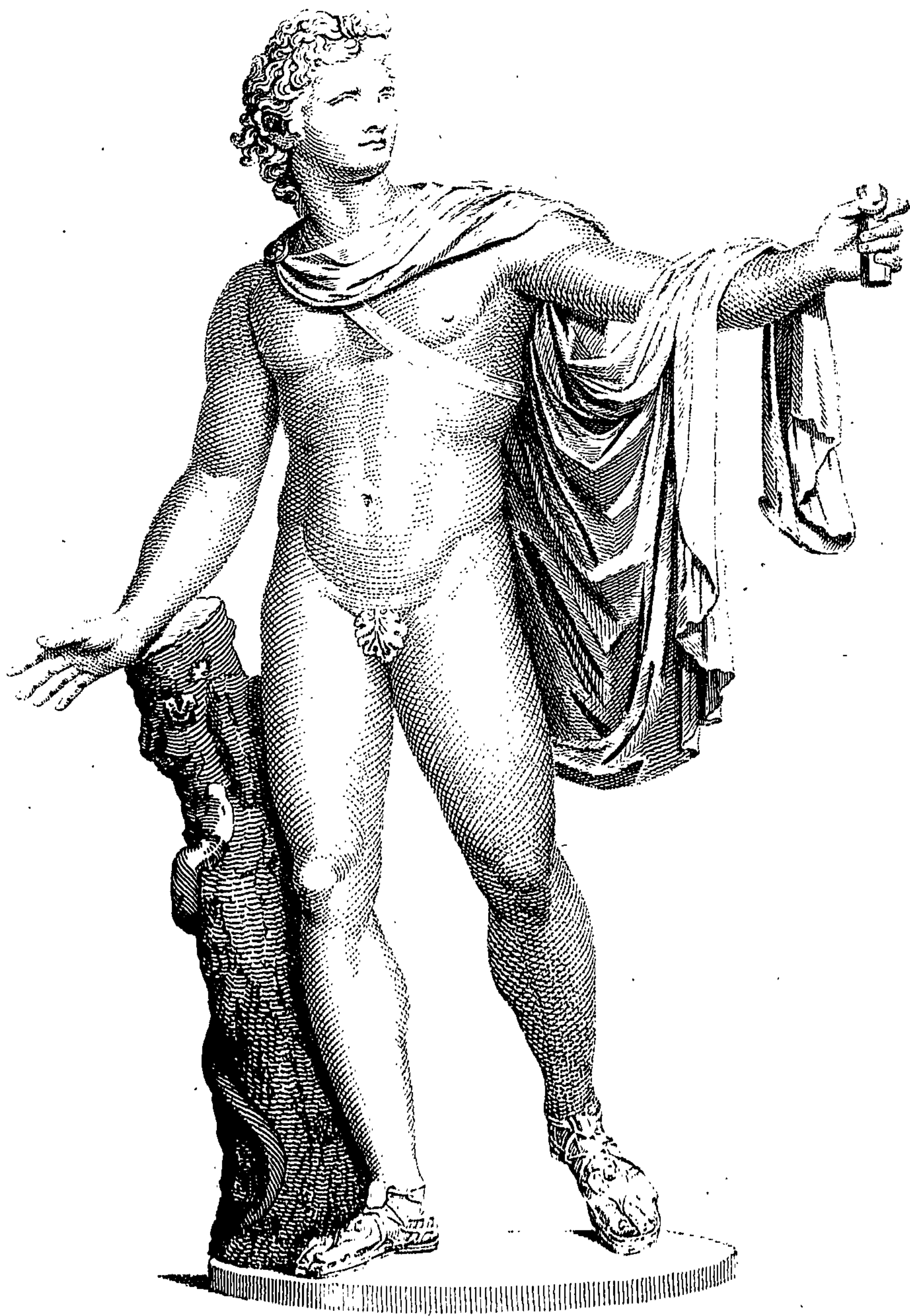
APOLLINEA *proles*, Aesculapius, the son of Apollo.

APOLLINEUS *vates*, Orpheus.

APOLLO: Cicero mentions four of this name, the most ancient of whom was the son of Vulcan; the second, a son of Corybas, born in Crete; the third, an Arcadian, called *Nomion*, from his being a great legislator; and the last, to whom the greatest honours are ascribed, the son of Jupiter and Latona, daughter of Coeus, the Titan. Of these four, it appears that the three last were Greeks, and the first an Egyptian, who, according to Herodotus, was the son of Osiris and Isis, and called *Orus*. Pausanias is of the same opinion with Herodotus, and ranks Apollo among the Egyptian divinities.--- The testimony of Diodorus Siculus is still more express, for in speaking of Isis, after saying that she had invented the practice of medicine, he adds, that she taught this art to her son Orus, named Apollo, who was the last of the gods that reigned in Egypt. It is easy to trace almost all the Grecian fable and mythologies from Egypt; for, if the Apollo of the Greeks was said to be the son of Jupiter, it was because Orus, the A-

pollo of the Egyptians, had Osiris for his father, whom the Greeks confounded with Jupiter. If the Greek Apollo were reckoned the god of eloquence, music, medicine, and poetry, the reason was, that Osiris, who was the symbol of the Sun among the Egyptians, as well as his son Orus, had there taught those liberal arts. If the Greek Apollo were the god and conductor of the Muses, it was because Osiris carried with him, in his expedition to the Indies, singing women and musicians. This parallel might be continued still further, but enough has been said to prove that the true Apollo was probably of Egypt. Whether Apollo were a real personage, or only the great luminary, many have doubted. Indeed Vossius has taken pains to prove this god to be only an ideal being, and that there never was any Apollo but the Sun. He was stiled the son of Jupiter, says this author, because that god was reckoned, by the ancients, the creator of the world: his mother was called *Latona*, a name which signifies *hidden*, because, before the Sun was created, all things were covered with the obscurity of a chaos: he is always represented as beardless and youthful, because the Sun never decays, or grows old: and what else can his bow and arrows imply, but his piercing beams? He adds, all the ceremonies performed to his honour, had manifest relation to the great source of light which he represented; whence he concludes it to be in vain to seek for any other divinity than the Sun, adored under the name of Apollo. Though this in general may be true, yet, from many passages in ancient authors, it appears that there was some illustrious personage named Apollo, who, after his Apotheosis, was taken for the Sun; as Osiris and Orus of Egypt were, after their deaths, confounded with the same luminary, of which they became the symbols, either from the glory and splendor of their reigns, or from a belief that their souls resided in his orb. The Apollo, however, of this article, was son of Jupiter and Latona, and brother of Diana, and of all the divinities in the pagan world, the chief cherisher and protector of the polite arts, and the most conspicuous character in Heathen theology.--- Nor unjustly, from the glorious attributes ascribed to him, as being the god of light, medicine, eloquence, music, poetry, and prophe-





THE VATICAN APOLLO.

*Engraved for BELL'S NEW PANTHEON, after the faithful Copy of Giovanni  
Vespale, R. Raffaele. Sculpsit, by J. Thornthwaite. 2.*



cy ; the protector of the Muses and polite arts. Latona his mother having, by her extreme beauty, attracted the notice of Jupiter, became pregnant by him. This circumstance being discovered by Juno, Latona was exiled from heaven, and the serpent Python was commissioned to destroy her. From his pursuit she fled in the shape of a quail, to the island of Delos, where she was delivered of twins, Diana and Apollo. The latter is said, soon after his birth, to have destroyed the monster Python with his arrows ; but some postpone this victory till he came to riper years. After her delivery Latona fled into Lycia, whence, having there settled Apollo, she returned to Delos. Amongst the most remarkable adventures of this god, was the quarrel with Jupiter, on account of the death of his son Aesculapius, killed by that deity on the complaint of Pluto, that he decreased the number of the dead by his cures. Apollo, to revenge this injury, killed the Cyclops who forged the thunder-bolts. For this he was banished heaven, and endured great sufferings on earth, being forced to hire himself as a shepherd to Admetus king of Thessaly. During his pastoral servitude, he is said to have invented the lyre to sooth his troubles. In this retirement an odd accident happened to him. Mercury, who was born in the morning, and by noon had learned music, came to him in the evening, and so amused him with the testudo, as to steal his cattle unperceived. Apollo, however, discovering the theft, insisted upon restitution, but the sly deity contriving in the midst of the contest to purloin both his bow and his arrows, the resolution of revenge was changed into merriment. From Thessaly Apollo removed to Sparta, and settled near the river Eurotas, where, taking a fancy to Hyacinthus, and accidentally killing him while playing at quoits, he changed him to the flower that bears his name. Cyparissus also, a beautiful and favourite youth, he transformed to a cypress. From Sparta he proceeded to Laomedon king of the Troas, where finding Neptune in no better plight than himself, they agreed with Laomedon to make bricks, and build the walls of Troy. Long did they labour for this ungrateful master, but saw no hopes of their promised meed. At length, in re-

venge, Apollo sent a pestilence among his people, which caused great destruction. He also assisted Alcahous in building a labyrinth, in which, the stone whereon he was wont to deposite his lyre, acquired the capacity of emitting melodious tones, if stricken with any thing hard. Though Apollo was distinguished for his skill in music, he was extremely jealous of rivalship. Midas, king of Phrygia, being constituted judge in a competition between him and Pan, and giving judgment for the latter, was rewarded with the ears of an ass ; whilst Linus, grandson of Neptune, who excelled all mortals in music, presuming to sing with Apollo, was punished for his temerity with death. Nor had Marsyas, the Satyr, a better escape, for having been vanquished in a contest on the flute, the god, in his anger, flayed him alive. Apollo was so skilled in the bow, that his arrows were always fatal. Python and the Cyclops experienced their force. When the giant Tityus endeavoured to ravish Diana, he transfixed and threw him into hell. Niobe, daughter of Tantalus, and wife of Amphion, being happy in seven sons and as many daughters, was so foolish as to prefer herself to Latona ; this so enraged Apollo and Diana, that they put her offspring to death. Apollo resembled his father Jupiter in his great propensity to love. He passed some time with Venus in the island of Rhodes, during which, it is said, the skies rained gold, and the earth was covered with lilies and roses. From the latter flower, it is pretended by some, that the island took its name ; by others, from the nymph Rhodia, who was beloved by Apollo. He became enamoured of Daphne, daughter of the river Pe-neus of Thessaly, who was herself prepossessed in favour of Lucippus. The god pursued her, but she flying to preserve her chastity, was changed into a laurel, whose leaves Apollo immediately consecrated to bind his temples, and become the reward of poetry. The nymph Bolina, rather than yield to his suit, threw herself into the sea, for which he rendered her immortal. He had the same passion for the nymph Castalia, who vanished from him in the form of a fountain, which was afterwards sacred to the Muses. He introduced himself to Leucothoe, daughter of Orcamus, king of Babylon,



in the shape of her mother Eurynome ; but Clytie her sister being jealous, and discovering the intrigue, was utterly deserted by him. The children of Apollo were by Coronis, Aesculapius ; by Atria Arabus, Miletus ; Oaxes ; by Cyrene, Aristacus ; by Anathrippe, Chius ; by Persis, Circe ; by Achalide, Delphus ; by Arethusa, Elutherus ; by Evadne, Janus ; by Astaria, Idmon ; by Melia, Ismenius and Taenarus ; by Terpsichore, Linus ; by Manto, Mopsus ; by Calliope, Orpheus ; by Clymene, Phaeton, Phaethusa, Phoebe, and Lampetia ; and by Aglaia, Thestor ; but the mother of Dryops is not known. Apollo, like the other gods, had a great variety of names, either taken from his principal attributes, or the places where he was worshipped. He was called Agræus, Archagetas, Cynthius, Delius, Delphicus, Delphinus, Delphis, Didymæus, Epidelius, Healer, Hyperborean, Liber Pater, Lycius, Nomius, Pæan, Phanaeus, Phaneta, Philalexandrus, Phoebus, Pythius, Sol, Vulturius, &c. &c.----There can be no doubt but that Apollo was more generally received in the pagan world than any other deity, his worship being so universal, that, in almost every region, he had temples, oracles, and festivals, as innumerable as his attributes. The most famous of his temples were those of Actium, Miletus, and Mount Palatine, and the most conspicuous of his oracles, which were numerous, those at Abæain, Phocis ; at Claros in Ionia ; at Delos, Delphi, and Didyma ; at Eutresis ; Ptous, Tegyræ, and on Mount Ismenus, in Boeotia ; at Larissa among the Argives, and at Heliopolis in Egypt. His temple at Delphi especially became so frequented, that it was called the oracle of the earth ; all nations and princes vied in their munificence to it. The Romans erected to him many temples. After the battle of Actium, which decided the fate of the world, and secured the empire to Augustus, who not only reared one on that promontory, and renewed solemn games to his honour, but soon after raised a most magnificent temple to him on Mount Palatine at Rome, the whole of Clarian marble. He had a celebrated shrine at Mount Soracte in Italy, where his priests were so remarkable for sanctity, that they could walk on burning coals

unhurt. The festivals and solemn games consecrated to him were chiefly the Actian, Agestorean or Agestoria, Alia, Apollonia, Carneia, Delphina, Daphnephoria, Ebdome, Epidemia, Epithricalia, Galaxia, Hydrophoria, Mityleneaion, Neomenia, Polieia, Septerion, Thargelia, Theoxonia, and Thrio. The usual sacrifices to Apollo were lambs, bulls, and oxen. The animals sacred to him were the wolf, from his acuteness of sight, and because he spared his flocks when the god was a shepherd ; the crow and the raven, because these birds were supposed to have, by instinct, the faculty of prediction ; the swan, from its divining its own death ; the hawk, from its boldness in flight ; and the cock, because he announces the rising of the sun. It is remarkable, that most of the things Apollo delighted in, depended upon the Sun, or bore a resemblance to it ; and hence of trees, the palm, laurel, juniper, and olive, were most in esteem with him. The palm and olive, under whose shelter he was born, are natives of warm countries ; the laurel is of an arid quality, always flourishing and conducing to divination and poetic raptures ; and the juniper, whose branches and fruit are used by the Scythians in their mysteries, is of an extraordinary hot nature. The cicada, on account of its singing, was reckoned agreeable to the god of music, especially, as it has its birth and nurture from the Sun. Most of the ancient poets have celebrated this insect, but none to greater purpose than Anacreon. Plato says, that it sings all summer without food, like those men, who, dedicating themselves to the Muses, forget the common concerns of life. All young men, when their beards grew, consecrated their locks in his temple, as the virgins did their girdles in that of Diana.---As to the signification of this fabulous divinity, all are agreed, that, by Apollo, the Sun is understood in general, though several poetical fictions have relation only to the Sun, and not to Apollo. The great attributes of this deity were divination, healing, music, and archery, all which manifestly refer to the Sun. Light dispelling darkness is a strong emblem of truth dissipating ignorance. What conduces more to life and health than the solar warmth ? or can there be a juster



symbol of the planetary harmony than Apollo's lyre, the seven strings of which are said to represent the seven planets? As his darts are reported to have destroyed the monster Python, so his rays dry up the noxious moisture which is pernicious to vegetation and fertility. The Persians had a high veneration for this planet, and adored it, and the light proceeding from it, by the names of Mithra and Orasmanes; the Egyptians by those of Isis and Orus. From their antiquities some insight may perhaps be obtained into the origin of the history and adventures of Apollo. The Isis, which pointed out the *neomenia*, or monthly festival, before their annual inundation, was the symbolical figure of a creature with the upper part of a woman, and the hinder of a lizard, placed in a reclining posture: this they called *Leto*, and used it to signify to the people the necessity of providing olives, parched corn, and other kinds of dry food for their subsistence during the flood. When the waters of the Nile decreased, time enough to allow them a month before the entrance of the Sun into Sagittarius, the Egyptian husbandman was sure of leisure to sow his ground, and of remaining in absolute security till harvest. This conquest of the Nile was represented by an Orus, or image armed with arrows, subduing the monster Python, which they called *Ores* or *Hores*, a destroyer or waster; or *Apollo*, which admits the same interpretation. The figure of Isis, above mentioned, they stiled *Deione* or *Diana*, from *Dei*, *sufficiency* coming from the word *Deione*, *abundance*; and they placed in her hand the quail, which, with them, was the symbol of security. These emblems carried by the Phoenicians into Greece, gave rise to the fable of Latona persecuted by the Python, and flying to Delos in the form of a quail, where she bore Orus and Dione, or Apollo and Diana. Thus, these hieroglyphics, designed only to point out the regular festivals, and to instruct the people in what they were to do, became the objects of a senseless and gross idolatry.----Apollo was very differently represented in different countries and times, according to the character he assumed. In general he is described as a beardless youth, with long flowing hair floating as it were in

the wind, comely and graceful, crowned with laurel, his garments and sandals shining with gold. In one hand he holds a bow and arrows, in the other a lyre; sometimes a shield and the Graces. At other times he is invested in a long robe, and carries a lyre and a cup of nectar, the symbol of his divinity. He has a threefold authority: in heaven, he is the Sun; and by the lyre intimates, that he is the source of harmony: upon earth he is called *Liber Pater*, and carries a shield to shew he is the protector of mankind, and their preserver in health and safety. In the infernal regions he is stiled *Apollo*, and his arrows shew his authority; whosoever is stricken with them being immediately sent thither. As the Sun, Apollo was depicted in a chariot, drawn by the four horses, *Eous*, *Ethon*, *Pblegon*, and *Pyrios*. In this character the Persians represented him, by a figure with the head of a lion covered with a tiara, and holding a mad bull by the horns: a symbol plainly of Egyptian origin. The Egyptians sometimes symbolized him by a radiated circle, and, at others, by a sceptre with an eye above it; though their more frequent emblem of the solar light, as distinguished from the orb itself, was the golden seraph, or, fiery flying serpent. The Hieropolitans gave him a pointed beard, to intimate the strong emission of his rays downward; over his head was a basket of gold, to represent the ethereal light: he had on his breast a plate, and, in his right hand, a spear, with an image of Victory on its top; this bespoke him irresistible, and ruling all things: in his left hand was a flower, intimating the vegetable creation nourished, matured, and continued by his beams: around his shoulders he wore a vest, adorned with gorgons and snakes, to express the virtue and vigour of the solar influence enlivening the apprehension, and promoting wisdom: near him were the expanded wings of an eagle, representing the ether expanding from him, as from its proper centre: at his feet were three female figures encircled by a seraph, that, in the midst, being the emblem of the earth, rising in beauty from between confusion and nature; the other two, by the emanation of his light, signified by the seraph or dragon. In the character of Sol,



the poets feign, that, at night, he rested with Thetis in the ocean, and that in the morning, the Hours prepared his horses for the renewal of his course, and opened for him the gates of day. Of all the productions of art which have escaped the ravages of time, the Belvidere (or Vatican) Apollo is indisputably the most sublime. The artist hath conceived his work on the principles of ideal beauty. The stature of the god exceeds the human, and is in the highest degree majestic. The body is neither cherished by veins, nor actuated by nerves: a celestial spirit seems not only to pervade, but to flow over all the contours of the figure. He had pursued the Python, against whom he hath just extended his formidable bow, and having stopt him in his flight by an unerring arrow; in the height of his joy, his august look penetrating into infinity, extends far beyond the scope of his victory. Disdain sits on his lips, and the indignation which swells his nostrils, extends to his eye-brows; but an unalterable serenity reposes on his forehead, and his eye is as full of sweetness as though he were in the midst of the Muses, all emulous to obtain his favour. The individual beauties of every other god are united to complete his form. His forehead is the forehead of Jupiter pregnant with wisdom. His eye-brows, by their motion, import his will. His eyes, in their arched orbits, are the eyes of Juno; and his mouth, a mouth that inspires the purest delight. Like the young tendrils of the vine, his fine locks flow round his divine head, as if lightly waved by the breath of the zephyrs; they seem even bedewed with the essence of the gods, and negligently composed by the hands of the Graces. His limbs are great from their unity, and conformable to the perfection of youth, in one not the minion of Venus, delighting in the shade, and reclining on beds of roses, but formed to execute the most sublime designs. Apollo considered in his poetical character, is called indifferently either *Vates* or *Lyristes*, music and poetry, in the earliest ages of the world having made but one and the same profession. Sometimes you see him naked, his hair collected on his forehead, a lyre in one hand, and a plectrum in the other; or, as described by Propertius, leaning against a rock. At others,

his hair loosely flowing, is crowned with laurel, whilst a long robe, his proper and distinguishing habit, as the Apollo *Vates* or *Lyristes*, descends to his feet. In this dress he was supposed to appear at the feasts of Jupiter; and especially that solemn one after his victory over Saturn, under which character he may most properly be called the *festal* Apollo. One of his most celebrated characters, among the Romans, particularly in the Augustan age, was that of the *Actian* Apollo. There was a promontory near Actium, called indifferently the promontory of Actium or Leucate, famous in antiquity, for the lovers leap, and the statue of this god. This statue standing high, served as a sea-mark, and was by mariners greatly revered. Augustus himself, before his contest with Antony off this cape, addressed his devotions to it, and in gratitude to the god for his supposed interposition, built one temple to him on the spot, and another afterwards at Rome on the Palatine Mount. In the latter was placed the statue of Apollo by the famous Scopas, under the character of the Apollo *Lyristes*, which is generally that the poets describe, and corresponds with the figure on the medal of Augustus. The representations of Apollo presiding *over the Sun*, are almost as frequent in the works of the ancient artists, as in the writings of the poets, with which they agree. In them, you see him either labouring up a lofty steep, or easily descending it in his chariot. Sometimes the Zodiac is represented over him, which falls in usually with the head of the god: this point of coincidence is chosen by design, as serving to ascertain the season of the action. The Apollo *Medicus* is often mentioned by the poets, and it probably is on account of this character, that the serpent is placed at the feet of the statues, though the antiquaries of Italy pretend it to be the Python. Their opinion, however, seems the less probable, from the consideration, that the other deities, who participate with Apollo in his character of *healing*, are almost invariably distinguished by a serpent. But what decides the dispute is, that in the figures of Apollo with a serpent by him, he has generally an aspect placid and lenient; whereas, if the object in question were the Python, the



cast of his features would rather be severe. Thus he appears with a face that almost makes one tremble, on a gem, where he is ordering Marsyas to be flead. It should be added, however, in justice to the god, that Nero is there exhibited in his person. The figures relating to this story of Marsyas, were anciently common, and many of them still remain. There is said to have been in the Forum, one, and in a different district another, exhibiting Apollo as himself inflicting the punishment; whence he obtained the name of Apollo the *Tormentor*. In his character of the Apollo *Venator*, he presides over the chace. The pictures and statues of him, probably in this capacity, are described by Maximus Tyrius as representing a youth, whose naked side appears from under a chlamys, armed with a bow, and his feet raised in the action of running. Such may we suppose him when, according to the poets, he quits Lycia and the chace, to assume his state in Delos; and such is he described by Virgil, where Aeneas, when a hunting, is compared to this god.

**APOLLONIA:** feasts instituted in honour of Apollo, at Aegialea, whither he is said to have retired with Diana, his sister, after the defeat of Python; and whence it is added, they were driven into Crete. The Aegialeans were soon after visited with a plague; upon which, consulting the oracle, they were advised to send seven young men, and as many virgins, to appease those deities, and intreat their return.... Apollo and Diana accepted their piety, and came back with them to Aegialea. In memory of this event, the inhabitants not only dedicated a temple to Pytho, the goddess of persuasion, but a custom also arose of appointing annually as many young men and virgins, to make a solemn procession, as were sent to those deities to implore their return.

**APOMYOS DEUS,** a name under which Jupiter was worshipped at Elis, and Hercules, as well as Jupiter, at the Olympic games. These divinities were supplicated under this name, to destroy, or drive away, the great number of flies which constantly attended at the great sacrifices: and in those which accompanied the Olympic games, the first was always to the Apomyos, or Myiagrus Deus, that he might keep

off the flies from the rest. The usual sacrifice was a bull, which, when offered, these insects, according to Pliny, would depart in clouds, and return not again during the remaining solemnities. See *Myiagrus*, *Myiodes*, *Achor*.

**APONE,** a fountain in Italy, near Padua, the waters of which communicated the gift of divination.

**APOPEMPTIC.** The ancients had certainly holy days on which they took leave of the gods, as supposing each of them returning to his own country. The deities having the patronage of divers places, it was but just to divide their presence, and allow some time to each. Hence, among the Delians and Milesians, we find feasts of Apollo, and among the Argians feasts of Diana, called *Epidemia*, as supposing these deities then more peculiarly amongst them. On the last day of the feast they dismissed them, following them to the altars with Apopemptic hymns. Potter says, that the *Epidemia* were private rejoicings for a friend returned from a journey. See *Epidemia*.

**APOPOMPAE,** certain days in which sacrifices were offered to the gods, called *Pompaei*. Who these deities were is doubtful; but certain it is that *πομπαιος*, denotes any person who conducts another on his way, and therefore was applied to Mercury, who was believed to conduct the souls of the deceased to the shades below. Potter is inclined to think that these days belonged to the gods *Averrunci*, because they were thought to avert evils: Such were Jupiter, Hercules and others.

**APOSTROPHIA:** Venus was invoked under this appellation, by those who prayed to be delivered from the influence of illicit passion. The name was first given her by Cadmus.

**APOTHEOSIS,** a Heathen ceremony, by which their emperors and great men were placed among the gods. After the *Apotheosis*, which they also called *deification* and *consecration*, temples, altars, and images, with attributes of divinity, were erected to the new deity, sacrifices offered, and colleges of priests instituted. It was one of the doctrines of Pythagoras, borrowed from the Chaldeans, that virtuous persons, after their death, were raised to the rank of the gods. Tiberius proposed to the Roman senate, the Apotheosis of Jesus Christ, as is related by Eusebius, Tertullian, and Chrysostom.



Juvenal, rallying the frequent Apotheosis, introduces Atlas as complaining that he was ready to sink under the accumulation of gods, which were daily added to the heavens. Herodian, in speaking of the Apotheosis of the emperor Severus, gives a very curious description of the ceremony. After the body of the deceased emperor, says he, had been burnt with the usual solemnities, they placed an image of wax, perfectly like him, but of a sickly aspect, on a large bed of ivory, covered with cloth of gold, in the vestibule of the palace.---- The greatest part of the day the senate sat ranged on the left side of the bed, dressed in robes of mourning, the ladies of the first rank sitting on the right side, in plain white robes, without any ornaments. This lasted for seven days successively, during which the physicians came from time to time to visit the sick, always making their report that he grew worse, till at length they announced his decease. This done, the young senators and Roman knights took the bed of state upon their shoulders, carrying it through the *Via Sacra*, to the old forum, where the magistrates were used to resign their offices: they there deposited it in the midst of a sort of amphitheatre, in one recess of which were the youth, and in the other the maidens of the first families in Rome, singing hymns, set to solemn airs, in praise of the departed. At the close of those hymns, the bed was carried out of the city, into the *Campus Martius*: in the middle was erected a kind of square pavilion, within, full of combustible matters, and hung on the outside with cloth of gold, adorned with ivory and various paintings. Over this edifice were several others, like the first in form and decoration, but gradually diminishing towards the top. On the second of these was placed the bed of state, strewn with a profusion of aromatic drugs and vegetables, and attended by the knights, who paraded in solemn measures about the pile; round which also several chariots were driven, those who conducted them being clad in purple, and bearing the images of the most renowned emperors and generals. This ceremony concluded, the new emperor, with a torch in his hand, advanced towards the pile, and, in an instant, fire was set to it on all sides, the spices and combustibles kindling at once. In

the mean time, from the top of the building, an eagle was let to fly, which mounting into the air with a fire-brand, was believed to carry the soul of the dead emperor to heaven, and thenceforward he was ranked among the gods. It is for this reason that the medals on which an Apotheosis is represented, have usually an altar with fire upon it; or, however, an eagle taking its flight into the air, and sometimes two. A gem in the museum of Brandenburgh represents the Apotheosis of Julius Caesar, mounted upon the celestial globe, and holding an helm in his hand, as if he were now the governor of heaven, as before he had been of the earth. Pliny the younger, speaking of the Apotheosis of the Roman emperors, observes: Tiberius consecrated Augustus, that he might raise him to the dignity of a god: Nero also consecrated Claudius, but it was to ridicule him: Titus deified Vespasian, and Domitian Titus, the first that he might be the son, the second that he might be the brother of a god: but if you, Trajan, deified your father, it was not to awe your citizens, dishonour the gods, or do honour to yourself: it was because you believed him indeed to be a god. See *Consecration*.

APOTROPÆ, verses composed for averting the wrath of incensed deities.

APOTROPÆI, ἀλεξίκακοι, *averrunci*, or gods averters of evil; to whom a small ewe lamb was usually offered.

APPIADES, a title of both Pallas and Venus, from a temple dedicated to them near the Apian waters at Rome.

APULUS, was a shepherd in the country of Lavinia, in which country Pan had a cave overshadowed with trees, which the Nymphs used to frequent; but Apulus terrifying them with saucy language, they turned him into the wild olive-tree, the fruit of which tree, by its bitter juice, emblemizes the rough carriage of shepherds.

AQUARIUS, a sign of the zodiac, said to have been Ganymede, raised to the heavens by Jupiter.

AQUILICIA, sacrifices performed by the Romans, in times of excessive drought, to obtain rain of the gods.

AQUILO, or the *North East*, one of the wind deities. He is described as of an elderly appearance, with a plate of olives in his hand,



that vegetable being the chief produce of the territory about Athens, where the beautiful temple of the winds, and the figures of the eight wind deities were. Aquilo is mentioned by the poets in the character of a person, as indeed are all the other winds. Ovid speaks of Hiems as trembling at the presence of Aquilo, or the North-East. There is an expression in Statius relating to the same personage, which may possibly have been borrowed from ancient figures, not unlike those blustering faces commonly represented in the corners of maps.

ARABUS, the son of Apollo by Atria, gave his name to Arabia. Some have supposed him the inventor of medicine.

ARACHNE, a princess of Lybia, was daughter of Idmon, son of Apollo by Asteria, and sister of Phalanx. Ovid makes her daughter of Idmon, a dyer of Lydia. Having the presumption to challenge Minerva in weaving tapestry, or, according to others, in spinning, the goddess, after a trial of skill, struck her on the forehead with the spindle, at which, being filled with despair, and attempting to hang herself, Minerva turned her into a spider, and in this shape doomed her to exercise the art in which she had been so vain of her skill. Abbe la Pluche gives an ingenious explication of this fable.---According to him, the Egyptians, to remind the people of the importance of their linen manufacture, exposed in their festivals the figure of a woman bearing in her right hand the beam round which the weavers rolled the warp of their cloth: this image they called *Minerva*, from *Manévrab*, a weaver's loom. Near this figure they placed that of a spider, to which they gave the name of *Arachne*, from *Arach*, to make linen cloth; and these emblems being transplanted into Greece, that people, fond of the marvellous, converted them into real objects, which gave scope for the imagination of the poets to invent the transformation of Arachne. See *Phalanx*.

ARACYNTHA, a mountain of Boeotia, sacred to Minerva.

ARAEA, one of the daughters of the river Asterion, claimed, in conjunction with her two sisters, the honour of nursing Juno.

ARATEIA, a festival of Sicyon, on the birth-day of Aratus, whom they honoured with a priest,  
*Vol. I.*

who wore a ribband bespangled with white and purple spots. It was celebrated with music, at which the choristers of Bacchus assisted with their lyres. There was likewise a solemn procession, in which the public schoolmaster, accompanied with his scholars, went first, and the senators and citizens, adorned with garlands, followed. See *Aratus*.

ARATRIUS: The Phoenicians of Azotus called their idol Dagon, *Jupiter Aratrius*; because he taught them how to plow the ground, and sow their grain.

ARATUS, a Bebrycian, who, with Ornytus, assisted in equipping Amycus for the combat with Pollux, in which Amycus fell.

ARATUS, of Sicyon, son of Chinias and Aristodama, was general of the Achaeans, and one of the greatest captains among the Grecians. He restored the liberties of his country, which had been destroyed by Abantides, who killed his father. Having surprised the fortress of Corinth, he drove out the king of Macedon, conquered Niocles, tyrant of Sicyon, and delivered Argos from its tyrants, but was at last poisoned by Philip, king of Macedonia, whom he had newly restored. He was interred at Sicyon, and received the greatest honours from his countrymen, who instituted a festival to his memory. See *Areteia*.

ARBITRATOR, a surname of Jupiter.

ARCADIA, a part of Peloponesus, whose inhabitants were celebrated for their taste in poetry and music.

ARCADIUS DEUS, *the god of Arcadia*, that is, Pan.

ARCAGETUS, a title of Apollo, as tutelar god of the Naxians.

ARCAS, son of Jupiter and Calisto, daughter of the tyrant Lycaon, gave his name to Arcadia, a country concerning which more fables have been related, than of all the rest of Greece; nor are the historians of Arcas more consistent, or true. He is said, by Pausanias, to have instructed his subjects, the Pelasgians, in agriculture, weaving, and other arts; and to have had three sons by the Dryad, Erato. The same author relates that his bones, by direction of the oracle at Delphi, were carried from Maenalus, and deposited at Mantinea, in the temple of Juno.-----Others represent him, however, as transferred to the heavens, and changed into



the constellation of the *little bear*, as his mother Calisto, whom, to prevent his shooting in the chase, was into the *greater*.

ARCESSILAS, one of the chiefs of the Boeotians in the Trojan war.

ARCESILAUS, son of Jupiter, by Torrebia.

ARCESIUS, the son of Jupiter, and father of Laertes.

ARCHEGENETES, AIGENETES, OR ARCHEGETES, that is, *chief*, or *principal*, a surname of Apollo and Hercules. Archegetis was a title of Minerva.

ARCHEMORUS, OR OPHELTES, was son of Euphetes and Creusa, or of Lycurgus, a king of Nemea, or Thrace, by Eurydice, and nursed by Hypsipyle, who, leaving the child in a meadow, whilst she went to shew the besiegers of Thebes a fountain, at her return found him dead, with a serpent twined about his neck, whence the fountain before called *Langia*, was named *Archemorus*. The leaders of the troops against Thebes, to comfort Hypsipyle for the loss of Archemorus, instituted the Nemean games to his honour.

ARCHEPTOLEMUS, Hector's charioteer, killed by Teucer.

ARCHETIUS, one of the heroes in Virgil, overthrown by Mnestheus.

ARCHIEROSYNES, in Grecian antiquity, a high priest invested with authority over the rest of the priests, and appointed to execute the more sacred and mysterious rites of religion. The Athenians had several of these Archierosynes, almost every god having his high-priest, who presided over the rest of the ministers of that deity, as the Daduchus over the priests of Hercules, the Stephanaphorus over those of Minerva, &c. Among the Opuntians there were only two high-priests, one belonging to the celestial gods, the other to the demons, or demi-gods. The Delphians had five, who were denominated *οσιοι*, or *holy*, one of whom had the care of the sacrifices, and was called *Οσιωλης*, or the *purifier*; another had the care of the oracle, and was called *αφντωρ*.

ARCHIGALLUS, the high-priest of Cybele, or chief of the eunuch priests of that goddess, called Galli. See *Galli*.

ARCHILOCHUS, a leader of the Dardan troops under Aeneas, fell by the hands of Ajax.

ARCHINUS, king of Argos. See *Hecatombia*.

ARCHIPPE, wife of Sthenelus king of Mycene, being pregnant at the same time Alcmena, wife of Amphitryon, was by Jupiter, the god ordained that the child first born should have the superiority or command over the other. Juno, apprised of Jupiter's intrigue with Alcmena, caused Archippe to be delivered, at the end of seven months, of a son, who was afterwards called Eurystheus; and, to retard the delivery of Alcmena, she, in the form of an old woman, sat at the gates of Amphitryon's palace, with her legs across, and her fingers interwoven; by which secret enchantment that princess was seven days and nights in extreme pain. Galanthis, one of the maids of Alcmena, deceiving the jealous Juno, her mistress was that moment freed from her burthen, and brought forth Hercules and Iphiclus, to whom some add Laodamia. See *Alcmena*, *Amphitryon*, *Eurystheus*, *Galanthis*.

ARCHITIS, a name under which Venus was worshipped by the Assyrians.

ARCITENEUS, i. e. *holding the bow*, an epithet given to Apollo, and more frequently to Sagittarius, the sign in the zodiac.

ARCTOPHYLAX, an appellative of Bootes.

ARCTOS, the constellation of the Bear. See *Calisto*.

ARCTURUS, though properly the name of a star only, in the constellation Bootes, the poets generally use it for the Bear itself.

ARCULUS, the god of coffers and strong boxes.

ARDALIDES, the Muses were thus named from Ardalus, to whom hath been attributed the invention of the pipe.

ARDALUS, son of Vulcan, and, according to some, by Aglaia, one of the Graces, was believed to have been the inventor of the pipe called *tibia*: it is added that he also constructed the grotto of the Muses among the Troezenians.

ARDEA: Turnus being slain by Aeneas, his city, Ardea, was burnt to ashes, whence arose the bird called the Ardea, or Heron.

ARDIA: Pliny tells us that this goddess had a temple adorned with fine paintings, under the name of *Juno Ardia*, and an altar under that of *Lucina*, where the ashes that remained from the sacrifice continued unmoveable, whatever wind blew. See *Lucina*.



ARDUENNA, a surname of Diana given her from a large forest in Gaul, now called the forest of Ardenne.

AREIUS, a name of Jupiter, who could decide doubtful events on which ever side he chose.

Of this name also was the son of Bias, and brother of Talaus and Leodocus, one of the Argonauts.

AREOPAGUS, the celebrated tribunal of Athens.

This appellation is composed of two Greek terms, signifying the *district* or *hill of Mars*, because Mars was there tried and acquitted of a murder laid to his charge.

ARES, a name of Mars among the Greeks, either from the destruction and slaughter which he causes, or from the silence which is observed in war, where actions, not words, are necessary.

ARESTHANAS, was a goat-herd, who having left a she-goat and his dog on Mount Titthion, near Epidaurus, in his search of them discovered an infant, round whom a celestial effulgence beamed forth. This child was no other than Aesculapius, whom his mother Coronis had abandoned.

ARETE, wife of Alcinous, king of the Phaeacians. She was the only daughter of Rhexenor, and mother of Nausicaa and her three brothers.

ARETAON, a brave Trojan slain by Teucer.

ARETHUSA, daughter of Hesperus, and sister of Aegle and Hesperethusa, who, together, were called *Hesperides*, and had gardens in which were trees that bore golden apples. See *Hesperides*.

There was also another *Arethusa*, daughter of Nereus and Doris, who was one of Diana's nymphs, and of virtue equal to her beauty. When bathing in a crystalline river, to which the warmth of the season, and the amenity of the place had invited her, Alpheus, the god of the stream, assuming the shape of a man, emerged from the waters, and attempted to seize her. The nymph, however, fled his embraces, and having implored the assistance of her goddess, was changed by Diana to a fountain. Alpheus resuming his watry form, endeavoured to mix with her stream, but Arethusa continued her flight, and by a passage through a cavity of

the earth, passed under ground into Sicily: Alpheus followed by the like subterraneous passage, till at last both streams united in that island. Ovid, in his *Metamorphoses*, makes Arethusa relate the following account of herself to Ceres: They called me the most beautiful of the Naiad nymphs; and the river Alpheus falling in love with me, took upon him the form of a man, and followed me. To avoid his pursuit, I invoked Diana, of whom I had been a companion: she heard my prayers, and covering me with a cloud, that I might not be discovered by my pursuer, I was turned into a fountain. Alpheus seeing my waters knew them, and reverted to his proper form, that he might mingle with me; but Diana breaking up the earth, gave me a passage by a hidden way into the island Ortygia near Sicily: Alpheus, however, through subterraneous passages, followed me thither.

Arethusa is a celebrated fountain near the city Syracuse in Sicily, famous for the quantity of its waters, and of which many fables were invented by the ancients, who also entertained a notion, that the river Alpheus run under, or through the waters of the sea, without mixing with them, from Peleponnesus to Sicily. Mr. Brydon remarks, that it still continues to send forth an immense quantity of water, rising at once to the size of a river. At some distance from Arethusa is a fountain of fresh water, which boils up very strongly in the sea, inso-much that, after piercing the salt water, it may sometimes be taken up very little affected by it. This fountain, Mr. Brydon thinks, the ancients were ignorant of, or they would not have failed to have used it as an argument for the submarine journey of Alpheus. See *Alpheus*.

AREIUS, or AREUS, that is, *the warrior*, or, *to whom prayers are addressed*. A title of Jupiter, as *Areia* was of Minerva.

ARETIA. If the fictitious Berosus of Annus Viterbiensis might be credited, the Armenians were the first who worshipped Noah, on account of his inventing wine, under the name of Janus, and his wife under that of Aretia, whom they called Hestia, or Vesta. Annus feigned the name *Aretia*, from the Hebrew *Erets* or *Arets*, i. e. *Terra*, or the *Earth*. The



Earth is the universal mother, so is the wife of Noah, whom he calls Vesta, because the Romans held Vesta to be the deity both of earth and fire.

**ARETSA:** Some authors pretend to have found out an idol of this name in scripture, viz. *1 Kings* xvi. 9; but who this deity was, if we are really to understand an idol in that passage, is very uncertain. The Jews, and the common translations, make *Artzah*, or Aretsa, to be the king's steward, in whose house he was carousing when he was surprised by the conspirator, and slain.

**ARETUS**, a young chief of Troy, killed by Automedon. Also, one of Nestor's sons, mentioned in the third *Odyssey*.

**ARGAEI**, in Roman antiquity, human figures made of rushes thrown annually by the Vestals into the Tyber, on the ides of May. This ceremony we learn from Festus and Varro, the latter of whom, however, says, they were cast by the priests; unless by *sacerdotibus* we suppose he meant priestesses. He adds, that the number of figures were thirty. Plutarch, in his Roman questions, inquires into the origin of their name, and two reasons are assigned for it; one, that the barbarous nation who first inhabited these parts, cast all the Greeks they could find into the Tyber, (for *Argians* was a common name for all Grecians); but that Hercules persuaded them to quit a practice so inhuman, and to purge themselves of the crime by instituting this solemnity: the other, that Evander, the Arcadian, a sworn enemy of the Argians, to perpetuate his enmity amongst his posterity, ordered the figures of his enemies to be thus treated.

**ARGAEUS**, the son of Pelops, and father of Alcætor. There was another, the son of Lycimnius, who, going a voyage with Hercules, died during it; but the hero having sworn to bring him back dead or alive, reduced his body to ashes, that he might be enabled to preserve his oath. The custom of burning the dead is said to have arisen from hence.

**ARGANTHONÉ**, or **ARGANTHONIS**, the wife of Rhesus. She was so afflicted by the death of her husband, who fell at the siege of Troy, as to die of grief.

**ARGE**, a celebrated huntress, whom Apollo

changed to a deer. This was also the name of a daughter of Jupiter.

**ARGEION EORTAI:** festivals at Argos, the names of which are lost. One we find mentioned in Parthenius, upon which there was a public entertainment. Another is taken notice of by Plutarch, upon which the boys called one another in jest *βαλλαχραδας*, i. e. *βαλλοντας αχραδας*, by which words are signified persons that throw wild figs, a custom probably instituted in memory of their ancient diet in the time of Inachus, when they lived upon this fruit: a third is mentioned, in which great numbers of the citizens made a solemn procession out of the city, in armour.

**ARGENTINUS**, a deity worshipped by the ancients as the god of *silver* coin, as Aesculanus, whom they made his father, was the god of *brass* money, which was in use before silver. As their current coin was of different metals, the superintendence of the whole was thought too much for one divinity; a particular one therefore was appointed for the coinages of each metal; the chief reason of the emperors and kings in this institution being, to prevent their subjects from counterfeiting or adulterating the coin, for fear of the presiding divinity. The *Aes*, or most ancient money, began to be stamped by Servius Tullus, whereas, formerly it was distinguished only by weight, and not by any image, the first of which was that of *Pecus*, or small cattle, whence came the name of *Pecunia*: afterwards, it had on one side the beak of a ship, on the other a Janus; and such were the stamps of *Aes*: for, as to the *triens*, *quadrans*, and *sextans*, they bore the impress of a boat. The Romans used this and no other money, till after the war with Pyrrhus. In the year, from the building of the city 989, five years before the first Punic war, silver began to be coined. The stamps upon the silver *denarius* are, for the most part, waggons with two or four beasts in them, on the one side, and on the reverse, the head of Roma, with an helmet: the *victriciati* have the image of Victory sitting: the *sestertii*, usually Castor and Pollux on one side, and both have on the reverse the figure of the city: this custom continued during the commonwealth. Augustus caused Capricorn to be stricken upon



his coin, and the succeeding emperors ordinarily their own effigies. Last of all, was introduced gold coin, sixty-two years after that of silver, in the consulship of M. Livius Salinator, with the same stamp and images. See *Aes Pecunia*.

ARGES, one of the Cyclops. See *Cyclops*.

ARGESTES, one of the Winds, son of Aurora, by Astreas, her husband.

ARGIA, daughter of Adrastus king of Argos, and wife of Polynices: she, for burying her husband, was, together with Antigone his sister, put to death by Creon. Argia was afterwards said to have been changed to a fountain.

There was another *Argia*, priestess of Juno, who going on some emergency to the temple of the goddess, and her horses being tired, was drawn thither by Biton and Cleobis her sons. To requite their piety, she begged of the goddess the best gift which the gods could confer on mortals. In consequence of her petition the two youths, after having enjoyed a plentiful supper, retired to rest, and awoke no more.

ARGIOPE, the name of a nymph, an inhabitant of Parnassus, and mother of Thamyris, who sung and conquered in the Pythian games.

ARGIPHONTES, an epithet of Mercury, from his having killed Argus.

ARGIVA, a name of Juno, from the Argivi, amongst whom the sacrifices called Heraia were celebrated to her honour. They made her image in gold and ivory, holding a pomegranate in one hand, and in the other a sceptre, upon the top of which stood a cuckoo, because Jupiter changed himself into that bird when he fell in love with her. See *Heraia*.

ARGO, a ship or vessel celebrated among the poets, being that wherein the Argonauts made their expedition to Colchis. The critics are divided about the origin of the name; some deriving it from *Argus*, the person who built it; others, by antiphrasis from the Greek word *αργος*, *slow*, as being a light sailer; others, from the city Argos, where they suppose it built; others, from the *Argives*, who went on board it. Ovid calls Argo a *sacred ship*: *sacram conscendis in Argum*, because, say some, Minerva contrived the plan, and even assisted in the building it; or rather, on account of a plank in its prow, which spoke and rendered

oracles. This plank is mentioned by several authors, and is said to have been cut in the sacred forest of Dodona. Jason having happily accomplished his enterprise, consecrated the ship Argo to Neptune, or, according to others, to Minerva, in the isthmus of Corinth, where it did not remain long before it was translated into heaven, and made a constellation. The generality of authors represent the ship Argo, as of considerable length, resembling the modern galleys, and furnished with thirty banks of rowers. The scholiast of Apollonius observes, that it was the first long vessel ever made, those in use among the Greeks before being round; and Pliny relates the same after Philostephanus, who had affirmed, that Jason was the first that trusted himself at sea in a long vessel. It could not, however, be of any great bulk, since the Argonauts were able to carry it on their backs from the Danube to the Adriatic. Plutarch says, the ship in which Theseus and the youth of Athens embarked and returned safe, had thirty oars, and was preserved by the Athenians even down to the time of Demetrius Phalereus (that is near a thousand years; for Demetrius was contemporary with Ptolemy Philadelphus, who put him in prison, where he died of the bite of an asp); for they took away the old planks as they decayed, putting in new timber in their place, insomuch that this ship became a standing example among the philosophers, whenever they disputed concerning the identity of things which are continually changing. Whatever the construction of this vessel might have been, or how long it subsisted, its fame was such, that when the voyage was determined on, it brought together above fifty of the most accomplished youths of the age to accompany Jason in the projected expedition. See *Argonauts*, *Jason*, *Golden Fleece*.

ARGONAUTS, ARGONAUTIC EXPEDITION. To discuss this article with precision, it will be necessary to revert to its origin, which may properly be referred to the marriage of Ino with Athamas king of Orchomenos. This marriage, with whatever favourable omens it might have been celebrated, proved but of short duration, for Athamas, on some pretence, concerning which authors are not a-



greed, divorced Ino for the sake of Nephele. Nephele, however, soon incurring his displeasure, was discarded in her turn for the repudiated Ino. By her he had two sons, Laerchus and Melicerte, and by Nephele, Phryxus and Helle. Ino beheld the children of her rival with a jealous eye, for they being the eldest, had a prior claim to their father's inheritance. Resolving, therefore, on their destruction, she concerted her measures accordingly. As a grievous famine had for some time desolated the country, it was judged expedient to consult the oracle for relief. Ino having gained over the priests to her interest, prevailed on them to return this answer: That the ravages of famine could no otherwise be ended, than by the sacrifice of Nephele's children. Phryxus apprized of Ino's purpose, freighted a vessel with his father's treasures, and embarked with his sister for Colchis. The voyage proved fatal to Helle, and the sea into which she fell, was from her named the *Hellespont*: but Phryxus arrived safe at Colchis, and was protected from the cruelties of his step-mother Ino, in the court of Aetes, his kinsman, who bestowed on him his daughter Chalciope in marriage. Upon his arrival, he consecrated his ship, on whose prow was represented the figure of a ram, to Mars.--- This embellishment, it is supposed by some of the historians, gave rise to the fiction of his having swam to Colchis on the back of that animal, and after having sacrificed it to Mars, hung up its fleece in the temple of that god. Concerning this imaginary fleece, which is celebrated by the poets as having given birth to the expedition of the Argonauts, a variety of strange conjectures have been formed. Some are of opinion that it was a book of sheep-skins, containing the mysteries of the chymic art; others, that it signified the riches of the country, with which their rivers abounding in gold, supplied its inhabitants; and that from the sheep-skins, used in collecting the dust, it was called the golden fleece. For a further illustration of this subject it will be necessary to insert the following history. Tyro, daughter of Salmoncus, had two sons, Neleus and Pelias, by Neptune; and by Crætheus, son of Acolus, Aeson, Pheres, and Amithaon. The city of Iolcos, in Thessaly, which Crætheus built, was the capital of his do-

minions. He left his kingdom at his death to Aeson, his eldest son, but made no provision for Pelias, who growing every day more powerful, at length dethroned Aeson; and hearing that his wife Alcimeda was delivered of a son, was resolutely bent on his destruction: for he had been forewarned by the oracle that he must be dethroned by a prince descending from Aëolus, who should appear before him with one foot bare. Aeson and Alcimeda, informed of the tyrant's intention, conveyed their son to Mount Pelion, where he was educated by Chiron. Having attained to manhood, he consulted the oracle, which encouraged him to repair to the court of Iolcos. Pelias informed of the arrival of this stranger, and of the circumstance of his appearing with only one sandal, concluded him to be the person whom the oracle had foretold. Having made himself and his situation known to his uncle, Jason demanded of him the crown, which he had so unjustly usurped. Pelias was greatly alarmed at this requisition; but knowing that a thirst for glory is the darling passion of youth, he contrived to appease the resentment of his nephew, by disclosing to him the means of gratifying his ambition: with this aim, he assured him, that Phryxus, when he sailed from Orchomenos, had carried with him a fleece of gold, the acquisition of which would load him with riches, and immortalize his fame. The incentive produced its desired effect, and Jason immediately collected the most illustrious princes of Greece, who were eager to embark in a cause at once both advantageous and honourable. Who those heroes were, the route they took, the dangers they encountered, and the success that followed, we shall endeavour briefly to shew. Authors differ as to the names or number of the Argonauts; some reckon them forty-nine, some fifty-two, and others fifty-four. Apollonius, however, in his *Argonautics*, makes them fifty-five, and recapitulates their names in the following order. Jason son of Aeson; Orpheus son of Oëagrus; Asterion; Polyphemus son of Elatus; Iphiclus son of Amphitryon; Admetus son of Pheres; Aethalides, Echion, Eurytus, sons of Mercury; Coronus son of Caeneus; Mopsus son of Apollo; Eurydamus; Menoetius; Eurytion son of Irus;



Eribotes son of Teleon ; Oileus ; Canthus ; Clytius, Iphitus, sons of Eurytus ; Telamon, Peleus, sons of Aeacus ; Phalerus ; Tiphys ; Phlias, son of Bacchus ; Areius, Talaus, Leodocus, sons of Bias ; Hercules, son of Jupiter ; Hylas, son of Theodamas ; Nauplius, son of Neptune ; Idmon, son of Apollo ; Pollux, son of Jupiter ; Castor, son of Tyndarus ; Lynceus, Idas, sons of Aphareus ; Periclymenus, son of Neleus ; Amphidamas, Cepheus, sons of Aleus ; Anacaeus, son of Lycurgus ; Augeas, son of Apollo ; Asterius, Amphion, sons of Hyperasius ; Euphemus, Erginus, Ancaeus, sons of Neptune ; Meleager, son of Oeneus ; Laocoon ; Iphiclus, son of Thestius ; Palaemonius, son of Lernus, or of Vulcan ; Iphitus, Zethes, Calais, sons of Boreas ; Acastus, son of Pelias ; and Argus.--- These illustrious personages having embarked on board the ship Argo, built by Argus, Tiphys their pilot was charged with the helm, and Lynceus, who of all mortals possessed the most astonishing and piercing sight, was their looker-out in cases of danger. After setting sail from Thesaly, they landed on the isle of Lemnos, then inhabited by the Amazons ; whence they proceeded to the country of the Dolians, and were kindly received by Cyzicus the king. Embarking thence in the night, and being driven back by contrary winds, they were mistaken for Pelasgians, with whom the Dolians were then at war : a battle ensued, and the hospitable Cyzicus, with many of his subjects, were slain.---- Their next course was directed towards Mysia, where Hercules having broken his oar, and being gone to the wood for a new one, Hylas was in the mean time stolen by a nymph, as he stooped to take up water. Hercules and Polyphemus went in quest of him, and, during their absence, the Argonauts sail to Bithynia. A battle ensues between the Bebrycians and Argonauts, in which the Argonauts come off conquerors, Amycus being slain by Pollux. They then steered for Salmydessus, a city of Thrace, where they consult Phineus on the success of their expedition, who promised, if they would deliver him from the Harpies, to direct them safely to Colchis. They grant his request, and he gives them instructions. They sail through the Symplegades, and onward to the island Thynia, where they land. Proceeding thence to the coast of

Maryandyni, they are hospitably entertained by Lycus, king of that country. Here Idmon was killed by a wild boar, and Tiphys the pilot dying, was succeeded by Ancaeus. In continuance of this voyage, they sail to the monument of Sthenelus, whose ghost Proserpine released from the infernal regions, and gratified with the sight of the Argonauts. They next made the island of Mars, where they met the sons of Phryxus, who had just before been shipwrecked. The Argonauts received them kindly, and took them on board. Weighing anchor, they passed by Mount Caucasus, and came in sight of the eagle that preyed on the entrails of Prometheus. Thence, they arrived at Colchis. Juno and Pallas interceding with Venus, request that she would persuade Cupid to inspire Medea, daughter of Aeetes, king of Colchis, with a passion for Jason.----- The goddess consents, and the shafts of Cupid, at her suit, produce the desired effect. Jason, Augeas, and Telamon proceed to the court of Aeetes, where they are kindly received ; but having heard the occasion of their voyage, Aeetes is incensed, and refuses to bestow the golden fleece on Jason, but on such conditions as he thought impossible to be executed. Medea repairs to the temple of Hecate, whither Jason, at the suggestion of Mopsus, follows her. Having obtained, by Medea's instructions, a victory over the brazen bulls and armies of giants, Jason carries off the golden fleece, and Medea embarking with him, the Argonauts depart for Greece, and are pursued by Aeetes. After having crossed the Euxine, these adventurers, by an arm of the river Ister, enter the Adriatic. Absyrtus, son of Aeetes, to retard his pursuit, is treacherously murdered by Medea. The Argonauts continue their voyage into the Sardinian sea, by the Eridanus and the Rhone ; and the murder of Absyrtus is expiated by Circe, on whose island they land. Thetis and her Nymphs conduct the Greek heroes through the straits of Scilla and Charybdis, and passing the island infested with the Sirens, they are secured from their enchantments by Orpheus. At Corcyra, once called Drepane, they meet with the Colchians, who pursuing them through the Symplegades, request Alcinous, king of the island, to deliver up Medea. He agrees to send her



back to her father, if unmarried ; but, if married to Jason, he refuses to separate them ; upon this determination their nuptials are immediately celebrated. They again put to sea, are driven upon the quicksands of Africa, and being extricated from their distresses by the tutelary deities of the country, they bear the ship Argo on their shoulders as far as the lake Tritonis. The Hesperides, who were bewailing the death of the serpent slain the preceding day, by Hercules, give them some account of that hero. Canthus and Mopsus die. Triton gives them directions concerning their voyage. They approach Crete, but are interrupted in their passage by the brazen monster Talus, who dies by the enchantments of Medea. At Hippuris they sacrifice to Phoebus, who, standing upon the top of an hill, enlightens their way. The clod of earth given by Triton to Euphemus, becomes an island called Caliste. They anchor at Aegina, and, loosing thence, arrive, without further interruption, in Thessaly. Such is the route assigned to the Argonauts by Apollonius, in his celebrated poem, and such the history of the golden fleece, as delivered down by the ancient poets and historians. This famous expedition is generally supposed to be the first determinate era of true history. Sir Isaac Newton places it about thirty years before the Trojan war, forty-three years after the death of Solomon, and nine hundred and thirty-seven years before the birth of Christ. He apprehends that the Greeks, hearing of the distractions of Egypt, sent the most renowned heroes of their country in the ship Argo, to persuade the nations on the coast of the Euxine, to throw off the Egyptian yoke, as the Libyans, Ethiopians, and Jews had before done : and he endeavours, from the Argonautic expedition, to settle and rectify the ancient chronology. This he shews, by several authorities, to have happened at the eras above stated ; in confirmation of which, he gives an astronomical proof, which may be reduced to what follows. The sphere, says this great man, appears to have been first formed, at the time of the Argonautic expedition, partly from the testimony of Laertius, who observes that Musaeus, one of the Argonauts, made a sphere ; partly from this, that Chiron, another of the Argonauts, is said by an ancient writer to have

first framed the constellations ; and partly also from the consideration, that most of the ancient constellations delineated on the sphere are no others than the heroes who embarked in that voyage. Sir Isaac shews, that the first sphere was probably formed by Chiron and Musaeus, two of the Argonauts, for the use of this expedition itself : now, it is more than probable, that in the first sphere, the colures, or cardinal points of the equinoxes or solstices, were in the middle of the constellations Aries, Cancer, Chelae, and Capricorn, consequently this was their situation at the time of the Argonautic expedition ; and by computing backwards from the present situation of the colures, to the time when they must have been in the middle of the asterisms, we find it coincides very nearly with the time before alledged, *i. e.* about thirty years prior to the taking of Troy, and forty years posterior to the death of Solomon. Mr. Bryant, notwithstanding, has given a far different account, in his very ingenious *System of Mythology*. The main plot, says this learned writer, as transmitted to us, is certainly a fable, and replete with inconsistencies and contradictions ; yet many writers, ancient and modern, have taken the account in gross, and without hesitation, or exception to any particular part, have presumed to fix the time of this transaction ; and having satisfied themselves in this point, they have ventured to make use of it for a stated era. Mr. Bryant is of opinion that this history, upon which Sir Isaac Newton built so much, did certainly not relate to Greece, though adopted by the people of that country. He contends that Sir Isaac's calculation rested upon a weak foundation ; that it is doubtful whether such persons as Chiron or Musaeus ever existed, and still more doubtful whether they formed a sphere for the Argonauts. He produces many arguments to convince us that the expedition itself was not a Grecian operation, and that this sphere could not be a Grecian work ; and if not from Greece, it must certainly be the produce of Egypt, for the astronomy of Greece confessedly came from that country, consequently the history to which it alludes must have been from the same quarter. Many of the constellations, says Mr. Bryant, are of Egyptian original : the zodiac, which Sir Isaac New-



ton supposed to relate to the Argonautic expedition, was, he asserts, an assemblage of Egyptian hieroglyphics. After having enumerated all the particulars of their voyage, the different routes they are supposed to have taken, and the many inconsistencies with which the whole story abounds, Mr. Bryant proceeds to observe, that the mythology, as well as the rites of Greece, was borrowed from Egypt, and that it was founded upon ancient histories which had been transmitted in hieroglyphical representations: these, by length of time, became obscure, and the sign was taken for the reality, and accordingly explained: hence arose the fable about the bull of Europa, and the like. In all these is the same history under a different allegory and emblem. In the wanderings of Rhea, Isis, Astarte, Iona, and Demeter, is figured out the separation of mankind by their families, and their journeying to their places of allotment; at the same time the dispersion of one particular race of men, and their flight over the face of the earth, is principally described. Of this family were the persons who preserved the chief memorials of the ark in the Gentile world; they represented it under different emblems, and called it Demeter, Pyrrha, Selene, Meen, Argo, Argus, Archas, and Archaius or Archite. The Grecians, proceeds the learned writer, by taking this story of the Argo to themselves, have plunged into numberless difficulties. In the account of the Argo, we have undeniably the history of a sacred ship, the first that was ever constructed: this truth the best writers among the Grecians confess, though the merit of the performance they would fain take to themselves: Yet after all their prejudices they continually betray the truth, and shew that the history was derived to them from Egypt. The cause of all the mistakes in this curious piece of mythology arose from hence: the Arkites, who came into Greece, settled in many parts, but especially in Argolis and Thessaly, where they introduced their rites and worship: in the former of these regions they were commemorated under a notion of the arrival of Danaus, or Danaus, who is supposed to have been a person who fled from his brother Aegyptus, and came over in a sacred ship given him by Minerva: this ship, like the Argo, is said to have been the first ship constructed, and

*Vol. I.*

he was assisted in the building of it by the same deity, Divine Wisdom. Both histories relate to the same event. Danaus, upon his arrival, built a temple, called Argus, to Iona, or Juno, of which he made his daughters priestesses. The people of the place had an obscure tradition of a deluge, in which most perished, some few only escaping: the principal of these was Deucalion, who took refuge in the acropolis or temple.--- Those who settled in Thessaly, carried with them the same memorials concerning Deucalion and his deliverance, which they appropriated to their own country. They must have had traditions of this great event strongly impressed upon their minds, as every place to which they gave name had some reference to that history: in process of time, these impressions grew more and more faint, and their emblematical worship became very obscure and unintelligible: hence they at last confined the history of this event to their own country, and the Argo was supposed to have been built where it was originally enshrined. As it was revered under the symbol of the moon, called Man, or Mon, the people, from this circumstance, named their country Ai-mona, in after times rendered Aimonía. Thus far Mr. Bryant, as to the origin of this story. In respect of its meaning, mythologists have differed much; but the most rational account seems that of an ingenious modern author, who observes that Colchis was one of the most ancient colonies of Egypt, whose manners and ceremonies resembled those of the mother country. As the river Phasis, which runs through Colchis, was rich in gold-dust, the people, to collect this valuable metal, used the method still practised in America, of laying sheep-skins in the stream, by which the particles of gold were entangled. Now, as the Colchians retained the Egyptian custom of exposing a public sign before particular seasons, or works, so the time for seeking the gold-dust, after the land floods, was made known by a standard of a golden fleece, attended with a serpent, to signify that the wealth arising from thence was the life of the colony. When the time of gathering the gold-dust was over, and it became necessary for the inhabitants to return to the linen manufactory, they exposed a new sign, which was a figure holding a shuttle



and called *Argoniatb*, or *the work of the shuttles*. This image the Greeks, who traded to Colchis, called *Argonaut*, or the ship *Argo*; hence arose the notion of an oracular ship, and a golden fleece guarded by a serpent or dragon. See *Argo*, *Jason*, *Golden Fleece*.

ARGUS, son of Aristor, had an hundred eyes, fifty of which were always open. Juno made choice of him to guard Io, whom Jupiter had transformed into a white heifer; but Jupiter pitying Io for being so closely watched, sent Mercury, under the disguise of a shepherd, who with his flute charmed Argus to sleep, sealed up his eyes with his caduceus, and then cut off his head. Juno, grieved at the death of Argus, turned him into a peacock, and scattered his hundred eyes over his train. In attempting to unriddle this fable, some say that Io, priestess of Juno, was beloved of Jupiter Apis, king of Argos; and that Niobe, his wife, who was likewise called Juno, being jealous, put her under the guard of her uncle Argus, a man extremely vigilant, which made the poets give him so many eyes. According to other writers, the fable of Io and Argus is of Egyptian original, and its true mythology this: The art of weaving, first invented in Egypt, was, by the colonies of that nation, carried to Greece and Colchis, where it was practised with this difference, that the seasons for working were varied in each country according to the nature of the climate. February, March, April, and May, were the months for cultivating the lands in Egypt; whereas, these being winter months with the Grecians, they kept, during them, the looms busy. Now the Isis, which pointed out the *Nemmeniae*, or monthly festivals in Egypt, was always attended with an *Horus*, or figure expressive of the labour peculiar to the season.... Thus the *Horus* of the weaving months was a little figure stuck over with eyes, to denote the many lights necessary for working by night: this image was called *Argos*, (from *argoth* or *argos*, weaver's work) to signify his intention.... Now the vernal Isis being depicted by the head of a heifer, to exemplify the fertility and pleasantness of Egypt, on the sun's entrance into Taurus; at the approach of winter she quitted this form, and so was said to be taken into custody of *Argos*, from whom she was next season

delivered by the *Horus*, representing Anubis, or Mercury; that is, the rising of the Dog-star... The taking these symbolical representations in a literal sense, gave rise to the fable.... See *Io*.

Another *Argus* was the builder of the ship *Argo*, and one of the adventurers in the Argonautic expedition.

A *third*, is mentioned as the son of Phryxus and Chalciope.

A *fourth*, as the son of Jupiter, by Electra, (or, according to others, by Laodamia) and brother of Sarpedon.

A *fifth* *Argus* was he who, after having experienced the hospitality of Evander, sought to deprive him of both his kingdom and his life; notwithstanding which, Evander, whose servants, without his knowledge had put the miscreant to death, because he had been his guest, honoured him with every funeral attention, and a monument in the place afterwards, called *Argilete*.

Another *Argus*, son of Jupiter and Niobe, reigned at Argos, and first cultivated the soil of Greece.

ARGYNNUS, a young Greek, being drowned as he was bathing, Agamemnon, in regard to his memory, erected a temple, which he consecrated to Venus Argynnis.

ARGYRA. See *Selenus*.

ARGYTAE, a name of the Galli, priests of Cybele. See *Galli*.

ARIADNAIA, ARIADNEIA, or ARIADNIA, in Grecian antiquity, two festivals at Naxos, in honour of two women named Ariadne. One of them daughter of Minos, king of Crete, supposed of a melancholy disposition, as, in the solemnity dedicated to her, a shew of sorrow and mourning was exhibited; and, in memory of her being left by Theseus near the time of her delivery, it was usual for a young man to lie down and counterfeit all the agonies of a woman in labour. This festival is reported to have been first instituted by Theseus, in atonement of his ingratitude to that princess. The other Ariadne was thought to possess a gay and sprightly temper, and therefore her festival was observed with music, and other expressions of joy.

ARIADNE, a daughter of Minos and Pasiphae, king and queen of Crete, grand-daughter of Aetes, king of Colchis, and sister of Phaedra,



falling deeply in love with Theseus, gave him a clue by which he escaped out of the Labyrinth, after killing the Minotaur; and having emancipated the Athenian prisoners, carried them off with Ariadne. His fair deliverer, however, he perfidiously left on the isle of Naxos, when near the time of parturition, where Bacchus finding her, fell passionately in love with her, made her his wife, and, as a testimony of his affection, gave her a crown which Vulcan had wrought for Venus, adorned with either seven or nine stars. This crown was called *Gnossia Corona*, and Ariadne herself was surnamed *Gnossis*, from the city of that name in Crete. After Ariadne's death, which Diana was thought to have procured because she preserved not her virginity, this crown was placed among the stars. Other authors relate, that Bacchus, seeing Ariadne young and beautiful, and peculiarly conspicuous for her golden locks, admonished Theseus to relinquish her, who, being struck with a divine terror, left her in a profound sleep, and set sail for Athens. To this they add, that Bacchus approaching her, proffered her immortality, free from old age, which gift he had obtained for her from Jupiter; and that he likewise communicated to her his name *Liber*, she being called *Libera*. Plutarch, however, gives a still different account. Some relate, says he, that Ariadne hanged herself after being deserted by Theseus; others, that she was carried away by his sailors to the isle of Naxos, and married to Onarus, one of the priests of Bacchus, and that Theseus left her, because he fell in love with Aegle. What the poets have generally related on this subject, is in every one's mouth; but there is a very singular narration written by Paeon the Amathusian. He says, that Theseus being driven by a storm upon the island of Cyprus, and having with him Ariadne, who, being pregnant, and extremely discomposed with the rolling of the sea, set her on shore, and left her there alone, while he returned to help the ship; that on a sudden, by a violent wind, he was again forced out to sea; that the women of the island received Ariadne very kindly, and endeavoured to mitigate her grief by counterfeiting letters, and delivering them to her as if sent from Theseus; that when she

fell in labour they afforded her all necessary assistance, but that she died in childbed before she could be delivered, and was by them honourably interred; that Theseus returned just at that time, and was greatly afflicted at her loss, and at his departure left a considerable sum of money among the people of the island, ordering them to sacrifice, and pay divine honours to Ariadne; himself previously causing two little statues, one of silver and the other of brass, to be made and dedicated to her. He further adds, that on the second day of the month Gorpiaeus, (September), among other ceremonies, a youth lies in bed, and with his voice and gesture counterfeits all the pains of a woman in travail; and that the Amathusians call the grove in which they shew her tomb, *The grove of Venus Ariadne*. The same author proceeds: This story is differently related by some of the Naxians; they say that there were two Minoses and two Ariadnes, one of whom was married to Bacchus in the isle of Naxos, and bore him a son named *Staphylus*; but that the other, of a later age, was ravished by Theseus, and being afterwards deserted of him, retired to Naxos with her nurse Corcyne, whose grave they yet show: that this Ariadne also died there, and was worshipped by the islanders, but in a different manner from the former; for her day is celebrated with festive revels, and universal joy; whereas, all the sacrifices performed to the latter are mingled with sorrow and mourning. This concluding passage is remarkable: the feasts which were celebrated in commemoration of the Ariadne, whom Bacchus married, were more honourable than those observed in memory of the Ariadne who had been stolen by Theseus. In the former nought was to be seen but joy; in the latter, only expressions of sorrow. The one denoted, that the heroine was not dead, but become a divinity; the other implied the reverse. See *Ariadnaia*, *Bacchus*, *Theseus*.

ARICIA, the daughter of Pallas, king of Troezen.

ARICINA, a surname of Diana, taken from the worship rendered to her in the forest Aricicia, a few miles out of Rome.

ARIELYCUS, a Trojan mentioned in the sixth Iliad, as wounded by Patroclus.



ARIES. See *Phryxus*.

ARIMANIUS, the evil god of the ancient Persians. The Persian Magi held two principles, a good and an evil: the first, the author of all good, and the other, of all evil: the former, they supposed to be represented by light, and the latter, by darkness, as their truest symbols. The good principle they named *Yezad* or *Yezdan*, and *Ormoxd* or *Hormizda*, which the Greeks wrote Oromazdes; and the evil demon they called *Abriman*, and the Greeks *Arimanius*.--- Some of the Magians held both these principles to have been from all eternity; but this sect was reputed heterodox, the original doctrine being, that the good principle only was eternal, and the other created. Plutarch gives the following account of the Magian traditions in relation to these gods, and the introduction of evil into the world, viz. That Oromazes consisted of most pure light, and Arimanius of darkness, and that they were at war with each other; that Oromazes created six gods, the first, the author of benevolence; the second, of truth; the third, of justice, riches, and the pleasure which attends good actions; and that Arimanius made as many, who were authors of the opposite evils or vices: that then Oromazes triplicating himself, removed as far from the sun as the sun is from the earth, and adorned the heaven with stars, appointing the dog-star for their guardian and leader; that he also created twenty-four other gods, and enclosed them in an egg; but Arimanius having also formed an equal number, these last perforated the egg, by which means evil and good became mixed together. However, the time will come when Arimanius, the introducer of plagues and famine, must, of necessity, be utterly destroyed by the former; then the earth being made plain and even, mankind shall live in a happy state, in the same manner, in the same political society, and using one and the same language. Theopompus writes, that according to the Magians, these two gods, during the space of 3000 years, alternately conquer and are conquered; that for 3000 years they will wage mutual war, and destroy the works of each other, till at last Hades, or the Evil Spirit, shall perish, and men become perfectly happy, their bodies needing no food,

nor casting any shadow, i. e. being perfectly transparent. Some writers give us a very odd and particular account of the origin of Arimanius; for they tell us that Oromazdes, considering that he was alone, said to himself, If I have no one to oppose me, where is all my glory? This single reflection created Arimanius, who, by his everlasting opposition to the divine will, contributed, against his inclination, to the glory of Oromazdes. The detestation to Arimanius, or, the Evil God, was so great, that the Persians used always to write his name backward. Plutarch relates, that the same people used to pound the herb *omomus* in a mortar, and at the same time invoke Arimanius and darkness; they then mixed the blood of a wolf just killed with the herb *omomus*, and carrying it out, threw it in a place where the rays of the sun never came. This doctrine of the good and the evil principle, bears such a resemblance to the notion of a God and a Devil, that possibly it might be borrowed from some ancient tradition concerning the Fallen Angels, which might not be unknown to the Persians; or it might be taken from the account which Moses has left us concerning the creation of light, and its separation from darkness. See *Ahariman*, *Magi*.

ARION, was born at Methymna, of what parents is uncertain. He was a skilful musician, and famous Dithyrambic poet, if not the inventor of the Cyclian chorus. He flourished in the reign of Periander, tyrant of Corinth, at whose court residing some time, he had a desire to visit Italy and Sicily, where acquiring wealth by his profession, he sailed from Tarentum in a Corinthian vessel. When at sea, the avaricious crew agreed to throw Arion overboard, in order to share his money. Perceiving it in vain to resist, after using all his eloquence to no purpose, he brought forth the money, desiring leave only to play one tune before leaving the ship, in hopes the harmony of his music might withdraw them from their purpose; but this proving ineffectual, he played a farewell air called *Lex Orthia*, and, with a garland on his head and a harp in his hand, plunged into the sea; where a dolphin, charmed with the melody, received him on his back, and bore him safe to Taenarous, whence he directly proceed-



ed to Corinth, and related the story to the king. Periander believing it a fiction, kept him prisoner till the mariners arrived, when asking news of Arion, they said they had left him well at Tarentum, upon which confronting them with Arion, they were astonished at the sight, confessed the truth, and suffered the punishment due to their perfidy. Arion speedily acquired riches, and the Dolphin, for his good services, was made a constellation.

**ARION**, an admirable horse, much more famous in poetic story than Bucephalus in that of Alexander. Authors speak variously of his origin, though they agree in admitting it divine. His production is most commonly ascribed to Neptune. This deity, according to some, raised him out of the ground by a stroke of his trident; according to others, he begot him on the Fury Erynnys; or, as others pretend, Ceres, in the form of a mare, she having assumed that form to elude his pursuit. Some say that Neptune, being willing to procure to men the services which horses were capable of performing, struck the ground in Thessaly with his trident, and suddenly caused two horses to issue from it, one of which was Arion: others say, that Neptune, disputing with Minerva, who should name the city of Athens, the gods determined, that those who should procure the greatest blessing to man should give name to the city; on which Neptune striking the shore, caused a horse to arise, whilst Minerva produced the olive. Those who speak of Ceres as his mother affirm, that she admitted Neptune near the city of Oncium in Arcadia; and add, that she not only bore to him the horse Arion, but a daughter also, whose name was withholden from the profane. It is said by some, that Ceres was under the form of a Fury when she became pregnant by Neptune; or that, in effect, a Fury procreated him from the embrace of this god. Antimachus, the poet, quoted by Pausanias, gives him no other origin than the earth in Arcadia; but Quintus Calaber makes him the son of the wind Zephyrus and one of the Harpies. Whatever doubts there may be as to the descent of this celebrated horse, it is agreed by most that he was fostered by the Nereids; and being sometimes yoked with the sea-horses of Neptune to the chariot of this

god, drew him with incredible swiftness through the sea. He had this singularity, that his right feet resembled those of a man, and that he is said to have acquired the use of speech. Neptune gave him to Capreus, king of Haliartus: Capreus made a present of him to Hercules, who mounted him when he took the city of Elis, gained the prize with him in the race against Cygnus the son of Mars; and, according to Statius, after having used him in all his travels, presented him to Adrastus, king of Argos. Under this last master Arion further signalized himself, not only by winning the prize at the Nemean games, which the princes who went against Thebes instituted in honour of Archemorus, but carried off Adrastus unhurt, when all the other chieftans perished.

**ARISTAEUS**, son of Apollo, by the nymph Cyrene, daughter of Hypseus, king of the Lapithae, was born in Lybia, and in that part of it where the city Cyrene was built. He received his education from the nymphs, who taught him to extract oil from olives, and to make honey, cheese, and butter; all which arts he communicated to mankind. Going to Thebes, he there married Autonoe, daughter of Cadmus, and, by her, was father to Actaeon, who was torn in pieces by his own dogs. After the loss of this son, he consulted the oracle of Apollo, and in consequence of the answer made him respecting the honours he should receive in the isle of Cea, he transported himself thither. A pestilence raging at this time throughout Greece, he offered sacrifices, which caused that evil to cease; and having left his family in the isle of Cea, returned to Lybia, whence, strengthened with a fleet which his mother gave him, he sailed for Sardinia. Here, choosing a residence, he cultivated the earth with great assiduity, and banished from the inhabitants their ferocious manners. Induced by the fertility of the soil, and the increase of his cattle, to continue in Sicily, he imparted to the inhabitants his skill, for which, in return, they honoured him as a god. At length he passed into Thrace, where Bacchus initiated him into the mysteries of the Orgia, and taught him many things conducive to the happiness of life. Having dwelt some time near Mount Hemus, he disappeared, and not only the barbarous



people of that country, but the Greeks likewise, decreed him divine honours. Aristaeus becoming violently enamoured of Eurydice, attempted to surprize her, but she in her flight was killed by a serpent. The Wood-Nymphs irritated at so flagitious an attempt, destroyed his bee-hives in revenge. Concerned at this loss he advised with his mother, and was directed by Proteus to offer, as a piacular sacrifice to the manes of Eurydice, four heifers and as many bulls. He followed the advice, and there issued from the carcasses of the victims a sufficiency of bees to compensate his loss. It is remarked by Bayle, that Aristaeus found out the solstitial rising of Sirius, or the Dog-star; and he adds, it is certain that this star had a particular relation to Aristaeus; for this reason, the heats of the Dog-star laid waste the Cyclades, and occasioned there a pestilence, which Aristaeus was entreated to put a stop to. He went directly into the isle of Cea, and built an altar to Jupiter, offered sacrifices to that deity, and some likewise to the malignant star, establishing an anniversary to it. These produced a very good effect, for it was from thence that the Etesian winds had their origin, which continue forty days, and temper the heat of the summer. He goes on: Diodorus Siculus does not plainly enough intimate, whether the Etesian winds were the effect of Aristaeus' sacrifice. He seems to say, that this sacrifice being offered about the time of the Dog-star's rising, a time which concurs with the season of the Etesian winds, the plague ceased: but it is certain he pretends, that the vehement heats of the Dog-star were qualified by the religious acts which Aristaeus performed; and he finds therein a subject for admiration, that the same person whose son had been torn in pieces by dogs, corrected the malignity of a star called the Dog. Aristaeus had a daughter named Macris, of whom Apollonius makes mention. On his death, Aristaeus, for the services he had rendered mankind, was placed among the stars, and is the Aquarius of the Zodiac. Herodotus says, that Aristaeus appeared at Cyzicum after his death; that he disappeared a second time; and after three hundred and forty years, shewed himself at Metapontum in Italy, where he enjoined the

inhabitants to erect a statue to him near that of Apollo, which injunction, on consulting the oracle, they performed. The resemblance of the history of Aristaeus to that of Moses, has been variously and learnedly discussed by Huetius. Aristaeus was otherwise called *Agraeus* and *Nomius*, and is said by Cicero to be the son of Liber Pater, or Bacchus. See *Cyrene*.

ARISTHENES. See *Aresthanas*.

ARISTOR, the son of Crotopos, and father of Argos.

ARISTORIDES, Argus son of Aristor.

ARISTOTIMUS, tyrant of Elis. See *Bacchae*.

ARMATA, an epithet given to Venus by the Lacedemonians, who worshipped that goddess under this title, in memory of the victory obtained by their wives over the Messenians, by whom they were besieged.

ARMIFERA DEA, that is, Minerva, the armour bearing goddess.

ARMIGER JOVIS, the armour bearer of Jupiter; that is, the eagle.

ARMILUSTRIUM, a feast among the Romans, in which they sacrificed, armed at all points, and with the sound of trumpets. Some define Armilustrum to have been a feast wherein a general review was made of all their forces in the Campus Martius. But this is an evident error, for Varro does not derive the word from *arma* and *lustrare*, but from the custom of holding this feast in the place where their reviews were usually made; or rather, from their going round the place armed with bucklers; and he prefers the latter opinion, being persuaded, that the place where the sacrifice was offered to the gods, was, from this ceremony, called Armilustrum or Armilustrum, *a luendo*, or *a lustre*, that is, *quod circumibant ludentes, ancilibus armati*. This sacrifice was intended as a piacular for the prosperity of the arms of the people of Rome, and was celebrated on the 14th of the calends of November. Some will have the Armilustrum to have been a kind of sacred game wherein arms were used, held annually in honour of Titus Tatius. Donatus supposes them to have been performed by the Salii, armed with helmets, shields, and spears; or, at least, carrying those weapons in procession.



ARMIPOTENS, an epithet of Minerva, as the goddess of war.

ARNE, the daughter of Aeolus, to whom Neptune gained admission in the form of a young bull. Of the same name also was an Athenian princess, who was changed into a jack-daw from having betrayed her country, for the love of gold, to Minos. She is supposed to have been the same with Scylla, the daughter of Nisus.

ARNO, the nurse of Neptune. See *Neptune*.

AROUERIS, an ancient deity of the Egyptians, mentioned by Plutarch, whom some take for Apollo; others, Orus the elder; and Scaliger, Anubis; but Bishop Cumberland thinks he is the same as is called, in Sanchoniatho's Phœnician history, *Agrouerus*, or *Agrotes*, which signifies the *husbandman*, one of the ninth generation, who had a statue erected to him in Phœnicia, and a temple carried about by a yoke of oxen. If the  $\gamma$  be allowed to melt away, as it often does, or if we take *αγρος* and *αρερα* for synonymous terms, the name is the same; for the termination is arbitrary. When the Egyptians added five intercalatory days to their year, they dedicated each of them to some god, *viz.* the first to Osiris, the second to Aroueris, the third to Typhon, the fourth to Isis, and the fifth to Neptha.

ARREPHORIA, a festival among the Athenians, instituted in honour of Minerva and Herse, daughter of Cecrops, in the month Scirophorion. It was sometimes called Hersephoria, from Herse; but commonly *Αρρητοφορια* because something mysterious was carried about by four select noble virgins, or (according to the Etymologicon) boys not less than seven, nor above eleven, years of age, who were for that reason called *αρρηφοροι*; their apparel was white, and set off with ornaments of gold; and out of them were chosen two to weave, as the custom was a *πιπλος*, or garment for Minerva, which work they began upon the 30th of the month Pyanepsion.

ARRICHION, a celebrated wrestler.

ARSENOTHELEAE, gods so called from their forms participating of both sexes.

ARSINOE, daughter of Phegeus, and wife of Alcmaeon. See *Callirhoe*, *Alcmaeon*.

ARSINOE, daughter of Nicocreon. She was beloved by Arceophon, who, unable to engage

her affections, died of a broken heart. She beheld his funeral unmoved, which so incensed Venus, that the goddess changed her to a flint.

ARSINOE. See *Alcithoe*.

ARSINOUS. See *Hecamede*.

ART, by the ancients was considered as a divinity.

ARTACES, a chief of Cyzicus, king of the Dolians, who with Itymoneus, was slain by Meleager, when the Argonauts were bound towards Colchis.

ARTEMIS, a name given to Diana, on account of her modesty and honour. Also to *Daphne*, the Delphic Sibyl.

ARTEMISIA, wife and sister of Mausolus, king of Caria, and daughter of Hecatomnus, immortalized herself by the honours she paid to her husband. She built for him at Halicarnassus, a tomb, called the Mausoleum, and esteemed one of the seven wonders of the world. From this structure, the title of Mausoleum became the common name of all tombs remarkable for their grandeur. Artemisia survived her husband but about two years, and died of grief towards the end of the 106th Olympiad.--- It is said that she steeped the ashes of her husband in water and swallowed them, that her own body might serve his for a living tomb.--- Artemisia's grief did not, however, absorb her care of her dominions; for the Rhodians having formed the design of dethroning her, she carried on a war against them, and having at length besieged and taken their city, erected within the walls two brazen statues, one representing Rhodes, in the habit of a slave, and the other Artemisia, branding her with a hot iron. This monument, so disgraceful to the city, remained a considerable time in it; for the citizens considered it a point of religion never to pull down even the trophies of their enemies. At length, however, to hide these witnesses of their shame, they encompassed the statues with a wall, and prohibited, on pain of death, all persons from entering it. Many confound this Artemisia with another of the name, daughter of Ligdamis, who aided Xerxes against the Greeks, and afterwards favoured the Persians. Being infatuated with an unsuccessful passion for Dardanus of Abydas, she threw herself from the promontory of Leucate, and perished.

ARTEMISIA, a festival celebrated in several



parts of Greece, particularly at Delphi, in honour of Diana, surnamed Artemis. Another solemnity of this kind was observed at Syracuse, for three days together, with banquets and sports. In the Artemisia a mullet was sacrificed to the goddess, from its being supposed to hunt and kill the sea-hare.

**ARTIMPASA**, a title under which Venus was worshipped by the Sythians.

**ARVALES FRATRES**: Priests among the Romans, who presided over the sacrifices of Bacchus and Ceres, owed their institution to the following reason: Acca Laurentia, the nurse of Romulus, had a custom of offering annually a solemn sacrifice for a blessing upon the fields, and was assisted in this solemnity by her twelve sons. One of them however dying, Romulus, in token of his gratitude and respect, proposed himself to fill up the vacancy, and gave the company the name of *Fratres Arvales*. This order was in great repute at Rome; they held their dignity for life, unforfeited by imprisonment, exile, or any other accident. They wore on their heads, at the time of their solemnity, crowns made of ears of corn, upon a tradition that Laurentia at first presented Romulus with one of the kind. Some ascribe to them the care of the boundaries and divisions of lands, and authority to decide all controversies that might happen about them, the processions or perambulations made under their guidance being termed *Ambervalia*: others pretend that a different order was instituted for that purpose, called *Sodales Arvales*, on the same account as the *Fratres Arvales*. The Arval Brothers held their assemblies in the temple of Concord.

**ARUERIS**, a title of Orus, the son of Osiris and Isis.

**ARUNGUS**, or **ARUNEUS**. See *Averruncus*.

**ARUNS**, a chief in Virgil, killed by Opis, a nymph of Diana.

**ARUNTICES**, having contemned the feasts of Bacchus, was made by him to drink so much wine as to overpower his reason, and induce him to violate his daughter, who, in revenge, put him to death.

**ARUSPICES**, or **HARUSPICES**. The Aruspices owe their original to Romulus, who borrowed the institution from the Tuscans; and these received it, as tradition relates, from a

boy whom they strangely ploughed out of the ground. This boy, who, as was said, obliged them with a discovery of all the mysteries of their art, was called by them Tages. At first the natives of Tuscany only exercised this office at Rome; and therefore the senate made an order that twelve of the sons of the principal nobility should be sent into that country to be instructed in the rites and ceremonies of their religion, of which this secret was a chief part. The business of the Aruspices was to inspect the beasts offered in sacrifice; and by them to divine the success of any enterprize. They took their observations from four appearances: First, from the beasts before they were opened; secondly, from the entrails afterward; thirdly, from the flame that arose when they were burning; fourthly, from the flour of bran, frankincense, wine, and water which they used in the sacrifice. In the beasts, before they were cut up, they observed whether they were forcibly dragged to the altar; whether they escaped from the hands of the leader; whether they evaded the stroke, or bounded and reared when they received it; and whether they died with considerable anguish: all which, with several other omens, were counted unfortunate: or, on the other hand, whether they followed the leader without compulsion; received the blow without struggling and resistance; whether they bled easily; and sent out a great quantity of blood, which gave equal assurance of a prosperous event. In the beast, when cut open, they observed the colour of the parts, and whether any were wanting. A double liver was counted highly unfortunate; a little or a lean heart was always unlucky; if the heart were missing, nothing could be thought more fatal, as happened in two oxen together offered by Julius Caesar, a little before his murder: if the entrails fell from the hands of the priest; if they were besmeared more than ordinarily with blood; or if they were of a pale, livid colour, they portended sudden danger and ruin. As to the flame of the sacrifice, it furnished them with a good omen if it ascended with force, and presently consumed the victim. If it were clear, pure, and transparent, without any mixture of smoke, and not discoloured with red, pale, or black; if it were silent and steady, not sparkling nor crackling, but arose in the



form of a pyramid : on the contrary, it always portended misfortunes if at first it required much pains to light it ; if it did not burn upright, but rolled into circles, and left void spaces between them ; if it did not presently catch hold on the whole sacrifice, but crept up by degrees from one part to another ; if it happened to be spread about by the wind, or to be put out by sudden rain, or to leave any part unconsumed. In the meal, frankincense, wine and water, they were to observe whether they had their due quantity, their proper taste, colour, smell, &c. Thus we read in Virgil, that Dido, at the time of sacrificing, found the wine changed into black blood : and Xerxes, the evening before he attacked the city of Sparta, saw his wine three times changed into blood.--- There were several other signs, which supplied them with conjectures too insignificant here to be mentioned. The business of the Aruspices was not restrained to the altars and sacrifices ; they had an equal right to explain all other portents : hence we find them often consulted by the senate on extraordinary occasions ; or, if the Roman Aruspices lay under a disrepute, others were sent for out of Tuscany, where this craft most flourished, and where it was first invented. The college of Aruspices, as well as those of the other religious orders, had their particular registers and records ; and their doctrine or discipline was formed into a precise art, called *Aruspicina*. Cato, who was an Augur, used to say, he wondered how one Aruspex could look at another without laughing : whence may be perceived what opinion he entertained of the solidity of the *Aruspicina*. See *Augury, Divination*.

ASABINUS, the god Baal, so called by the Ethiopians.

ASBAMEA, a fountain of Cappadocia, near Tayana, sacred to Jupiter, and to an oath.----- Though it bubbled up as if boiling, its water was cold, and never ran over, but fell back again.

ASBOLUS, one of the dogs of Actæon.

ASCALAPHUS, was son of Acheron and the nymph Orphne, or Gorgyra. When Ceres, disconsolate for the loss of her daughter Proserpine, wandered through the world in search of her, she was at length informed that Pluto had

carried her to hell. Upon this she complained to Jupiter, who promised that Proserpine should be restored to her, provided she had not tasted any thing in the infernal regions. The goddess joyfully bore this commission, and her daughter was preparing to return, when Ascalaphus declared that he had seen Proserpine eat seven grains of a pomegranate, as she walked in the garden of Pluto. Ascalaphus, though the information was true, was turned into a toad, or, as some say, an owl, a bird of evil omen.

There was another person of this name, brother of Ialmon, and son of Mars and Astyoche. These brothers led the Orchomenians, in thirty vessels, against Troy, Ascalaphus fell by the hands of Deiphobus.

ASCANIUS, a chieftain, who, with Phorcis, headed the Ascanian Phrygians against Troy.

ASCANIUS, son of Aeneas and Creusa, succeeded his father in the kingdom of the Latins, and defeated Mezentius, king of the Tuscans, who had refused to conclude a peace with him. He founded Alba Longa, and died about 1139 years before the Christian era. The descendants of Ascanius reigned over the Latin territories till the time of Numitor, grand-father of Romulus. In the *Aeneid*, Virgil gives the name of Iulus to Ascanius, whom he describes as distinguished by a lambent flame about his head, immediately before Aeneas left Troy, which Anchises, versed in omens, deemed of good fortune.

ASCELES, king of Epidaurus. See *Aesculapius*.

ASCHIEROS, ASCHICERSA, ASCHIOCERSUS, names of the Cabiri. See *Cabiri*.

ASCLEPIA, a festival of Aesculapius, observed in several parts of Greece, but no where with so much solemnity as at Epidaurus ; which this god honoured with his more immediate presence, giving answers in an oracular way ; wherefore it was called Μεγαλασκηπια, *i. e.* the great festival of Aesculapius. One part of the solemnity consisted in a musical entertainment, in which the poets and musicians contended for victory, and therefore was called ἱερός Ἀγών, the *sacred contention*.

ASCOLIA, feasts celebrated in honour of Bacchus, to whom a he-goat was sacrificed, that animal being supposed obnoxious to the god, as being a destroyer of vines. From the skin of



this victim, it was customary to make a bottle, upon which, it being supplied with oil, and distended with wine, the votaries attempted to leap, and he who could first keep his standing, was not only declared victor, but received the bottle as a reward. The doing of this they called *ασκωλιαζειν, παρα το επι του ασκου αλλεσθαι*, i. e. from leaping upon a bottle, whence this festival has its name. Among the Romans rewards were distributed to those who, by leaping upon these leathern bottles, overcame the rest, after which the whole concourse called upon Bacchus in unpolished verses, and putting on masks, carried his statue about their vineyards, daubing their faces with the sap of trees and dregs of wine. Returning to his altar, they presented their oblations in basons, and burnt them. The ceremony at length concluded with hanging upon the highest trees little wooden or earthen images of Bacchus, which, from the smallness of their mouths, were called *Oscilla*. The places where these images were hung up were considered as so many watch-towers, whence Bacchus might superintend the vines, and protect them from injury.

**ASCRA**, a city at the foot of Helicon, built by Oecalus, grandson of Neptune, which gave the epithet *Ascraeus* to Hesiod, who was born in it. It is fabled, that this poet, whilst feeding a flock of sheep on Helicon, was carried away by the Muses.

**ASCRAEUS**. See *Ascra*.

**ASERA**, or **ASEROTH**, an idol of the Canaanites.

**ASHIMA**, the name of an idol worshipped by the people of Hamath. Some of the Rabbins say, it had the shape of an ape; others, that it was represented under the form of a lamb, a goat, or a satyr. Selden ingenuously confesses, he was wholly ignorant what this deity was. Some conceive him to have been the same with Mars, because *As* among the Greeks stood for *Apne*, and *Schemab* means attentive to. Hence he was concluded to have been the god whom the Romans called *Hesus*. The most probable conjecture nevertheless is, that Ashima is the deity whom the Hebrews call Hasham. Ebenezer, in his preface to the book of Esther, says, that he saw, in a Samaritan Pen-

tateuch, the words *Bara Ashima* substituted in the room of *Bare Elohim*; that is, the idol Ashima put instead of the true god. Bochart censures this as false, and we have authentic copies of the Samaritan Pentateuch, which prove it to be so. Ashima may, perhaps, be derived from the Persian *Asuman*, which is the name of a genius presiding over every thing which happens on the 27th day of every solar month in the Persian year. See *Asuman*.

**ASHTAROTH**, or **ASTAROTH**, the plural of *Astarte*, the goddess of the Sidonians. The word is Syriac, and signifies *sheep*, especially when their udders are turgid with milk. From the fecundity of those animals, which, in Syria, continue to breed a long time, the Sidonians formed the notion of a deity, whom they called Ashtaroth, Astaroth, or Astarte. See *Astarte*.

**ASIA**, daughter of Oceanus by his wife Pamphyloge, gave her name to the division of the world so called.

**ASIA**. It is remarked under *Africa*, that the ancients abounded in allegorical beings; accordingly we find Asia, one of the quarters of the globe, personally described. She is represented as standing on the rostrum of a ship, with a rudder in one hand, and a serpent in the other. The two former attributes may imply, that the greatest improvements of navigation, among the ancients, came from that part of the world; for the Greeks and Romans owned themselves to be much inferior in that art to the people of Tyre and Sidon, and what the Africans had of it, was brought originally from Tyre. As to her other attribute, the serpent, it is difficult to ascertain its meaning; it, however, may signify, that the art of physic came from the same region. Had it been meant to intimate, that serpents were common to that part of the world, the emblem would have been more proper to Africa. The figures of Asia are very uncommon; three, however, are mentioned; that already described, another, on a gem, representing Hector dragged behind the chariot of Achilles round the walls of Troy; and the third, on a fine relievo, relating to the destruction of that city, and transfer of its empire to Europe. In both the latter this goddess appears in deep distress for the sufferings and desolation of her people.



ASIAE, Nymphs thus named, attendants on Diana.

ASIARCHA, the superintendant of the sacred games in Asia. The Asiarcha differed from the Galatarcha, Syriarcha, &c. This dignitary is also called High Priest of Asia, and in the Latin version of the New Testament, Prince of Asia. It is disputed to what Asia, or division of the East, the Asiarchs were allotted; whether to Asia Minor, or the Proconsular Asia. Some suppose the Asiarchs to have been persons of rank, chosen in the way of honour, to procure, at their own expence, the celebration of the solemn games.

ASIAS, was leader of the troops raised in defence of Troy at Percete, Sestus, and Abydos, cities situate upon the coast of Propontis, and in the neighbourhood of Phrygia. Idomeneus king of Crete, having killed Othryoneus, Asias, in seeking to revenge his death, incurred his own.

ASIUS, a surname of Jupiter, derived from the city Ason in the island of Crete, where he was particularly honoured.

Of the same name also was a chief on the side of Troy, killed by Idomeneus, king of Crete.

A leader under Aeneas, in his contest with the Latins, was likewise so called.

ASMODEUS, the evil spirit which killed the seven husbands of Sarah, daughter of Raphael, on their wedding night; and was afterwards expelled by the help of smoke rising from the gall of a fish. The Rabbins say, that Asmodeus was born, in an incestuous manner, of Tubal-Cain and Noema, his sister; and that it was his love of Sarah which made him destroy those who married her. They further relate, that Asmodeus drove Solomon out of his kingdom, and usurped his throne; but that Solomon returning, dethroned, and loaded him with fetters. They likewise pretend, that this prince forced Asmodeus to assist in building the temple of Jerusalem; and that, in virtue of some secret communicated to him by this demon, he finished the temple without hammer, axe, or any iron tool, making use of the stone *Schamir*, which cuts stone as the diamond cuts glass. Respecting the manner of driving this demon from Sarah, the learned Calmet supposes, that the effect of the smoke

rising from the fishes gall, which Tobias burnt, rested entirely upon the senses of Tobias and Sarah, and blunted in them the propensity to pleasure. The chaining up Asmodeus he understands, in an allegorical sense, as signifying the divine injunction delivered him by Raphael, to desist from approaching Sarah, and to appear no where, but in the extremest parts of Egypt.

ASMOUG, the name of a demon, which, according to the tradition of the Magi or Zorastrians, is one of the principal emissaries of Aheriman, who is their prince, and author of all the evil in the world; for Zoroaster supposed two principles, the one good, the other evil. Asmoug's function is to sow discord in families, law-suits among neighbours, and wars between princes.

ASOPIADES, Eacus the grandson of the river Asopus.

ASOPIS, Egina, daughter of the river Asopus, of whom Jupiter was enamoured, and whom he subdued in the form of a flame.

ASOPUS, son of Oceanus and Tethys, was changed into a river by Jupiter, on whom, for having violated Egina his daughter, he attempted to make war.

ASPHALEION, or ASPHALIUS, a name of Neptune, signifying firm, stable, or immovable, and imports the same as the *Stabilitor* of the Romans. According to Strabo, this name was given him on occasion of an unknown island appearing in the sea, upon which the Rhodians, then very powerful, having landed, built a temple in honour of Neptune Asphaleion, which was soon followed by several others. If we may credit the ancient Scholiast upon Aristophanes, there was one upon the cape of Tenarus in Laconia; and, according to Pausanias, another near the port of Patras. The surname was perfectly applicable to this god, because, as he was thought to have the power of shaking the earth, he was likewise supposed to possess that of establishing it; which makes Macrobius observe, that the gods had often opposite titles, in respect to the same thing: for, as Neptune had the name of *Enosikthon*, which denoted his power of shaking the earth, he had that also of *Asphaleion*, importing power to establish it: accordingly, sacrifices were gene-



rally offered him in great storms and earthquakes. See *Enosichbon*.

ASPORENA, a name given to the mother of the gods, from a temple consecrated to her on Mount Asporenus, near Pergamus.

ASPORINA. See *Adporina*.

ASS. The coronation of this quadruped was a part of the ceremony of the feast of Vesta, in which the bakers put bread crowns on its head. Hence, in an ancient calendar, the ides of June are thus denoted, *festum est Vestae, Asinus coronatur*. This honour, it seems, was conferred on the animal for having, by its braying, preserved Vesta from the violence of the Lamp-sacan god. Hence the formula *Vestae delictum est Asinus*. In the Consualia, horses, as well as asses, had the honour of coronation; perhaps, on account of the Sabine women, whom the Romans brought home on those beasts. Some have asked the affinity between the god of council and an ass? It is answered, both are grave and deliberative. Hence, among the Cabbalistic Jews, the ass is the symbol of wisdom.

ASSABINUS, the Sun, worshipped under this name by the Ethiopians. The Greeks and Romans stiled him the Ethiopian Jupiter, from his being the supreme god of that people.--- They offered him cinnamon, which took fire of itself, and was consumed. Theophrastus, who relates this, adds, that he regarded this account as fabulous. But, perhaps, this was effected by some artifice of the priests. In the *Lithica* ascribed to Orpheus, article Κρυσαλλος, an expedient of this kind is described, and it is observable, from the account of Garcilasso de la Vega, that the same effect was produced by similar means among the Incas of Peru.

ASSAEUS, a Grecian chief, killed by Hector.

ASSAF, an idol of the Coraischite Arabians; for every tribe, and even every family, as that of Coraisch, had their particular idols, which they worshipped.

ASSARACUS, son of Tros, king of Troy, and brother of Ilus and Ganymede.

ASTARTE, the singular of *Astaroth*, a Phoenician goddess, called in scripture the *queen of heaven*, and the goddess of the Sidonians. Solomon, who had married many foreign wives, introduced the worship of Astarte into Israel;

but it was Jezebel principally, wife of Ahab, and daughter of the king of Tyre, who first brought the worship of this deity to Palestine. In the time of Jezebel, the goddess had 400 priests attending on her rites: she was served with much pomp; and the women were employed in weaving hangings or shrines for her. When she was adored as the queen of heaven, they offered cakes to her; and Jeremiah observes, that "the children gathered the wood, the fathers kindled the fire, and the women kneaded the dough," for the purpose. The Africans, who were descended from the Phoenicians, maintained Astarte, as we learn from St. Austin, to be Juno; but Lucian, who wrote particularly concerning this goddess, says expressly, she is the Moon; and adds, he had learned from the Phoenician priests, Astarte was Europa, daughter of Agenor, king of the Phoenicians, and deified after her death, to console her father for her loss. Cicero calls her the *fourth Venus* of the Syrians; and a modern author, who has endeavoured to trace most of the Pagan divinities in Scripture, upon a supposition that the Phoenicians had deified several of the Canaanites, and especially the descendants of Abraham, takes the Phoenician Astarte or Astaroth, which signifies *sheep*, to have been the Rachael of the bible, which word is of the same signification in the Hebrew. Astarte is said to have consecrated the city Tyre, by depositing in it a fallen star: hence, perhaps, came the notion of a star or globe of light, which, at certain times, darted down from the top of Mount Libanus, near her temple at Aphac, and, plunging itself into the river Adonis, was thought to be Venus. This temple at Aphac on Mount Libanus, was a complete sink of lewdness, a very school of the most beastly lusts, which were here permitted under the pretence, that Venus had her first intercourse with Adonis in this place. Astarte is not always represented alike; sometimes being in a long, at other times in a short habit; sometimes holding a long stick with a cross upon its top; some medals represent her with a crown of rays; in others, she is crowned with battlements. On a medal struck at Caesarea in Palestine, she appears in a short dress crowned with battlements, holding a man's



head in her right hand, and a staff in her left. Sanchoniatho says, she was represented with a cow's head, the horns emblematically describing the moon. This goddess, it is evident, was originally no more than one of the Egyptian symbols, set up and joined with the several signs of the Zodiac, to make known the different seasons: and it is plain, that from the different manner in which the Egyptian Isis was represented, a number of different goddesses were formed by other nations, and worshipped under different names. See *Isis*.

ASTERIA, daughter of Caeus, and sister of Latona, and renowned for the greatest modesty, was ravished by Jupiter in the shape of an eagle, and borne away in his talons, after having been changed to a quail.

Another of the same name bore a son to Belerophon.

ASTERION, the fabled father of Araea, Euboea, and Porsymna, all of whom claimed the honour of being nurses to Juno.

One of this name attended Jason on the Argonautic expedition, according to the first book of Apollonius.

ASTERIUS, was king of Crete. Epimanes, the Cretan historian relates, that some merchants of this island having arrived on the coast of Phoenicia, and seen the young Europa, daughter of Agenor, king of Phoenicia, carried off the beauty for Asterius their king. As their ship bore in its front a white bull, and their king had assumed the name of Jupiter, it was hence fabled, that the god had transformed himself to a bull, to carry off this princess. Diodorus reports, that Asterius being too young when Europa arrived in Crete to marry her, she had first by Taurus, Minos, Sarpedon, and Rhadamanthus; and that Asterius having married her afterwards, but having no children, adopted her three sons. Others, however, contend, they were the offspring of Asterius himself. See *Europa*.

Another *Asterius*, was son of Hyperasius, and brother of Amphion, one of the Argonauts.

ASTERODE, the wife of Endymion, by whom he had several children. Also, a Scythian Nymph, mother of Absyrtes by Aeeta, before he married Idya, daughter of Oceanus.

ASTEROPAEUS, son of Pelegon, king of Paco-

nia, was of the Trojan party, and slain by Achilles, when he revenged the death of Patroclus. ASTEROPE, one of the seven daughters of Atlas by his wife Pleione. See *Pleiades*.

ASTIANAX. See *Astyanax*.

ASTILUS. See *Astylus*.

ASTOMOI, a fabulous race, said to have had no mouths.

ASTRABAEUS, a Grecian hero, celebrated in the Peloponessus.

ASTRAEA, or ASTREA, goddess of justice, was daughter of Astraeus one of the Titans; or, according to Ovid, of Jupiter and Themis. She descended from heaven in the golden age, and inspired mankind with principles of justice and equity, but the world growing corrupt, she re-ascended thither, where she became the constellation in the Zodiac called Virgo. This goddess is represented with a serene countenance, her eyes bound or blinded, having a sword in one hand, and in the other a pair of balances equally poised, or rods with a bundle of axes, and sitting on a square stone. Among the Egyptians, she is described with her left hand stretched forth and open, but without a head. According to the poets, she was conversant on earth during the golden and silver ages, but in those of brass and iron, was forced by the wickedness of mankind to abandon the earth and retire to heaven. Virgil hints, that she first quitted courts and cities, and betook herself to rural retreats before she entirely withdrew: Petronius Arbiter, speaking of the civil war between Caesar and Pompey, describes Justice as discomposed, with her hair all loose and dishevelled.

ASTRAEI FRATRES, the Winds, children of Astraeus.

ASTRAEUS, one of the Titans, father of the Winds and the Stars. When his brother declared war against Jupiter, he armed the Winds, his sons, on his side, but Jupiter precipitated them under the waters, whilst Astraeus, having been fastened to the sky, was converted into a star. Many, however, of the poets, make Acolus the father of the Winds. Astraeus was said to have been king of Arcadia, husband of Aurora, and father of Astraea or Justice.

A son of Silenus also was of this name.



ASTRAPAEUS, a poetical name of Jupiter.

ASTRAPA, one of the Pleiades.

ASTUR, one of the followers of Aeneas, celebrated by Virgil for his beauty and valour.

ASTYALUS, a Trojan chief, slain by Polypotes.

ASTYANASSA, a female attendant on Helen, and as celebrated as her mistress for a similar deportment.

ASTYANAX, son of Hector and Andromache, was the occasion of very uneasy apprehensions to the Greeks in the midst of their victory, though he was then but an infant. Contrary winds preventing their return to Greece after the destruction of Troy, Calchas, the diviner, declared it necessary for them to cast Astyanax headlong from the top of the walls, since, should he be permitted to grow to manhood, he would certainly revenge the death of his father, and even prove more valiant than he. Upon this, Ulysses endeavoured to discover Astyanax, and having found him, notwithstanding the care his mother took to conceal him, precipitated the unfortunate infant from the walls. Servius tells us it was Menelaus who performed this execution; and Pausanias ascribes the unhappy fate of Astyanax to Pyrrhus alone, without mentioning that the Greeks or Calchas judged his death to be necessary. However that be, the poets and romance writers have raised Astyanax from the dead, or rather made him escape the hands of the Greeks; for they tell us, that this Astyanax, or Scamander, was likewise called *Francion*, and was the stock from which the kings of France are descended.

ASTYDAMIA, daughter of Ormenus, whom Hercules violated after having killed her father.

The wife of Acastus also was of the same name; as was the daughter of Pelops, wife of Sthenelus, king of Mycenae. The latter, however, was by some called *Nicippe*.

ASTYLUS, a Centaur, who endeavoured to dissuade his brethren from their contest with the Lapithae.

ASTYMEDUSA, second wife of Oedipus, whom he married after having been divorced from Iocasta his mother.

ASTYNOME, the daughter of Chryses. See *Chryseis*.

ASTYNOUS, a brave Trojan, killed by Diomedes.

ASTYOCHE, daughter of Actor, and mother of Ascalaphus and Ialman, two Greek leaders against Troy, by the god Mars.

ASTIOCHIA, mother of Tleopolomus, by Hercules.

ASTYPALAEA. See *Ancaeus*.

ASTYPALUS, the Paeonian, slain by Achilles.

ASTYRENA, or ASTYRENE, titles of Diana, from places where she was worshipped.

ASTYRIS, a surname of Minerva, from the worship paid her at Astyra, a city of Phoenicia.

ASUMAN, the name of a Genius who, according to the superstition of the Persian Magi, presided over every thing which happened on the 27th day of every month. The Magi believed him to be the same with the Angel of Death.-- See *Ashimab*.

ASYLA, ASYLUM, places, or a place, of sanctuary, refuge, or protection. Servius derives the word from the privative  $\alpha$  and  $\sigma\upsilon\lambda\alpha\omega$ , *to draw out*, because no person could be taken by force from an asylum. From the time mankind began to dedicate temples and altars to the gods, to acknowledge them, in an authentic and solemn manner, as the sovereign disposers of their destiny, and to conceive hopes of being aided by them, they believed them to be there peculiarly present; and hence, that they might not seem inexorable to others, while they were supplicating the gods for themselves, it is credible that they looked upon these places, whither the guilty had repaired, as sacred and inviolable. Some pretend that the first asylum in Greece was that established by the order of the oracle of Jupiter Dodonaeus, which commanded the Athenians to grant their lives to all those who sought for refuge at the altars of the deities on the Areopagus. Others pretend the first asylum to have been built at Athens, by the Heraclidae, descendants of Hercules, and as a protection for those who fled from the oppression of their fathers. Some, with more probability, affirm, that the first sanctuary of this sort was erected by Cadmus, at the building of Thebes. Diodorus Siculus, in the life of Romulus, assures us, that Cybele founded an asylum in Samothracia. The asyla of altars and temples is of great antiquity, and were held so



sacred, that if any malefactor availed himself of them, it was counted sacrilege to force him thence, and his blood was judged to be upon those who might effect it; so that those who killed the followers of Cylon, by whom the temple of Minerva had been plundered, because they dispatched them whilst clinging round the altars, were ever after called impious and profane; and Pausanias informs us that Neoptolemus, son of Achilles, was slain near the altar of Apollo, at Delphi, as a just punishment for his having killed Priam, king of Troy, who had fled to the altar of Jupiter Herceus, for refuge.---- Some of these asyla were public, and free for all men: others were appropriated to certain persons and crimes; thus the temples of Hebe, at Phlius, and of Diana at Ephesus, were refuges for debtors; and Strabo tells us, that several princes allowed to this last, some a greater, others a less extent of ground, beyond the temple itself. The temple of Pallas, at Lacedemon, was a sanctuary even for criminals condemned to death: the temple or tomb of Theseus was a sanctuary for slaves and all of mean condition, who fled from the servitude of their masters and tyrants. Nor was this honour paid to the gods only, but also to the statues and monuments of princes and other dignified persons: thus the sepulchre of Achilles, on the Sigaeon shore, was in after ages made an asylum; and Ajax had the like honour paid to his tomb on the Rhaetean. Romulus, when he built Rome, left a space, covered with wood, between the capitol and the Tarpeian rock, as an asylum to all persons who should fly thither, whether free-men or slaves; for all temples and altars were not sanctuaries, but such only as received that privilege from the manner of their consecration; and of those, as already observed, some were free for all men, others appropriated to certain persons and crimes. Not only temples and altars, but sacred groves, statues of the gods, and of emperors, had the privilege of affording protection; and the criminal remained at the feet of the altar or statue, his victuals being regularly brought him, till he found an opportunity to escape, or means of satisfying the party offended. In process of time these asyla were so little regarded, that they served only as a protection for small offenders, the magis-

trates making no scruple of forcing great criminals from the very altars. In the reign of Tiberius Caesar, they were wholly abolished, preserving only to Juno Samia, and one of Aesculapius' temples, their ancient privileges. The Jews had also their asyla, the most remarkable of which were the *cities of refuge*, which provided security for those who by chance, and without any purpose, happened to kill a man: they were six in number, three on each side Jordan. It was commanded the nation, when they should enlarge their borders, to add three more; but as this command was never fulfilled, the Rabbins say, the Messiah, when he comes, will accomplish it. Besides the *cities of refuge*, the temple, and especially the altar of burnt-offerings, enjoyed the privilege of an asylum.

ASYLAS, a follower of Aeneas, and a Soothsayer. Virgil represents him as pouring along his thousands from Thesean Pisa, a colony from Alphean Pisa, over which he presided.

ASYLAS. See *Corynaeus*.

ATALANTA, was daughter of Caeneus, or Schae-neus, king of Scyros. It was doubted if her beauty or swiftness were greater. On consulting the oracle whether she should marry, she was answered, that marriage would prove fatal to her. Upon this she entered into the woods of Mount Maenalus, in Arcadia, to avoid the conversation of men; but her disdain inflaming their desires, and her pride raising their adoration, she was followed thither by crowds of lovers, to whom, at last, she gave this condition: that she would marry any one who could out-run her, provided the vanquished should suffer any kind of death she might direct. Notwithstanding many sad examples, Hippomenes, son of Macareus, or Megareus, was not deterred from undertaking the race, which he entertained hopes of winning, in consequence of three golden apples given him by Venus, (who also told him how to use them) gathered in the gardens of the Hesperides. Hippomenes set out briskly, but perceiving Atalanta make up to him, he threw down one of the apples, the beauty of which inticing Atalanta, she went out of her way, followed the apple, and took it up: he used the second and third in the same manner, and while she was busied in picking them up, reached the goal, and took the lady



as the prize of his victory. Hippomenes, drunk with love, forgot to return due offerings to his benefactress, and Venus, resenting this negligence, inflamed them with such impatient desires, that they gratified their passions in the temple of Cybele, who, enraged at the profanation, turned them into lions.

ATALANTA, daughter of Jasius, king of Arcadia. See *Meleager*, *Oeneus*.

ATARBECHIS, a town in the Delta, celebrated for a temple of Venus.

ATE, the goddess of mischief: she was daughter of Jupiter, and cast down from heaven at the death of Hercules; for Juno having deceived Jupiter, in causing Eurystheus to be born before Hercules, the god expressed his resentment on Ate, as the author of that mischief, and threw her headlong from heaven to earth, swearing she should never return. The name of this goddess comes from *αταω*, to hurt. Her being the daughter of Jupiter implies, that no evil happens to us but by the permission of Providence; and her banishment to earth denotes the terrible effects of Divine justice among men. It is easy to see that this fable is designed to represent our proneness to evil; or Evil itself, under an allegorical figure; for Homer, having described this demon as travelling the earth with incredible celerity, doing all the mischief in her power, adds, that her sisters, likewise daughters of Jupiter, whom he calls *Lites*, or *Prayers*, come always after her, to repair, as far as lies in their power, the evil done by Ate; but, being lame, cannot come up to her: intimating, that men are always more forward to commit crimes, than to repent and make reparation.

ATERGATIS, the ancient goddess of the Ascalonites in Syria: the upper part of her image resembled a woman; the lower a fish. It is said she was mother of Semiramis, and that, grieved at the loss of her virginity, she drowned herself in a lake. Her body not being found, she was reputed to have been transformed into a fish. Macrobius mentions two deities of the Syrians, Adad and Atergates, whom he supposes to be the sun and the earth. The etymology of Atergatis is variously given: Athenacius pretends, that her true name was *Gatis*, who, being very fond of delicacies, she ordered that

no one should eat fish, *ατερ Γατιδῶς*, besides *Gatis*. Vossius derived it from the Hebrew *addir-dag*, great fish. This deity was called *Derceto* by the Greeks. Her temple stood in the city Bamyce, called afterwards *Hierapolis*: it was extremely rich, insomuch that Croesus, in his march against the Parthians, spent several days in weighing the treasure. See *Derceto*.

ATHAMAS, king of Thebes, or of Orchomenos, son of Aeolus, and brother of Cretheus, by his wife Nephele had Helle and Phryxus; and by Ino, Learchus and Melicertes. It is said that Ino fell in love with Phryxus, but being rejected in her advances, took the opportunity of a great famine to indulge her revenge, as is particularly narrated under the articles *Argonauts*, *Phryxus*. Whether owing to this circumstance, or to Juno's hatred against Thebes, Bacchus being born there, and Ino, in particular, for bringing him up, (which is the more general opinion,) it is agreed on all sides that Athamas, having had the misfortune to lose his senses, in a paroxysm of phrenzy, killed Learchus his son, by Ino, upon which the queen fearing a similar fate for her son Melicertes, plunged with him from the rock Molyris into the sea, where Neptune received them with open arms, and gave them a place among the marine deities. See *Ino*, *Palaemon*.

ATHAMAS, one of the heroes introduced into Troy, in the wooden horse.

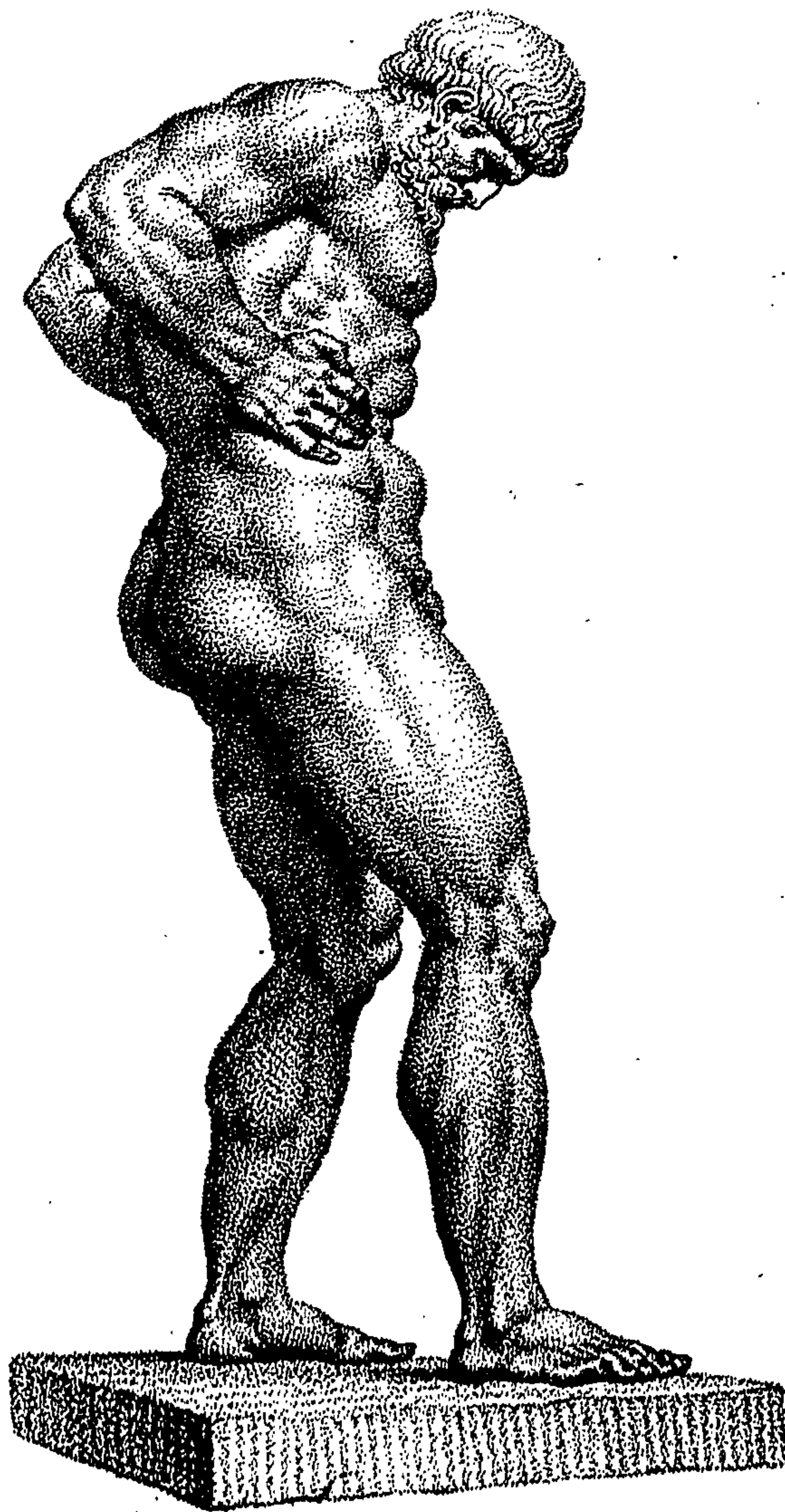
ATHAMANTIADES, a patronymic of the children of Athamas.

ATHEMENES, son of Catreus, king of Crete, being informed by the oracle that he should kill his father, left him, and retired to Rhodes, where he built the temple of Atamyrius, upon a mountain of the same name; but his father coming thither in search of him, he unknowingly fulfilled the oracular prediction.

ATHENA, a name given Minerva by the Greeks, because she never sucked the breast of mother or nurse; for she was brought forth of her father's head in full strength. Plato thinks she had this name from her skill in divine affairs: others are of opinion she was so named from her having never been enslaved, but constantly enjoying the most perfect liberty.

ATHENAEA, a festival of the ancient Greeks, held in honour of Minerva, who was called *Athena*. See *Panathenaea*.





ATLAS.

*Engraved for BELL'S NEW PANTHEON by Condi.*



ATHENAIIS, a Sibyl of Erythraea, in the time of Alexander.

ATHLETAE: Persons of strength and agility, disciplined to perform in the public games.---- This appellation is of Greek original, and a derivative of *αθλος*, *a conflict*, whence, also, comes *αθλον*, *the prize, or reward, adjudged to the victor*. The term *Athletae* comprehended boxers, wrestlers, runners, leapers, and throwers of the disk. The practisers of these several exercises exhibited their skill in the Olympic, Pythian, Isthmian, and other solemn games, as candidates for the established prizes. The athletic habit denotes a muscular and vigorous constitution, and the regimen of the *Athletae* was fitted to promote it, as they intirely fed on solid and viscous viands. In the earlier times, their principal food consisted of dried figs and cheese, which was called *arida saginatio*, *ξηρα τροφη*, &c. Oribasius, or, as others affirm, Pythagoras, first brought this sort of provision into disuse; and, in lieu of it, substituted flesh. An unremitted attention to whatever could increase their strength and agility, gave the *Athletae* such a superiority in these respects, as appears to us almost incredible; witness the four mentioned by Pausanias, Theagenes the Thasian, Polydamas the Thessalian, Euthymus the Locrian, and Milo the Crotonian: the last of whom is said to have carried a bull on his back for a considerable distance, and then to have killed him with a blow of his fist. From the five exercises of the *Athletae*, they were also denominated *πενταθλοι*, by the Greeks, and *Quinquertiones* by the Latins; at least, such as engaged in them all. He who bore away the prize in each, was called by the Greeks *πενταθλος*, and by the Romans *Quinquertio*.

ATHLOTHETA, an officer appointed to superintend the solemn games, and adjudge the prizes. The *Athlotheta* was the same with the *Agonarcha*, *Agonotheta*, and *Brabeuta*, which see.

ATHRAX, the father of Hippodamia, said to have been the inventor of magic.

ATINAS, a Rutilian chief in the contest with Aeneas

ATLANTIADAE, Mercury, the grandson of Atlas.

ATLANTIDAE, priests so called, who inhabited the western parts of Africa. Uranus, their prince, by calculating the course of the sun, and the motions of the stars, formed predictions,

the accomplishment of which astonishing the *Atlantidae*, they enrolled him, at his death, among the gods. See *Uranus*.

ATLANTIDES, the seven daughters of Atlas, by his wife Pleione, after whom they were also stiled *Pleiades*, from a Greek word which signifies *sailing*, because they were supposed favourable to navigation. Their names were, severally, Asterope, Celaeno, Electra, Halcione, Maia, Merope, and Taygete. These all had children, either by heroic princes, or the gods themselves, which were ancestors of several nations, and builders of many cities. The *Atlantides*, being in great reputation for wisdom and justice, were, on these accounts, adored as goddesses. Busiris, king of Egypt, carried them off by violence, but Hercules, travelling through Africa, conquered him, and delivering the princesses, restored them to their father; who, to requite his kindness, taught him astronomy: whence arose the fable of that hero's supporting the heavens for a day, to ease Atlas of his burthen. The *Atlantides*, however, with their mother, endured a new persecution from Orion, who pursued them five years, till Jupiter, prevailed on by their prayers, took them into the heavens, where they form the constellation called the *Pleiades*, and sometimes *Vergiliae*. Some authors pretend that the *Pleiades* were daughters of Lycurgus, born at Naxos; and that they were translated to Heaven for their good offices in the education of Bacchus; whilst others affirm that the children of Atlas, attributed to Lycurgus, were not his daughters by Pleione, called *Pleiades*, but his daughters by Aethra, distinguished by the appellation of the *Hyades*. See *Hyades*, *Pleiades*.

ATLAS, was son of Iapetus and Clymene, and brother of Prometheus, according to most authors; or, as others relate, son of Iapetus by Asia, daughter of Oceanus. In the division of his father's dominions, Mauritania fell to his share; and he gave his name to the mountain of that country, which still bears it. As he was greatly skilled in astronomy, he became the first inventor of the sphere, which occasioned the fable of his being turned into a mountain, and supporting the heavens on his shoulders.--- Atlas had many children. Of his sons, the most famous was Hesperus (whom some call his bro-



ther) and Hyas. By his wife Pleione he had seven daughters, viz. Asterope, Celano, Electra, Halcyone, Maia, Merope, and Taygete, who went by the general names of Atlantides, or Pleiades; and by his wife Aethra he had also seven other daughters, viz. Ambrosia, Eudora, Coronis, Plexaris, Pytho, and Tyche, who bore the common appellation of the *Hyades*. According to Hyginus, Atlas having assisted the giants in their war against Jupiter, was, by the victorious god, doomed, as a punishment, to sustain the weight of the heavens. Ovid, however, represents him as a powerful and wealthy monarch, proprietor of the gardens of the Hesperides, which bore golden fruit; but that being warned by the oracle of Themis that he should suffer some great injury from a son of Jupiter, he strictly forbade all foreigners access to his presence. Perseus, however, having the courage to appear before him, he was ordered to retire, with strong menaces in case of disobedience; but the hero presenting his shield, with the dreadful head of Medusa, turned him into the mountain which still bears his name. The Abbe la Pluche has given a very clear and ingenious explication of this fable.--- Of all nations the Egyptians had, with the greatest assiduity, cultivated astronomy. To point out the difficulties attending the study of this science, they represented it by an image bearing a globe or sphere on its back, which they called *Atlas*, a word signifying *great toil or labour*; but the word also signifying *support*, the Phoenicians, led by the representation, took it in this sense, and in their voyages to Mauritania, seeing the high mountains of that country covered with snow, and losing their tops in the clouds, gave them the name of *Atlas*, and thus produced the fable, by which the symbol of astronomy used among the Egyptians became a Mauritanian king, transformed into a mountain, whose head supports the heavens. The rest of the fable is equally obvious to explanation. The annual inundations of the Nile obliged the Egyptians to be very exact in observing the motions of the heavenly bodies. The Hyades, or Huades, took their name from the figure V, which they form in the head of Taurus. The Pleiades were a remarkable constellation, and of great use to the Egyptians in

regulating the seasons: hence they became the daughters of Atlas; and Orion, who rising just as they set, was called their lover. By the golden apples that grew in the gardens of the Hesperides, the Phoenicians expressed the rich and beneficial commerce they had in the Mediterranean, which being carried on during three months only of the year, gave rise to the fable of the Hesperian Sisters. The most usual way of representing Atlas, among the ancient artists, was as supporting a globe; for the old poets commonly refer to this attitude in speaking of him. Valerius Flaccus has a very remarkable description of a figure of Atlas, as standing in the midst of the waters, and supporting an armillary globe of the heavens, with all the planets making their proper motions round it. In the Farnese Atlas, he is represented as supporting the celestial globe with his head, neck, and shoulders.

ATREUS, son of Pelops and Hippodamia, and father of Agamemnon and Menelaus, is supposed to have been king of Mycenae and Argos, about 1228 years before the Christian era. He expelled his brother Thyestes from his court for having a criminal correspondence with Aerope his wife, but understanding he had two children by her, recalled him from exile, killed the children, and served them up at the table where he and Thyestes dined. It is said that the Sun, unable to endure a sight so horrible, turned his course backward, and withdrew his light.

ATRIDES, the sons of Atreus.

ATROPOS, one of the Parcae, or Fates, so named from  $\alpha$  and  $\tau\rho\omicron\pi\omicron\varsigma$ , because she is *unalterable, unchangeable*. Atropos concludes our existence, by cutting short, with scissars, the thread of life, which is drawn by Clotho, and wound by Lachesis. See *Fates, Parcae*.

ATTIS, or ATTYS, a beautiful Phrygian shepherd, and priest of the goddess Cybele: after his death he was deified, and worshipped as the Sun. Julian calls him the great god Attis; and Lucian mentions a golden statue of Attys, placed among those of Bendis, Anubis, and Mithrus, who were all adored as the Sun. He is frequently joined with Cybele, in ancient monuments, and sometimes pictured alone, holding a pastoral pipe in his right hand, and a crook in



his left. According to Ovid, Attys was appointed by Cybele to preside in her rites, she having enjoined him inviolable chastity; but the youth, forgetting his vow, the goddess, in resentment, deprived him of his senses. At last, however, pitying his misery, she changed him to a pine, which, as well as the box, was held sacred to her. Servius, on Virgil, relates that Attis, a beautiful youth, and priest of the great Mother, being beloved by the king of his city, and understanding that violence was meditated against him, fled into the woods, where having been found, and brought to the king, he seized the opportunity to emasculate him. The king, however, inflicted a similar revenge, and Attis, who lay expiring beneath a pine-tree, being found by the priests of the great Mother, they carried him into her temple, endeavoured in vain to preserve him alive, and, when dead, buried him: in memory of which, the great Mother instituted an annual mourning, and enjoined her votaries to undergo the same mutilation. The Phrygians say, that Cybele fell in love with Attys, and being with child by him, Moeones, her father, king of Phrygia, caused him to be slain, and his body thrown to wild beasts; upon which Cybele ran mad: soon after a plague and famine laying waste the country, the oracle commanded that Attys should be buried, and Cybele worshipped as a goddess. Pausanias tells us, that Hermesianax, an elegiac poet, reported Attys to have been the son of one Calaus, a Phrygian, and born impotent; but that, when he was grown up, he went into Lydia, and taught the Lydians to celebrate the Orgia of the great Mother Dindyme, or Cybele, and that he was in so great esteem with her, as to excite the jealousy of Jupiter, who sent a wild boar among the Lydians, which slew many of them, and among the rest Attys; for which reason the Pessenuntian Galatians abstained from the flesh of that animal. They, however, relate the story differently, pretending that from the impurity of Jupiter, in a dream, a genius sprung up of the human form, but of both sexes, which was called *Agdistis*: the gods, being afraid of such a monster, castrated him, and having thrown upon the ground the parts taken from him, they became an almond tree, loaded with fruit. The

daughter of the river Sangarius gathered some of these almonds, and putting them in her bosom they immediately disappeared. The Nymph, however, proved with child, and was delivered of a son called Attis, who, being exposed, was suckled by a goat. Growing up exceedingly beautiful, Agdistes became enamoured of him; but, disappointed in the gratification of her passion, on the youth's being sent to the court of Pessanus to marry the king's daughter, she contrived to get thither at the instant of the nuptials, and suddenly inspired Attis with so much phrenzy, that he castrated himself on the spot. But, afterward, repenting the effects of her anger, she obtained of Jupiter, as some atonement, that the members of Attis should never decay. Agdistis, according to Hesychius, is the same with Cybele, mother of the gods. See *Cybele*.

**ATYMNIOUS**, brother of Maris, two Lycian chiefs on the side of Troy; the first fell by Antilochus, and the other by Thrasimedes, sons of Nestor.

**ATYS**, a youth mentioned by Virgil, as the friend of Iulus, or Ascanius, son of Aeneas.---- The Attii were supposed to have been his descendants.

**AUFIDIUS**, the river, is described by the poets in a personal manner. According to Horace, *Sic tauriformis volvitur Aufidius*, &c. The figure of Aufidius should have the head of a bull.

**AUGA, AUGE, or AUGEA**, daughter of Aloeus, being deflowered by Hercules, became pregnant, and brought forth Telephus; but no sooner was she delivered, than Aloeus put both her and her son into a chest, and ordered them to be thrown into the Caycus.--- Venus, however, guiding the chest, it was wafted to the mouth of the river, and taken up by Teuthras, who, falling in love with Augea, married her, and left his kingdom to her son.

**AUGEAS**, was king of Elis, the cleansing of whose stables constituted the sixth labour of Hercules. Apollonius, in his third Argonautic, makes Augeas son of Apollo, and ranks him in the number of the heroes who sailed with Jason to Colchis in search of the golden fleece. See *Hercules*.

**AUGUR**, an officer among the Romans appointed to discover the will of the gods, or future



events, by the interpretation of dreams, oracles, and prodigies, and to pronounce whether any enterprize would be prosperous or adverse, whether public or private. Hence, whenever their omens presented an unpropitious appearance, magistrates were displaced, public assemblies deferred, expeditions countermanded, and the like. The title of *Augur* is derived by some from *avium gestu*; by others, from *avium garritu*; the *motion and gestures*, or the *chirping and chattering of birds*. Romulus himself was a considerable proficient in the art; and, therefore, after dividing the city into three tribes, the *Tatienses*, the *Rhamnenses*, and the *Luceres*; he constituted three Augurs, one for each tribe. A fourth was added by Servius Tullius. These, however, being all chosen from the Patricians or Nobility, in the year of the city 454, the Tribunes of the People, with much difficulty, obtained, that five of the Plebeians should be added to the college. Afterwards, in the year of the city 671, their number was augmented to fifteen, by Sylla the dictator. Of these, the eldest presided over the rest, and was honoured with the title of *Magister Collegii*. They bore an augural staff or wand as the ensign of their office, and their dignity was so much respected, that they were never, even on the commission of the greatest enormity, deprived, as in other sacerdotal institutions, of their privileges. That some of the emperors assumed the office of Augur, as well as pontiff, is evident from several coins of Julius, Augustus, Vespasian, Verus, &c. which have the augural ensigns upon them.

**AUGURY.** See **DIVINATION** by *Birds*.

**AUGUSTALES**, an epithet given to the Flamines, or priests who sacrificed to Augustus Caesar, after the deification of that emperor. They were appointed by Tiberius to perform the services of the new divinity.

**AUGUSTALIA**, a feast instituted in honour of *Augustus*. This festival was established in the year of Rome 835, after the conclusion of his wars, and settlement of Sicily, Greece, Asia, Syria, and Partia. On this occasion also, an altar was erected to him, with the inscription *fortunæ reduci*.

**AUGUSTALIA**, was also the name given to the games celebrated in honour of the same em-

peror, on the 4th of the ides of October, that having been the day of his return to Rome after all his expeditions.

**AULETES**, a king of the Etrurians, who, having joined Aeneas, was slain by Messapus, a chieftain of Turnus.

**AULETES**, a chief mentioned by Virgil, as assisting Aeneas.

**AULIS**, a daughter of Ogyges.

**AULONIUS**, a surname of Aesculapius.

**AUNES**, king of Daunia. See *Aesculapius*.

**AURAE**, the **AIRS**, a sort of aerial beings, resembling the Sylphs of our own poetry. Their chief discrimination is, the veil they either hold in their hands, or else wave over their heads. They oftener occur on the painted cielings of the ancients, than on any other remains of antiquity. Pliny mentions two statues of the *Auræ* as objects of admiration, in his time at Rome: But though no statues of them remain to us, they are frequently met with in the paintings of the ancients. Amongst those of the late Dr. Mead, several of them might be seen. These divinities were light and airy, with long robes, and streaming veils of bright and pleasing colours, fit companions of the Zephyrs, whom they sometimes accompany, scattering flowers as they fleet through the element assigned them. Ever sportive and happy in themselves, they delight in the happiness of mortals.

The *Aura* invoked by Cephalus, which excited the jealousy of Procris, in the story so beautifully told by Ovid, and prettily alluded to (though not understood) by Pope:----

“ Come, gentle air, th’ Aeolian shepherd said,  
While Procris panted in the secret shade,” &c.---

was one of these. Milton hath introduced them in their proper occupations:

AIRS, vernal *Airs*,  
Breathing the smell of field and grove, attune  
The trembling leaves, while universal *Pan*,  
Knit with the *Graces*, and the *Hours*, in dance  
Led on th’ eternal Spring.

Again:

Gentle *Airs* due at their hour,  
To fan the earth now wak’d, and usher in  
The ev’ning cool.

The latter passage, in union with Collins’s At-



tendants on Evening:—"The PENSIVE PLEASURES sweet, prepare thy shadowy car: "---would have furnished a happy subject for the pencil of Guido. It is observable that Winkelmann hath confounded the *Airs* with the *Hours*.

AUREA, or REGIA, an epithet of *Fortune*, of whom a statue so called was kept in the emperor's chamber at Rome, and, on his death, removed to that of his successor.

AURORA, goddess of the morning, was the youngest daughter of Hyperion and Theia, or, according to some, of Titan and Terra. Orpheus calls her the Harbinger of Titan, for she is the personification of that light which precedes the appearance of the Sun. The poets describe this goddess as rising out of the ocean in a saffron robe, seated in a flame-coloured car, drawn by two, or four horses, expanding with her rosy fingers the gates of light, and scattering the pearly dew. Virgil represents her horses as of flame colour, and varies their number from two to four, according as she rises slower or faster. Theocritus assigns her white horses, more in respect to the nature of light, than the vapours which arise with it, whilst Lycophron seats her on Pegasus. Aurora is said to have loved a beautiful youth called Cephalus, by whom she became the mother of Phaeton; for Cephalus is supposed to be the Sun, and Phaeton or Heat, to have been produced by the rapidity of his motion; but, according to the poets, Cephalus was son of Aeolus, and husband of Procris, daughter of Erechtheus, king of Athens. They relate, that Aurora often seeing him when hunting, fell in love with him, and carried him into heaven; but that, even there, she could not prevail on him to violate his faith. She is reported also to have had an amour with Orion, a person of great beauty, whom she bore from the chase to Delos. By Astraeus her husband, one of the Titans, she had the Stars and the four Winds, Argestes, Boreas, Notus, and Zephyrus: but her greatest favourite was Tithonus, to whom she bore Aemathion and Memnon. Aurora is said to have been daughter of Titan and the Earth, because the light of the morning seems to rise out of the Earth, and to proceed from the Sun, which immediately follows it. She is stiled mother

of the four Winds, because, after a calm in the night, the winds rise in the morning, as attendant upon the Sun, by whose heat and light they are begotten. There is no other goddess of whom we have so many beautiful descriptions in the poets. The Romans have shewed a variety, but no confusion, in their characters of her; the differences being only of the same kind with those we meet with in the two pictures of Guido and Guercino. The one exhibits a morning gay and pleasing; the other, a dark and lowering. If we may judge by the poets, the ancient painters used to suit her complexion to the occasion; it sometimes glowed with celestial rosy red; at others, was of a wanner cast; and, sometimes, more or less swarthy, according to the sort of morning they meant to represent. Her skin, in the most beautiful pictures, should be coloured like that of the *Venus Anaduomene*, by Apelles, and might have something not unlike the humid cast for which that picture was so remarkable:

" ————— her locks compress'd,  
Send the quick drops which trickle down her breast:  
O'er her bright skin the melting bubbles spread,  
And clothe her beauties in a softer shade."

Her robe should be of a pale but clear yellow, and she should hold in her hand a rod or a torch; her chariot should be of a fine rose colour, with pearls of dew scattered here and there upon it, and the horses either cream-coloured or roan. Ovid, in his story of her passion for Cephalus, makes the station for her setting out to be on Mount Hymettus; but that must vary with the scene represented. It appears from the same poet, that she sets out always before Sol, though not long before him. There seem to have been some ancient representations of this goddess, as driving Nox and Somnus from her presence; and of the Constellations as chased out of heaven at her approach; the latter, however, seems as ridiculous a subject for a picture, as the former is a fine one. In a painting esteemed capital, near the Hague, this goddess is represented on a golden chariot, drawn by white horses, with wings; on her head is the morning star, and she is attended by Phoebus and the Dawn. For a more particular account of the amours



of Aurora, and the fate of her children, see the articles *Cephalus*, *Orion*, *Tilbonous*, *Aemathion*, *Memnon*, *Phaeton*.

**AURUNCUS**, the same as **AVERUNCUS**. See *Dii Averunci*.

**AUSES**, an ancient and very savage people of Libya. According to Herodotus, they were unacquainted with marriage, and had all their women in common. The children were brought up by the mothers till they were able to walk, after which they were introduced to an assembly of the men, who met every three months, and the man to whom any child first spoke, acknowledged himself its father. They celebrated annually a feast in honour of Minerva, in which the girls divided into two companies, fought with sticks and stones, and those who died of their wounds were concluded not to have been virgins.

**AUSON**, a son of Ulysses and Calypso, and progenitor of the Ausones, a people of Libya.

**AUSPICES**. See *Aruspices*, *Augury*.

**AUSTER**, the Genius of the South-wind, called indifferently by the names of Notus and Auster, was son of Aurora and Astraeus. Auster is described by Ovid as large, and so old as to have grey hair; of a gloomy countenance, and with clouds about his head. Most of the lines in his character are designed to point him out as the dispenser of heavy showers and great rains; he has dusky wings, and sometimes a full dark robe. Virgil has alluded to the gloominess of his countenance in a passage which has given great disgust to the critics: *Quid cogitet humidus Auster?* and described him as saddening the very heavens. Several of the commentators, accustomed to consider the winds in their natural state, and not allegorically, are offended at the word *cogitet*, the *thinking* of a wind to them being the highest absurdity. They therefore propose to alter the passage, and, for *cogitet*, read *cogat et*, or *concitet*; contrary, they confess, to every copy. But were they to consider that Virgil was the writer; that the winds, in his time, were frequently represented as persons; that he had been used to see them so represented; that they were commonly worshipped as deities; and that Virgil had probably worshipped them himself, in his voyage between Rome and Athens; as Horace had, in his favour; they might be per-

suaded not to think it so strange an expression. Indeed, instead of its being strange and absurd, it appears to be *proper*, and extremely poetical. The general character of the face of Auster is gloominess and mischief, the particular subject in question. Boreas is usually represented like a ferocious, impetuous bully, and Auster with a sullen, designing countenance. Valerius Flaccus describes him as attended with showers; Ovid with water, dripping from every part of him; Statius, as pouring down the waters of the heavens on the earth; and Juvenal as sitting in the cave of the winds, and drying his wings after a storm.

**AUTHE**, one of the seven daughters of the giant Alcyoneus, who was slain by Hercules.

**AUTOLEON**, a leader of the Crotoniates, fighting against the Locrians, who always left a space in their lines for Ajax, as though he were alive, directing his force towards the spot, was wounded on the breast by the spectre of the hero, and could not be cured till after he had appeased his manes.

**AUTHIAS**, the prophet. See *Proerosia*.

**AUTHRONIUS**, a leader in Virgil, overthrown by Salius.

**AUTOLYCUS**, a son of Mercury, by Chione, daughter of Daedalion, notorious for his craft and dexterity, as a thief. Nothing was safe wherever he came, and such was his adroitness in disguising his plunder, that the cattle he stole could no longer be known; except in the instance of Sisyphus, who having marked his oxen under the feet, was, by that means, able to ascertain them. Autolycus, pleased with the contrivance, admitted Sisyphus to his confidence, and allowed him so familiar an intercourse with Anticlea, his daughter, that she soon was found to be pregnant. On the discovery of this, he married her to Laertes, and Ulysses proved to be the child.---Autolycus, according to Apollonius, had accompanied Hercules in some of his adventures, together with his brothers, Phlogius and Deileon, all sons of Deimachus; but after the three had been settled at Sinope, the spirit of roving incited them anew, and they joined Jason with the other Argonauts.

Hyginus hath mentioned another *Autolycus*, son of Phryxus and Chalciope.



**AUTOMATE**, one of the Cyclades, daughter of Danaus.

**AUTOMATIA**, a name under which Fortune was worshipped, as the goddess of good-luck.

**AUTOMEDON**, son of Dioreus, who sailed against Troy in an armament of ten ships. He was charioteer to Achilles, and afterwards to Pyrrhus.

In the Iliad, another Greek is mentioned of this name, who was killed by Aretus.

**AUTOMEDUSA**, a daughter of Alcathous, killed by Tydeus.

**AUTONOE**, daughter of Cadmus, king of Thebes, by Hermione, was wife of Aristaeus, and mother of Actaeon, whom his own dogs tore asunder. See *Aristaeus*, *Actaeon*.

Also the sister of Ino and Agave, the mother of Pentheus was of this name: as was one of the Danaides, one of the Nereides, and one of Penelope's attendants.

**AUTONOEIUS HEROS**, the *Autonoeian hero*, or Actaeon, son of Autonoe.

**AUTONOUS**, a Grecian chief, killed by Hector, and a Trojan killed by Patroclus.

**AUTUMN**: This season was represented as a young man, with a basket of fruit in one hand, and caressing a dog with the other.

**AVENTINUS MONS**. See *Mount Aventine*.

**AVENTINUS**, a principal leader in the Latian war against Aeneas. Virgil makes him the son of Hercules, and the priestess Rhea.

**AVERNUS**, a lake of Campania, in Italy, near Baiae, famous among the ancients for its poisonous qualities: they supposed it unnavigable, and to send forth such poisonous vapours, that no bird could fly over it. Of this celebrated lake, Strabo gives the following account. Near Baiae lies the Lucrine bay, and, within it, the lake Avernus: it was here that Homer had described Ulysses as conversing with the ghost of Tiresias; for here, they said, was the oracle sacred to the Shades, which Ulysses came and consulted concerning his return. The Avernus is a deep and darksome lake, with a narrow entry from the outer bay, surrounded with steep banks, that hang threatening over it, and only accessible by the narrow passage through which you sail in. These banks were anciently overgrown with a wild wood, impenetrable to the human foot. Its gloomy shade impressed

an awful superstition upon the minds of the beholders, whence it was reputed the habitation of the Cimmerians, who dwelt in perpetual night. Whoever sailed thither, first offered sacrifice, and endeavoured to propitiate the infernal powers, with the assistance of the priests, who attended at the place to direct the mystic performance. Within, a fountain of pure water broke forth just over the sea, but no person ever believed it a fountain, under the idea of its being a vein of the Styx. Near this place was the oracle; and the hot waters frequent in those parts occasioned the belief, that they were branches of the burning Phlegethon. The communication with the Lucrine lake is still to be distinguished, although now filled up with earth; the distance between the two is but a few paces. The poisonous effluvia from this lake was said to be so strong, that, as observed, they proved fatal to birds endeavouring to fly over it; but after rooting up the wood, and building around it, no noxious effects were felt. Virgil ascribes the poisonous exhalation not to the lake itself, but to the cavern near it, which was called Avernus, or the *Cave of the Sybil*, through which the poets feigned a descent to hell: hence, the proper name of the lake is *Lacus Avernus*, the lake near the cavern, as it is called by some ancient authors. It is now called *Averno*, is about two miles long, one broad, and so far now from having qualities noxious to birds, that many swim upon it. A little to the west is the cave of the Sibyl, the noxious qualities of which seem also to be lost. There are also the remains of walls standing, which some suppose to have been a temple of Apollo, and others of Pluto. Among the ancients, all places which emitted poisonous exhalations were called *Avernus*.

**AUXESIA**. See *Lithobolia*.

**AUXO AND HEGEMONE**, the two Graces of the Athenians (for they acknowledged but two) were honoured under this title.

**AVERRUNCI**. See *Dii Averrunci*.

**AVESTA**. See *Fire*.

**AVISTUPOR**, a name of Priapus, who had temples erected to him as the tutelar deity of vineyards and gardens; he defended them from thieves and birds destructive to the fruit. For this reason, his image is usually placed in gardens, holding in his hand a sickle.



AXIEROS, AXIOCERSA, AXIOCERSUS, the three *Cabiri*.

AXINOMANTIA, a kind of magic, in which a stone was used called *Gagate*.

AXION, son of Phegeus, and brother of Arsinoe.

AXUR, ANXUR, ANXYRUS, AXURUS, that is, *beardless*. Jupiter was worshipped as an *infant* in Campania, and particularly at Anxur, a city of the Volsci.

AXYLUS, son of Teuthras, an hospitable prince; according to Homer, killed by Diomedes.

AZAN, son of Arcas, king of Arcadia by Erato, one of the Dryads. He shared his father's kingdom with his two brothers, Aphidas and Elatus. His portion was called Azania.

A mountain of Arcadia, sacred to Cybele, was also called *Azan*.

AZESIA, a surname of Proserpine.

AZIZUS, a surname of Mars.

AZONI, a term anciently applied to such of the gods as were not the private divinities of any particular country or people, but were acknowledged as gods in every country, and worshipped by every nation. These Azoni were an order above the visible and sensible gods, which were called *Zonaei*, who inhabited some particular part of the world, and never remained out of the district or zone assigned them.

AZORUS, one of the Argonauts.

AZRAIL, the Angel of Death. The Mahometans have several ridiculous traditions concern-

ing this angel. He is supposed to have been particularly concerned in the creation of Adam. The angels Gabriel, Michael, and Israfil, they say, were sent by God, one after another, to fetch, for that purpose, seven handfuls of earth from different depths and of different colours; but the Earth, being apprehensive of the consequences, and desiring them to represent her fear to God, that the creature he designed to form would rebel against him, and draw down his curse upon her, they returned without performing God's commands; on which he sent Azrail, who executed his commission without remorse; for which reason God appointed him to separate the souls from the bodies, and he was therefore called the *Angel of Death*. They relate likewise, that this angel passing once by Solomon, in a visible shape, and looking at a person who was sitting with him, the man asked who he was? and upon Solomon's acquainting him that it was the Angel of Death, the man said, He seems to want me, wherefore order the wind to carry me hence into India: which being accordingly done, the angel said to Solomon, I looked so earnestly at the man out of wonder, because I was commanded to take his soul in India, but found him with thee in Palestine. This story is told in relation to the Koran, where it is said: *No soul knoweth in what land it shall die.*



# B

## BAA

**BAAL, BEL, OR BELUS**, an idol of the Chaldeans and Phoenicians, or Canaanites: the former worshipped Mars under this name, as appears from Josephus, who, speaking of Thurus, successor of Ninus, says: To this Mars the Assyrians erected the first statue, and worshipped him as a god, calling him Baal. It is probable the Phoenicians worshipped the Sun under the name of Baal, for Josiah, desirous of compensating for the wickedness of Manasseh, in worshipping Baal and the host of heaven, *put to death the priests who burnt incense unto Baal, to the Sun, and to the Moon, and to the Planets, and to all the Host of Heaven. He likewise took away the horses that the kings of Judah had given to the Sun, and burnt the chariots of the Sun with fire.*---- The temples dedicated to this deity are called in scripture *Chamanim*, which signifies places inclosed with walls, and including perpetual fire. Maundrell, in his journey from Aleppo to Jerusalem, observed some traces of these enclosures in Syria; most of them were void of statues; in a few there were some, but of no uniform figure. The word *Baal*, in the Punic language, signifies *lord* or *master*, and, doubtless, the supreme deity; the lord and master of the universe. It is often joined with the name of some false god, as Baal-berith, Baal-peor, Baal-zephon, and the like. This deity passed from the Phoenicians to the Carthaginians, who were a colony of the Phoenicians, as appears from the Carthaginian names Hannibal, Asdrubal, &c. according to the custom of the East, where kings and great men added to their own names those of their gods. This false deity is frequently mentioned in scripture, in the plural number *Baalim*, which may signify either that the name *Baal* was given to different gods, or that there were many statues bearing different appellations consecrated to this idol. Arnobius tells us, that Baal was of an uncertain sex, and that his votaries, when they called upon him, invoked him thus, *Hear us, whether thou art a god or goddess!* Some learn-

## BAA

ed men think, that the Baal of the Phoenicians is the Saturn of the Greeks; which seems probable, from the conformity between the human sacrifices offered to Saturn, and those which we learn from the scriptures, were offered to Baal. Others are of opinion, that Baal was the Peenician or Tyrian Hercules, a god of great antiquity in Phoenicia. The Mahometans relate, that Abraham, before he left Ur of the Chaldees, took an opportunity, when the Chaldeans were abroad in the fields celebrating a great festival, to break in pieces all their idols except Baal, at whose neck he hung the axe with which he had accomplished his purpose, that they might suppose Baal himself was the author of the mischief. Thus the Koran: "We gave unto Abraham his direction heretofore, and we knew him to be worthy of the revelations wherewith he was favoured. Remember when he said unto his father and his people, what are these images to which ye are so entirely devoted? They answered, We found our fathers worshipping them. He said, Verily, both ye and your fathers have been in a manifest error. They said, Dost thou seriously tell us the truth, or art thou one who jestest with us? He replied, Verily, your lord is the Lord of the heavens and the earth; it is he who hath created them, and I am one of those who bear witness thereof. By God, I will surely devise a plot against your idols, after ye shall have retired from them, and shall have turned your backs. And in the people's absence he went into the temple where the idols stood, and he broke them all in pieces, except the *biggest* of them, that they might lay the blame upon that. And when they were returned, and saw the havock which had been made, they said: Who hath done this to our gods? he is certainly an impious person. And certain of them answered, We heard a young man speak reproachfully of them, he is named Abraham. They said, Bring him, therefore, before the eyes of the people, that they may bear witness against



him. And when he was brought before the assembly, they said, hast thou done this unto our gods, O Abraham? He answered, Nay, that *biggest* of them hath done it; but ask them if they can speak. And they returned unto themselves, and said, the one to the other, Verily, ye are the impious persons. Afterwards they relapsed into their former obstinacy, and said, Verily, thou knowest that these speak not. Abraham answered, Do ye therefore worship, beside God, that, which cannot profit you at all, neither can it hurt you? Fie on you, and upon that which ye worship beside God! Do ye not understand? They said, Burn him and avenge your gods." Mahomet was indebted to the Jews for this story, who tell it in a manner somewhat different; for they say that Abraham performed this exploit in his father's shop, during his absence; and that Terah returning, and demanding the occasion of this outrage, Abraham told him, that the idols had quarrelled about an offering of fine flour brought them by an old woman, and that the *biggest* of them, Baal, had got the better of the rest, and broken them to pieces. They add, that Terah, in the excess of his passion, carried his son before Nimrod, to punish his insolence. See *Bel*, *Belus*.

**BAAL-BERITH**, the god of the Shechemites. Bochart conjectures, that *Berith* is the same as *Beroe*, daughter of Venus and Adonis, who was given in marriage to Bacchus; and that she gave her name to the city of Berith in Phoenicia, and became afterwards the goddess of it. Baal-Berith signifies *lord of the covenant*, and may be taken for the god who presides over alliances and oaths, in like manner as the Greeks had their *Zeus ogeus*, and the Romans their *Deus Fidius*, or *Jupiter Pistius*. The idolatrous Israelites made Baal-Berith their god, and erected altars to him, on which were offered human sacrifices.

**BAAL-GAD**, the *god of happiness*, an idol amongst the Phoenicians.

**BAAL-PEOR**, **BAAL-PHEGOR**, or **BEEL-PHEGOR**, an idol of the Moabites and Midianites. We are told that *Israel joined himself to Baal-Peor*, and that Solomon erected an altar to this idol upon the Mount of Olives. Who this Baal-Peor was, hath not been determined. The

ancient Jews supposed him to be no other than Priapus; and that his worship consisted in the most obscene practices. Maimonides says, they exposed their privities before this idol; and Solomon Iarchi goes so far as to affirm, that Baal-Peor was so called: *eo quod distendebant coram eo foramen podicis, et stercus offerebant*; because, they distended their posteriors before him, and offered to him the deposite. Others have taught, that as Baal is a general name, signifying *lord*, Peor may be the name of some great prince deified after his death. Mede and several imagine, that Peor being the name of a mountain in the country of Moab, on which the temple of Baal was built, Baal-Peor may be only another name of that deity, taken from the situation of his temple, just as Jupiter is stiled Olympius, because he was worshipped in a temple built on Mount Olympus. Selden, who is of this opinion, conjectures, from the words of the Psalmist, that Baal-Peor is the same with Pluto. *They joined themselves to Baal-Peor, and ate the offerings of the dead*; though by the *sacrifices*, or *offerings of the dead*, in this passage, may be meant no more than sacrifices or offerings made to idols or false gods, who are very properly called *the dead*, in contradistinction to the true god, who is stiled in scripture *the living god*. It is certain that his priests offered human sacrifices, and what is still more unnatural, they ate of the victims they offered.

**BAAL-SEMEN**, an appellation of the idol Baal amongst the Chaldeans, and the chief of the ancient Phoenician deities. Sanchoniatho relates, that Genus and Genea, the offspring of Protogonus and Acon, dwelt in Phoenicia; but that when great droughts came, they stretched their hands towards the Sun; for him, he saith, they thought the only lord of heaven, calling him *Beel-samin*, which, in the Phoenician language, has that signification. See *Baal*.

**BAAL-TIS**. Of this deity little is known. Sanchoniatho speaking of the gods Cabiri, tells us, that Chronos gave the city Beryla to Neptune and the Cabiri, and Byblos to the goddess Baal-Tis. See *Beliba*.

**BAAL-ZEBUB**, **BEEL-ZEBUB**, **BEEL-ZEBUT**, or **BEL-ZEBUB**, the idol or god of the Ekronites. In scripture he is called the *Prince of Demons*. His name is rendered *The lord of*



*flies*, or *The God-fly*, which some think was a mock appellation bestowed on him by the Jews: others more plausibly suppose him to have been so stiled, for the same reason as Hercules was worshipped under the appellation of *Απομυιος the Fly-driver*. This deity had a famous temple and oracle at Ekron. Ahaziah, king of Israel, having fallen from the terras of his house into a lower room, and being dangerously hurt, sent to inquire of this deity, if he should be cured of his wounds. The worship of this false god must have prevailed in our Saviour's time, since the Jews accused him of driving out demons in the name of Bel-Zebub their prince. Scaliger derives the name from *Baalim-Zebahim*, which signifies, *the lord of sacrifices*. Under what form this deity was represented is uncertain. Some place him on a throne, in the attire of a king; and others, in the figure of a fly. See *Achor*.

BAAL-TZEPHON, or ZEPHON, is supposed by the Jewish Rabbins, and from them by Grotius, to have been an idol set up as a mark or boundary between Egypt and Canaan; *Zephon* signifying in Hebrew to *contemplate*, or *observe*. The Hebrews, after three days march, came to Baal-Zephon, which, if it meant a town, as some imagine, it seems to have been unknown to ancient geographers. Eusebius taking it for the name of a place, and not of an idol, fixes it near Clysma, on the most northern point of the Red Sea, where the children of Israel are supposed to have crossed. The Jerusalem Targum relates, that all the statues of the Egyptian gods having been destroyed by the exterminating Angel, Baal-Zephon was the only one that resisted, whence the Egyptians conceived a great idea of his power, and redoubled their devotion to him. Moses observing them to crowd around the idol, petitioned Pharaoh, that he might accompany the Israelites on their journey. Pharaoh assented; but, whilst they were occupied on the shore of the Red Sea, in gathering up such precious stones as the river Phison had carried into the Gihon, and the Gihon to that sea, Pharaoh surprised them, but deferring to attack the Israelites till the next day, for the sake of sacrificing first to Baal-Zephon, they passed the Red Sea, and escaped him.

BABACTES, a surname of Bacchus.

BABIA, a deity of the ancient Syrians, mentioned in the life of Isidorus, where we are told, that the Syrians, and especially they of Damascus, called new-born infants, and even young men and woman, *Babia*, from a deity whom they worshipped under that name: hence it should seem, that Babia was the goddess of infancy and youth. Some write, that Babia was worshipped under the image of an infant; that it was common among the Syrians to call their children by her name, especially, such as they intended to dedicate to the priesthood; that young children were offered up in sacrifice to this idol; and that the mothers heard, without relenting, the cries of their tortured offspring.

BABYS, the brother of Marsyas, whom Apollo would have treated as he had Marsyas himself, but for the interposition of Pallas.

BACCHAE, the priestesses of Bacchus, who celebrated the Orgia, or mysteries of that god. They were also denominated Maenides, Bassarides, Thyades, Mimallonides, Cladones, &c. The Bacchae were originally a troop of bold, enthusiastic women, who attended Bacchus in his expedition to the Indies, and materially contributed to his conquests. They ran through the mountains, shouting *Evohe Bacche*, i. e. *Bacchus be happy!* In the intoxication of frenzy they tore asunder animals, and devoured them raw. On approaching the Indian army, they applied to their drums and cymbals, which, accompanied by their howling, shrieking, and brandishing of thyrsuses, terrified the elephants of their opponents, and put them to flight. After their return from this Indian expedition, they instituted an annual feast to the honour of Bacchus, in which they renewed their frantic exploits. As the women of Macedonia were more remarkable than any other for celebrating the festivals of Bacchus, so of these Olympias, the mother of Alexander, was pre-eminent, insomuch, that she brought into the Thiosi, or public assemblies, tame serpents, which twined about the thyrsuses and chaplets of the women, both to the surprize and horror of the men. Plutarch tells us, that after the Phocaens had taken Delphi, the priestesses of Bacchus were seized with a Bacchic fury,

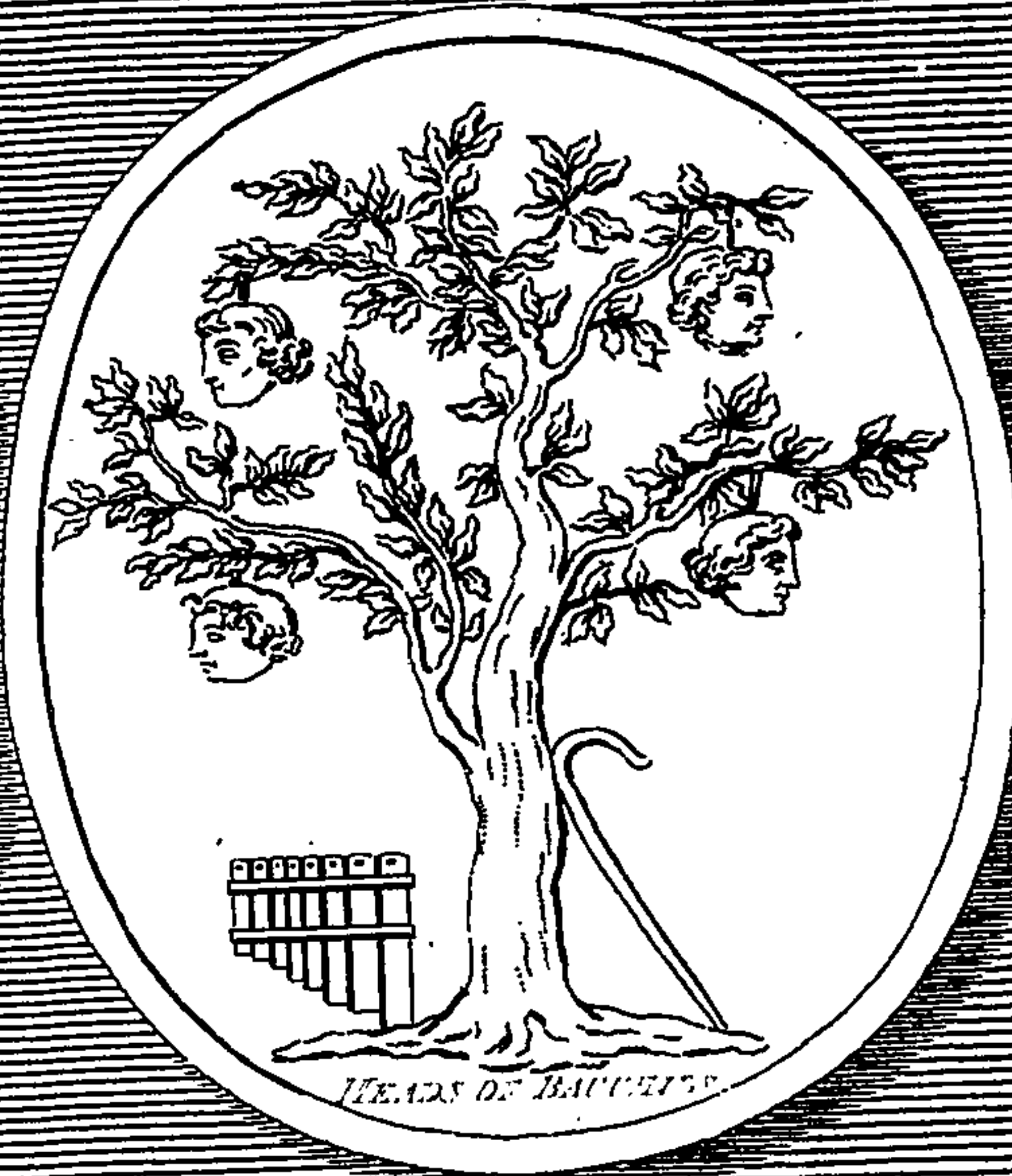


and rambling about by night, they came to Amphissa without knowing it, where, being fatigued, they lay down, and slept in the market place. The women of the city fearing, lest the Phocaen soldiers should offer violence to the Bacchae, surrounded them in crowds, and kept the most profound silence for fear of disturbing them. The priestesses awaking, recovered from their phrenzy, were honourably treated by the Amphissians, and waited upon to their own homes. The same author adds, that Aristotimus, having acquired the government of Elis, the Elians, to obtain some favour, sent the priestesses of Bacchus to solicit him, adorned with the chaplets sacred to their god; but the tyrant ordered them to be beaten, driven, and fined at two talents each. This incensed the Elians to such a degree, that they conspired against him, and threw off his government. The Bacchae are generally represented in furious and distorted postures, clothed in the skins of wild beasts, their hair dishevelled amidst ivy and vine crowns, in the manner of Bacchus, and carrying a thyrsus or vine-branch twined round with ivy.---- They are sometimes, however, painted in a less violent state, discriminated indeed by the same attributes, but no less by a smile of almost rustick gaiety, in which the extremities of the mouth are drawn upward, the profile of the countenance flattened, and the nose, though not ugly, tending to the likeness of a goat's. The grace of this character resembles the airs of Corregio's heads. See *Bacchanalia*.

**BACCHANALIA**, religious feasts in honour of Bacchus, celebrated with much solemnity among the ancients; particularly the Athenians, who, till the commencement of the Olympiads, even computed their years from them. The Bacchanalia are sometimes called *Orgia*, from the Greek *οργη*, *fury*, *transport*, from the madness and enthusiasm accompanying the celebration. They were holden in autumn, and took their rise from Egypt; whence, according to Diodorus, they were brought into Greece by Melampus. The form and disposition of the solemnity depended, at Athens, on the Archon, and was at first exceedingly simple; but, by degrees, became encumbered with abundance of ceremonies, and attended with a world

of dissoluteness and excess: insomuch that the Romans, who had adopted them, were ashamed of the exhibition, and suppressed them throughout Italy, by a decree of the senate. The women partook in the solemnity, which is said to have been instituted on their account. [See the article *Bacchae*.] These priestesses, at the time of the feast, ran wild in every direction, shouting and screaming; each a thyrsus in one hand and a torch in the other. On these occasions both men and women intermingled, all naked, except the clusters and vine-leaves on their heads and their loins: they danced and frolicked with strange gesticulations, and sung hymns to Bacchus, till, becoming giddy, they fell in the wildest delirium. The Bacchanalia, as at Athens, were, at first, simple: a vessel of wine, adorned with a vine-branch, was brought forth, a goat followed, next was carried a bushel of figs, and, lastly, the *Phalli*: the frantic ceremonies mentioned being afterwards annexed; to which we may add, that the distracted rout attending these ceremonies was, upon one of these solemnities, followed by persons carrying certain sacred vessels, the first filled with water; to them succeeded a select number of honourable virgins, called *Canephorae*, because they carried little baskets of gold, holding all sorts of fruit. In these consisted the most mysterious part of the solemnity, and therefore, to amuse the common people, serpents were put into them, which sometimes crawling forth, astonished the beholders. Next was the *Periphallia*, being a company of men carrying the *Phalli*, or poles, at the extremities of which were fixed figures representing the organ of generation. Those who bore them were crowned with violets and ivy, and had their faces covered with other kinds of herbs. They were called *Phallophoroi*, and the song they repeated *Phallica*. After these followed the *Ithuphalloi*, in women's apparel, striped with white, reaching to their ancles, garlands on their heads, wreathes of flowers in their hands, and in their gestures imitating inebriety. There were also certain persons called *Dicnophoroi*, whose business it was to carry the *Amuvon*, or mystical van of Bacchus, an implement essential to this and other solemnities and sacrifices of the god. Such were the *Athenian Bacchanalia*; for the manner







of celebrating them among the Romans seems not to have been altogether so frantic. In reality, the Bacchanalia was a Grecian feast, and though long tolerated, never publicly established at Rome; but holden by night in the grove of Simila. After its prohibition, recorded by Livy, some persons seem still to have continued the practice. There were divers sorts of Dionysia, or Bacchanalia, among the Greeks; for the name is frequently given to all the solemn feasts of Bacchus; the first, observed in the Spring, in the month *Elaphebolion*, called *Διονυσια ασηνα*, or *τα εν ασει*, because solemnized within the city; sometimes *μεγαλα*, or the great *Bacchanalia*, and sometimes absolutely, and by way of eminence, *Διονυσια*, or *Bacchanalia*, as being the most celebrated of all the feasts of this deity at Athens. The second, celebrated in autumn, in the month *Posideon*, and called more particularly *Ληναια*, *Lenaea*, sometimes *τα κατ' Αγρους*, or *the rural feast*, because celebrated in the fields; sometimes also *Διονυσια μικρα*, or *the lesser Bacchanalia*.

The *Anthesteria* are by some thought to have been sacred to Bacchus, under the denomination of *Διονυσια Αρχαια*, or *old Bacchanalia*; though others account them two different feasts, and the latter no other than the great Bacchanalia, called *Αρχαια*, or *Αρχαιοτερα*, by way of contradistinction to the *lesser*, or rural sort, which are denominated *Νεωτερα*, or the *newer*. To these may be added the *Διονυσια Βραυρωνια*, held at Brauron, in Attica; the *Νυκτηρια*, not to be revealed; the *Αρκαδικα*, held by the Arcadians; and the *Τειβηρικα*, by the Thebans, to commemorate the three year's expedition of Bacchus to India. Plutarch will have the Grecian Dionysia, which corresponded with the Roman Bacchanalia, to be the same with the Egyptian Pamyia, celebrated in honour of Osiris, the same with the Grecian Bacchus. Plato, speaking of the Bacchanalia, says, he had seen the whole city of Athens, upon this occasion, plunged in drunkenness: and Livy informs us, that the licentiousness of the Bacchanalian feasts having secretly gained footing in Rome, the most shocking disorders were practised under the covert of night, and that those who were initiated in these abominable mysteries, were obliged by an oath, attended by the most horrid imprecations,

to conceal them. The senate being informed of it, suppressed the celebration, first in Rome, and afterwards through Italy. Montfaucon gives us a description of a fine agate vase, belonging to the treasury of St. Dennis, in the form of a cup or bowl, on the sides of which are represented the Bacchanalian mysteries: the principal symbols are the head of a Satyr, a drum, or sistrum, hung on the bough of a tree, a vine, festooned with grapes, with a goat endeavouring to get them, and the head of a Baccha, or priestess, bound about with vine-leaves and clusters of ivy.

BACCHEIA. See *Dionysia*.

BACCHEMON, the son of Perseus and Andromeda.

BACCHIS, a bull consecrated to the Sun, and revered at Hermonthis, in Egypt; his hair grew against the grain, and contrary to that of any other animal.

BACCHUS. Cicero mentions five of this name; the first son of Jupiter and Proserpine; the second son of Nilus, who killed Nysa; the third son of Caprius, king of Asia; the fourth son of Jupiter and Luna, in honour of whom the ceremonies called *Orphic* are supposed to have been instituted; and the fifth son of Nisus and Thione. It is remarkable that among these five we do not meet with the son of Jupiter, the distinguished Bacchus of antiquity. This last, the subject of the present article, was son of Jupiter, by Semele, daughter of Cadmus, king of Thebes, in which city young Bacchus is said to have been born. Juno, having discovered the amour of her husband and Semele, was highly incensed. To be revenged, she disguised herself in the shape of old Beroe, Semele's Epidaurian nurse, and persuaded Semele to solicit that Jupiter would visit her as he did Juno. The god heard, and granted the request; but her mortal frame, unable to sustain the energy of the deity, who approached her in the full effulgence of his glory, Semele perished in his embraces. Being, however, pregnant at the time, the young Bacchus was taken from her womb, and sewed up by Sabazius in Jupiter's thigh, where he remained two months, to complete the period of gestation: whence he obtained the epithet *Bimater*. During this interval, it is said that Jupiter halted; especially when pricked by the horns of the child. Some



authors relate, that the child was rescued from his mother's ashes by the Nymphs, who washed him in a running spring, and undertook the charge of bringing him up. Others, that Mercury carried him to them at Nysa, a city of Arabia. The Horae, or Hours, are said, by some, to have performed this office; whilst a different account makes the Hyades his nurses. Others affirm that Jupiter, taking the child from his thigh, at Naxos, committed him to the care of Philia, Coronis, and Clyda; whilst others again consign him to Ino, Autonoe, and Agave, the sisters of his mother. There is also a common opinion that Mercury, by Jupiter's orders, carried him into Euboea, to Macris, daughter of Aristaeus, who first anointed his lips with honey, and then provided for his tuition; but Juno, enraged that he should find protection in a place sacred to her, banished Macris from Euboea. The exile fled to the country of the Phaeaces, and there fostered him in a cave. Another story, disagreeing with the account above given of Semele's death, relates that Cadmus, on hearing of his daughter's amours, inclosed both herself and child in a chest, which, being committed to the water, was wafted to Oreatae, a town of the Laconians; that Semele found dead, was there honoured with a splendid funeral; and the child, nursed by Ino in a cave, continued in their country a considerable time. This diversity of opinion concerning Bacchus, may probably have arisen from the number of that name; and hence a confusion in the history of each. It may, notwithstanding, be observed, that Diodorus makes but one person of the first and third, who was the Bacchus Sabazius, a Phoenician, and one of the great gods Cabiri. Bacchus was reputed by some to be, at once, male and female, old and young; though others, because he was generally represented as beardless, except at Elis, attribute to him the bloom of perpetual youth. In his youth, having been seized by a party of Tyrrhenian pirates, whilst asleep on the shore of Naxos, they attempted to convey him away; but he, suddenly assuming a monstrous shape, they sought to escape; but, perceiving vines about their masts, and ivy on their oars, they rushed into the sea, and were turned into dolphins; all except the pilot, who opposed their attempt.-----

Bacchus, when grown up, was persecuted by Juno, and becoming weary, in his flight, fell asleep. An amphisbaena, or serpent with two heads, attacked him, which, on waking, he killed with the twig of a vine. Juno afterwards struck him with madness, during which he wandered over a great part of the world; and, passing through Syria and Egypt, Proteus, king of Egypt, was the first who received him. He next went to Cybella, a city in Phrygia, where being expiated by Rhea, he was initiated into the mysteries of Cybele. Lycurgus, king of the Edoni, affronted him in this journey, for which Bacchus deprived him of his reason; so that, when he thought to prune his vines, he cut off the legs of his son Dryas, and the extreme parts of his own body. Bacchus, during the war with the Giants, distinguished himself greatly in the form of a lion, while Jupiter, to encourage him, cried *euboe*, or *bravely done!* a word afterwards used in the rites of this god. Others say, that in this rebellion the Titans cut Bacchus to pieces, but that Pallas took his heart while yet panting, and carried it to her father Jupiter, who, collecting the other members, reanimated his body, after a sleep of three nights with Proserpine. Mythologists explain this by observing that vine-cuttings will grow, but require three years before they bear. The most memorable exploit of Bacchus was his expedition to India, which employed him three years. He set out from Egypt, where he left Mercury Trismegistus in quality of co-regent, and appointed Hercules his viceroy: Busiris he constituted president of Phoenicia, and Antoeus of Libya; after which he marched with a prodigious army, carrying with him Triptolemus and Maro, to teach mankind the arts of tillage, and planting the vine. His first progress was westward, and during his course he was joined by Pan and Lusus, the first of whom gave his name to Spain, or Hispania, and the other his to Lusitania, or Portugal. Altering his views, he returned through Ethiopia, where the Satyrs and Muses were added to his train; and thence crossing the Red Sea, he penetrated through Asia, to the remotest parts of the East, in the mountains of which country, near the source of the Ganges, he erected two pillars, to shew that he had visited the confines of the ha-



bitable world. On his return he built Nysa, and other cities ; and passing the Hellespont, came into Thrace, where he placed Maro, who founded the Maronaea : to Macedo he gave the country called from him Macedonia, and left Triptolemus in Attica, to instruct its inhabitants. Returning with glory, he made a triumphal entry into Thebes, offered part of his spoils to Jupiter, and sacrificed to him the richest spices of the East. He then applied himself solely to affairs of government, reformed abuses, enacted good laws, and consulted the happiness of his people ; for which he not only obtained the title of *Thesmophorus*, or the *Lawgiver*, but was deified after his death. The women who accompanied Bacchus, as his priestesses, were called Maenades, from their madness ; Thyades, from their impetuosity ; Bacchae, from their intemperate depravity ; and Mimallones, or Mimallonides, from their mimicing their leaders. There were likewise in his train Daemons, Satyrs, and Fauns ; with Lenae, Nymphs, and Naiades. It is fabled of these Bacchae, that when they struck the earth with their thyrsuses, there sprung up rivulets of milk and honey ; and of Bacchus, that when he had cut in pieces a sheep, it instantly reunited and pastured.---- The favourite wife of Bacchus was Ariadne, whom he found in the isle of Naxos, abandoned by Theseus. He loved her so passionately, as to make her crown a constellation in the heavens. By her he had Staphilus, Thyoneus, Hymenaeus, &c. To Bacchus there belonged a variety of names, the meaning of which will be found under each. He was called Bicornis, Bimater, Brisaeus, Bromius, Bruma, Bugenes, Daemon Bonus, Dionysius, Eleus, Elelus, Euchius, Evan, Evehus, Evous, Iacchus, Lenaeus, Liber, Liber Pater, Lyaeus, Lyceus, Nebrodes, Nisocus, Nyctilius, Rectus, Tauriceps, Tauriformis, Thyoneus, Triumphus, and Zagreus. The festivals of Bacchus, for which the reader will likewise consult the alphabet, were the Ambrosia, Apaturia, Ascolia, Bacchanalia, Dionysia, or Orgia, Brumalia, Canephoria, Epilenaca, Oscaphoria, Phallica, and Trieterica. The victims agreeable to this god were the goat and the swine ; because these animals are destructive to the vine. Among the Egyptians they sacrificed a swine to him before their doors ;

and the dragon, and the pye on account of its chattering : the trees and plants used in his garlands were the fir, the oak, ivy, bindweed, the fig, and vine ; as also the daffodil, or narcissus. Bacchus had many temples erected to him by the Greeks and the Romans. There was one at Samos, concerning the building of which Pliny tells a remarkable story. Elpis, a Samian, having sailed to Africa, and coming on shore, saw a lion. To avoid him, he ascended a tree, and invoked Bacchus to his aid : the lion, prostrating himself at the root, incessantly distended his jaws ; for, in devouring his prey, a bone had stuck between his teeth. In this condition he looked up to Elpis, and seemed to implore his assistance : Elpis hesitated long, but, at last, ventured to descend, and extracted the bone. In return for this kindness, as long as his benefactor remained on that coast, the lion supplied him with food.---- Elpis, on his arrival in Greece, built a temple to Bacchus the *Gaper*, in allusion to the gaping of the lion.----Bacchus was the god of good-cheer, wine, and hilarity ; and of him, as such, the poets have not been niggard in their praises : on all occasion of mirth and jollity, they constantly invoked his presence, and as constantly thanked him for the blessings he bestowed.--- To him they ascribed the forgetfulness of cares, and the delights of social converse. To repeat the ascriptions of the poets, would, on this topic, be endless. By the poets this deity is described as a youth, of a plump figure, and naked, with a ruddy face, and an effeminate air ; he is crowned with ivy and vine-leaves, and bears in his hand a thyrsus, or javelin with an iron head, encircled with ivy and vine leaves : his chariot is sometimes drawn by lions, at others by tigers, leopards, or panthers ; and surrounded by a band of Satyrs, Bacchae, and Nymphs, in frantic postures ; whilst old Silenus, his preceptor, follows on his ass, which crouches with the weight of his burden. On the Duke of Beaufort's Sarcophagus, at Badminton, he appears as a young man mounted on a tiger, and habited in a long robe : in one hand he holds a thyrsus, and with the other pours wine into a horn, whilst one foot rests on a basket. His attendants are the Seasons, properly habited, intermingled with Fauns,



Genii, Sylvans, &c. Mr. Spence hath observed, "That the most usual attributes of Bacchus, in the figures that remain to us, are his thyrsus, his vine, and ivy crowns, his syrma, or long triumphal robe, his nebris, or Faun's skin, and his cothurni, or buskins: these are frequently described too by the Roman poets, who moreover sometime mention his having a mitre on his head, and sometimes wreaths of flowers, either of which I do not remember to have observed in any statue or relievo. The cantharus, calathus, or scyphus, in the hands of Bacchus, and the tiger that we see so often in some fond posture or other at the feet of his statues, seem equally to relate to his character of being the god of wine and jollity. It is said somewhere, I think in Diodorus Siculus, that Bacchus first introduced the vine into Europe, and probably he brought it with him after his conquest of the Indies, in which country that plant grew naturally, and particularly about Nysa, the place most peculiarly sacred to Bacchus, (it being here that Alexander the Great, after he was received into the city of Nysa, had his army to see the famous mountain there consecrated to Bacchus), hence the ancients gave him his known character of, the god of drinking; but, though he had that character, it is uncommon, in the old statues of Bacchus, to see him drunk; and it is yet less common to find any descriptions in the ancient poets that represent him in that condition: I can recollect but one of that kind that I ever met with, and even in that it is rather said, that he pretended to be drunk, than that he really was so. Our modern ideas of Bacchus seem to be taken from the old characters of Bacchus and Silenus confounded together. Silenus, indeed, is almost always drunk wherever one meets with him. We have readily retained that idea of this attendant of Bacchus, in our northern drinking part of the world, and so have mixed up the youth of Bacchus with the plumpness and sottishness of Silenus; and, to finish all, instead of an ass, we set him usually astride a tun. This, indeed, is our very lowest and most vulgar idea of Bacchus; yet, most of our better modern painters and statuaries have gone so far into it, as to have almost lost the original idea of Bacchus, and have brought him from

the finest shape and face that can be imagined, (for in beauty and elegance of form he was the only deity who rivalled Apollo) to a fat, jolly boy, who is usually above half drunk. Horace calls Bacchus, in general, the *modest, decent* god; on some occasions, the *joyous* god; and once, in speaking of him as the cause of drunkenness, the *immodest* god. With us he has lost all his modesty, and appears always either drunk, or, at least, very ready to be so. I suppose it was under this joyous or gayer character of Bacchus that he was considered, of old, as the inspirer of poets, several of whom used sometimes to take a good share of that juice, which this god introduced into our part of the world. However that be, they certainly speak of Bacchus and Apollo as their joint inspirers: their Parnassus rose with two distinct summits, one of which was called Nysa, and was sacred to Bacchus, as the other, called Cyrrha, was to Apollo; and the Roman poets of old seem to have wore their ivy crowns in respect to Bacchus, much more frequently than their laurel ones in respect to Apollo. From what I have been saying, one might explain some relieves I have seen of Bacchus, attended by the whole choir of the Muses, much better than I have ever heard them explained. The Muses are the proper attendants of Bacchus under this character, and, as Horace intimates in one of his odes, are as justly attached to him as Cupid is to Venus."---Such are the remarks of Mr. Spence. Upon a reflective study of the antique, it will be found, that the ideal youth of Bacchus partakes of the figure of a Eunuch, and exhibits the blended resemblance of both sexes. It is under this form that the god appears, till the perfect developement of his growth. In the most beautiful figures of Bacchus, his limbs are at once delicate and round; and his hips, like those of a female, fleshy and protuberant; Bacchus having been brought up like a girl, Pliny hath mentioned the statue of a Satyr, with a figure of Bacchus habited like Venus; whence Seneca describes him as a female in disguise. The contours of his limbs are delicate and flowing, and his knees resembling a young boy's, or a eunuch's, with scarce any indication of bone, or of muscle. The proper image of this divinity is, that of a youth in the state



of adolescence, approaching to a consciousness of pleasurable emotions, and seeking to combine his scattered perceptions. His features, though full of ineffable sweetness, but partially exhibit the gaiety within. A serenity of joy is inseparable from the ancient representations of Bacchus, whether he appear as a hero or warrior: hence he is never seen in company with Mars, whom Euripides describes, as a foe to the Muses. Apollo, in some of his statues bears a striking resemblance to Bacchus, inso-much that, as Macrobius relates, the one has been taken for the other, which will seem the less strange, as no god, besides them, had long flowing hair. Bacchus, however, was not always revered as a youth. Sometimes, he was exhibited at full age, and with a beard, as indicative of it; this character becoming the victor of India. Of the heads and busts of Bacchus in his latter capacity, the most known are crowned with ivy, especially those on the silver medals of Naxos, which have on their reverse a Silenus with a cup. The whole length figures of Bacchus the conqueror, when standing, are clothed to the feet. Such is their appearance on two marble vases, wrought in relief, one in the Farnese palace, and the other, which is the finest, in the cabinet of Herculaneum. Of the same god there is a figure at Naples, in the Porcenari collection, sitting in triumph, bearded, crowned with laurel, and clothed in a robe elegantly embroidered. His drapery may either be purple or white.-----As *Liber Pater*, his bust has a garland of ivy. At first, he was worshipped in the form of a column.

Having related the history of Bacchus at large, let us advert to the import of the fable.--- This personage is seldom named in modern times, but as a sensual encourager of jollity and excess; he however was regarded in a more respectable light by the ancients, and worshipped in different countries under different appellations. In Egypt he was called, Osiris; in India, Dionysius; Liber throughout the Roman dominions; Adoneus, in Arabia; and Pentheus by the Lucanians. It is natural to suppose, that the Greeks and Romans, as was their practice, ascribed to the Bacchus they worshipped, the actions and at-

tributes conjoined with the name. Though five are mentioned to whom it belonged, antiquity hath chiefly distinguished but two; him of Egypt, son of Ammon, the same with Osiris; and him, of whom we professedly treat. The Egyptian Bacchus was brought up at Nysa; and he, it is said, was the conqueror of India; for Bacchus, the son of Semele, was the youngest of the Grecian deities. Diodorus Siculus tells us, that Orpheus first deified the son of Semele, by the name of Bacchus, and instituted his ceremonies in Greece, in honour of the family of his grand-father Cadmus. According to Sir Isaac Newton, the great Bacchus flourished but one generation before the Argonautic expedition. Hermippus represents him as potent at sea, and that by land he conquered eastward as far as India, returned in triumph, brought his army over the Hellespont, subdued Thrace, and humanized its inhabitants by music, dancing, and poetry. According to Diodorus Siculus, it was the son of Semele who invented farces and theatres, and who first established a school for music, exempting from military avocations all such as excelled in the art.----- Whence, says the same historian, musicians united in companies, have frequently enjoyed considerable privileges. Dr. Burney observes, that the Dithyrambics, which gave birth to dramatic representations, are as ancient as the worship of Bacchus in Greece; and there is little doubt but the ceremonies of his mysteries gave rise to the pomp and illusions of the theatre. Many of the most splendid exhibitions upon the stage, for the entertainment of the people at Athens and Rome, being performed upon the festivals of Bacchus, gave occasion to call all those employed in them, whether in singing, dancing, or reciting, servants of that god. Pausanias speaks of a place at Athens consecrated to Bacchus the *singer*, thus named, he says, from the same reason that Apollo is called the *chief* and *conductor* of the Muses: whence it should seem, that Bacchus was regarded by the Athenians, not only as the god of wine, but of song; and it must be owned, that his votaries have faithfully followed the example. Indeed, we are certain, that in none of the celebrities of this divinity was music forgotten by the ancients,



as is evident from the remains of their art ; where we find, that not only musicians of both sexes performed on the lyre and the flute, accompanied with songs, but that Fauns and Satyrs also joined on their timbrels, cymbals, and horns. These Suidas calls his Minstrels ; and Strabo Bacchae, Bacchi, Lenae, Mamillones, Naiades, Nymphae, Satyri, Sileni, Thyae, and Tityri. Though the confusion of characters which the variety of Bacchuses has occasioned, will baffle the efforts of critical research, yet, from this difficulty it is obvious to remark, that if Bacchus, son of Semele, were actually the patron of drunkards, dancers, singers, and theatrical exhibitions, he was not the most likely agent for the conquest of India ; nor for disseminating agriculture, and the more useful arts. Tooke observes, that two meanings are implied in this fable, and that Bacchus is an emblem either of Nimrod or Moses.

1. From the similitude of the word Bacchus to Barchus, which signifies the son of Chus, that is, Nimrod.
2. It is thought the name of Nimrod may allude to the Hebrew word *Namur*, or the Chaldee *Namer*, a *tiger* ; accordingly, the chariot of Bacchus was drawn sometimes by tigers, and himself clothed in the skin of that beast.
3. Bacchus is sometimes called Nebrodes, which is the very name of Nimrod. Moses stiles Nimrod a great hunter, and we find that Bacchus is stiled *Zagreus*, which, in Greek, signifies the same thing. Nor is it absurd to say, that Nimrod presided over the vine, since he was the first king of Babylon, where the best wines abounded, as is often allowed by the ancients. Others think, that Bacchus is Moses, because many things in the fable of the one seem derived from the story of the other. For 1. Some feign that he was born in Egypt, shut up in an ark, and thrown upon the waters, as Moses was.
2. The surname *Bimater*, which belongs to Bacchus, may be ascribed to Moses, who, besides one mother by nature, had another by adoption, in the person of Pharaoh's daughter.
3. They were both beautiful, brought up in Arabia, good soldiers, and had women in their armies,....
4. Orpheus directly states Bacchus a *Lawgiver*, calls him Moses, and further attributes to him the two tables of the law.
5. Bacchus was cal-

led *Bicornis*, and, accordingly, the face of Moses appeared double-horned, when he descended from the mount ; the rays of glory which darted from his brow resembling the protrusion of horns.

6. As snakes were sacrificed to Bacchus, and a dog assigned him as a companion, so Moses erected in the wilderness a serpent, and was attended by Caleb, which, in Hebrew, signifies a dog.
7. As the Bacchae brought water from a rock by striking it with their thyrsuses, and the country, wherever they came, flowed with milk, honey, and wine ; so the land of Canaan, into which Moses conducted the Israelites, not only flowed with milk and honey, but abounded also with wine.
8. Bacchus dried up the rivers Orontes and Hydaspes, by striking them with his thyrsus, and passed through them, as Moses also passed through the Red Sea.
9. It is further said, that a twig of ivy thrown upon the ground by one of the Bacchae, crept like a dragon, and twined about an oak : and
10. That the Indians once were covered with darkness, whilst the Bacchae enjoyed a perfect day. Hence, this much will follow, that the ancient inventors of fables borrowed many things from the Scriptures to eke out their conceits. Thus Homer says, that Bacchus wrestled with Pallene, to whom he yielded ; a fable corresponding to the Angel's wrestling with Jacob. In like manner Pausanias reports, that the Greeks at Troy, having found an ark which was sacred to Bacchus, Euripilus opened it to view its contents, and was immediately stricken with madness : a fable evidently grounded on the story of the Bethshemites, in the second book of *Kings*....

Again, the poets feign, that Bacchus was offended at the Athenians, because they despised his solemnities, and did not receive them with due respect, when brought by Pegasus from Boeotia into Attica ; whereupon he afflicted their privities with a grievous disease, for which there was no cure, till, by advice of the oracle, they solemnized the rites due to the god, and erected Phalli, or images of the parts afflicted, to his honour ; whence the feasts and sacrifices called Phallica were celebrated yearly among the Athenians. One egg is not more like to another than this part of the fable to the history of the Philistines, who, be-



ing punished with emerods for their irreverence to the ark, on consulting their diviners, were told, that they could not be cured, unless they made golden images of emerods and consecrated them to the God of Israel.---- To arrive at the true origin of this deity, we must again go back to Egypt, the mother country of the gods, where Bacchus was no other than the Osiris of that people; whence also another Bacchus will be seen to have come. It has already been remarked, that their Horus changed his name and attributes, according to the seasons and operations, he was intended to direct. To commemorate the ancient state of mankind, he appeared under the symbol of a child, attended by a seraph, and assumed the name of Ben Semele, or, *the child of the representation*. This was an image of the weakness and imperfection of husbandry after the Deluge. The Greeks, not knowing what the figure was designed to express, called it the son of Semele; and, to add to his honour, made Jupiter his father; or, according to the eastern stile, produced him out of his thigh: they further embellished the story with the marvellous death of his mother, and so completed the fable. Let us add, that in all the ancient forms of invocation to the Supreme Being, they used the expressions afterwards appropriated to Bacchus; such as, *Io Terombe! let us cry to the lord; Io! or, Io Baccoth! God see our tears; Jehova, Hevan, Hevoe, and Eloah! the author of our existence, the mighty God; Hu Esh! thou art the fire; and Etta Esh! thou art the life.*---- These exclamations were repeated in after ages by the people, who had no longer any sense of their true signification, but applied them to the objects of their idolatry. In their huntings they used the outcries of *Io Saboi: Lord thou art an host to me: and Io Nissi; Lord be my guide!* which, with a little alteration, became titles of the deity whose history we record. The Romans, or Latins, of all these preferred the name of Baccoth, of which they composed Bacchus; the more delicate ear of the Greeks chose the word *Io Nissi*, out of which they formed Dionysius. Hence it is plain that no real Bacchus ever existed, but that he was only a mask or figure of some concealed truth. In short, whoever attentively reads Horace's

inimitable ode to this god, will see that Bacchus meant no more than the improvement of the world by tillage, and the culture of the vine. BACIS, a celebrated diviner, whose name was transferred to others of his fraternity.

BACOTI, the name of a witch whom the people of Tonquin consult. When a child dies, the mother, to learn the state of its departed spirit, applies to Bacoti, who beats a drum, to summon it before her, and acquaint her of its condition. A favourable report is generally made to the mother, who, no doubt, rewards the intelligencer accordingly.

BAD, the name of an Angel or Genius who, according to the tradition of the Magi, presides over the Winds: he also superintends every event which happens on the 22d of each month in the Persian year.

BAETYLION, BAETYLIA, OR BAETYLOS, anointed stones, worshipped among the Greeks, Phrygians, and other nations of the East; and supposed, by modern Naturalists, to be the same with our *ceraunia*, or thunder-stone. Sanchoniatho says that Uranus, or Coelus, devised Baetylia, contriving stones that moved, as having life: but Bochart thinks that the original word, which signifies *having life*, was mistaken by the transcriber, for another nearly resembling it, signifying *anointed*. The Baetylos, among the Greeks, is represented as the same with the *Abadir* among the Romans. The Baetylia, of the ancient mythologists, are considered by some as a kind of animated statues, invented by Coelus, in his war against Saturn: others derive their origin and worship from the stone which Saturn is said to have swallowed by mistake for his son Jupiter: others from the pillar of stone which the patriarch Jacob erected at Bethel, and the Jews afterwards worshipped; whence the usual etymology of the word. The priests of Cybele bore a Baetylos on their breast, representing the Mother of the gods; but it is a mistake to suppose this the only representation of the goddess they carried about them. These Baetylia were greatly venerated by the ancient Heathens: many of their idols were no other. In reality, no sort of idol was more common in the East, than that of oblong stones erected, and hence termed by the Greeks *xoives, pillars*. In some



parts of Egypt they were planted on both sides of their public roads. In the temple of Helio-gabalus, in Syria, was a stone of this kind, pretended to have fallen from heaven; and the same was affirmed of a famous black stone in Phrygia. These Baetylia, though honoured as representing the mother of the gods, were commonly shapeless masses. The Romans sent for the Phrygian stone, and the priests belonging to it, with much ceremony, Scipio Nausica being at the head of the embassy. See *Abadir*.

**BAGOE**, a nymph who instructed the Tuscans to divine by thunder. It is pretended she was the Sibyl Erythraea, or Erophyle.

**BAHAMAN**, the name of a genius, who, according to the Persian Magi, has the government of oxen, sheep, and all animals which may be domesticated or made gentle.

**BAINMADU**, an idol of Indostan, worshipped in a pagod built on the bank of the Ganges. It is held in so great veneration, that as soon as the pagod is opened, the Indian priests, or brachmans, fall flat on their faces, and some, with large fans, keep away the flies from the object of their devotion.

**BAIVA**, an idol of the Laplanders, adored as the lord of light and heat. Some think it the Sun; others, that it is fire. Some relate that the great deity Thor was called by these people Tiermes, or Aijeke, when invoked to preserve their lives, and secure them from the insults of the demons; but, on other occasions, Baiva.

**BAL**, the same with *Baal*.

**BALANCE**. See *Themis*.

**BALCAZAR**. See *Pigmalion*.

**BALIUS AND XANTHUS**, horses of Achilles. Homer represents them as immortal, and the offspring of Zephyrus and Podarge.

**BALLETUS**, a feast observed at Eleusis, in Attica, to the honour of Demophoon, the son of Celeus.

**BALTE**, the nymph, said to have been the mother of Epimenides.

**BANDAGE**. See *Fortune, Cupid, Themis*.

**BAPTAE**, an effeminate, voluptuous, and debauched order of priests at Athens, belonging to the goddess Cotys, or Cotytto, the goddess of lewdness, whose mysteries were celebrated in the night, with every kind of obscenity.----

They take this name from their stated dippings and washings, by way of purification; and those who were initiated into their rites, were dipped in warm water. It seems they were to be made very clean and pure, that they might wallow and defile themselves the more; for their nocturnal rites consisted chiefly of lascivious dances, and other abominations. Some deduce the denomination *Baptae* from the practice of dying and painting their bodies, especially their eyebrows, and officiating at the service of their deity, with the parade and demureness of women. Hence Κοτυρῶν Σιαστώνς, a votary of Cotys, was proverbially applied to men who spent their time in dressing and perfuming. Eupolis having written a comedy, entitled Βαπταί, to expose them, they, in revenge, threw him into the sea. The same fate is said to have befallen Cratinus also, another poet at Athens, who had ridiculed them, in a comedy under the same title. See *Cotyttia*.

**BARATRON**, solemn games in Thesprotia, wherein the strongest obtained the victory. It is not said upon what account they were instituted.

**BARBATA**, an epithet of Venus among the Romans; because, when their women were troubled with a disease which occasioned their hair to fall off, they prayed to that goddess, who restored them their tresses. On this account they represented her with a comb and a beard, as the insignia of both sexes; and that she might be thought to superintend the generation of both. To render this idea the more obvious, the upper parts of her image exhibited a man, and the lower a woman.

**BARBATA**, a name of the goddess Fortune.---- Servius Tullus had a chapel dedicated to her under this title.

**BARCE**, the nurse of Sichaeus.

**BARDI, or BARDS**. The word *Bard*, being a primitive, can neither be considered as a compound, nor traced back to a root more remote. It signified a poet by genius and profession, who, in the language of Ossian, "sung the battles of heroes, or the heaving bosoms of love." The propensity to assimilate with our species, to enter into their hopes and their fears, to investigate their actions and effects, and partake of their joys and their sorrows, is a principle



common to us all: when the story, therefore, of individuals or communities is exhibited in verse, and accompanied with vocal modulation, the recital cannot but delight. An ear, a voice, musical skill, and, still more, poetical genius, are requisite to excel in an art so complex. But as the union of such talents is rare, the few who possess them will attract admiration. Hence, in ancient days, Bards were holden in the highest admiration. Every festival and solemnity was graced by their presence, and their songs, reciting the achievements of heroes and of kings, awaked the love of glory in every bosom, and animated each hearer to deeds of emulation.--- Homer, who was a bard himself, hath mentioned *Demodocus* as one, and stiled him *divine*: Δημόδοκος, Δείος Αοιδός.

---till evening they prolong  
The rites, more sacred made by heav'nly song:  
For in the midst, with public honours grac'd,  
Thy lyre divine, *Demodocus* was plac'd.

POPE.

*Pheniceus*, another Bard, is introduced also by him, deprecating the wrath of Ulysses. Cicero reports, that at Roman festivals, anciently, the virtues and exploits of their great men were sung; and the same custom prevailed in Mexico and Peru, as we learn from Garcilasso and other authors. We have for authority Father Gobien, that even the inhabitants of the Marian islands have Bards, who are greatly admired, because in their songs are celebrated the feats of their ancestors. But in no part of the world did the profession of Bard appear with so much lustre as in Gaul, Britain, and Ireland.--- Wherever the Celtae, or Gauls, are mentioned by ancient writers, we seldom fail to hear of their Druids and their Bards; the institution of which orders was the capital distinction of their manners and polity. The Druids were their philosophers and priests, the Bards their poets, and recorders of their prowess. Both orders seem to have subsisted among them from time immemorial, as chief members of the state. The Celtae possessed, from remote ages, a regular system of discipline and manners, which appears to have had a deep and lasting influence. Ammianus Marcellinus gives this express testimony, that amongst them flourished the study of the most laudible arts, which were

introduced by the Bards, whose office it was to sing in heroic verse the gallant actions of illustrious men; and by the Druids, who lived together in societies, after the Pythagorean manner, and, philosophising upon the highest subjects, asserted the immortality of the soul.--- Though Julius Caesar, in his account of Gaul, does not expressly mention the Bards, yet it is plain, that under the title of *Druids*, he comprehends the whole order, of which the Bards, who probably were disciples of the Druids, made a part. It deserves to be remarked, that, according to this account, the Druidical institution had its origin in Britain, and thence passed over into Gaul: so that they who aspired to be adepts in that learning, were wont to resort to Britain. He adds, that such as were to be initiated among the Druids, were obliged to commit to their memory so many verses, that some were occupied for twenty years in this course of education; and that they did not think it lawful to record these poems in writing, but consigned them by tradition from race to race. So strong was the attachment of the Celtic nations to their poetry and their Bards, that amidst all the changes of their government and their manners, even long after the order of the Druids was extinct, and the national religion altered, the Bards continued to flourish; not as strolling songsters, but as an order highly respected in the state, and supported at the public charge. We find them, according to Strabo and Diodorus, before the age of Augustus, and they have continued, under the same name, to a late period, both in Scotland and in Ireland. It is well known that, in both countries, every *Regulus*, or chieftain, had his own Bard, who was considered as an officer of rank in his court. Of the honour in which the Bards were held, many instances occur in the poems of Ossian.--- On all important occasions they were the ambassadors between hostile chiefs, and their persons were revered as sacred. "Cairbor feared to stretch his sword to the Bards, though his soul was dark. Loose the Bards, said his brother Cathmor, they are the sons of other times: their voice shall be heard in other ages, when the kings of Temora have failed." According to Dr. Henry, the Bards, as well as the Druids, were exempted from taxes and mi-



litary services, even in times of the greatest danger ; and when they attended their patrons in the field, to record and celebrate their great actions, they had a guard assigned for their protection. At all festivals and public assemblies they were seated near the person of the king, or chieftain ; and, sometimes, above the nobles and officers of the court. Nor was the profession of the Bard less lucrative than honourable ; for, besides the valuable presents which they occasionally received from their patrons, when they gave them uncommon pleasure by their performances, they had estates in land allotted for their support. So great was the veneration which the princes of those times entertained for their poets, and so highly were they charmed and delighted with their strains, that even capital crimes were pardoned for a song. In such esteem were their verses, as to immortalize the memory of those whom they praised ; and so sacred their persons, that if a Bard interposed when two armies were ready to charge, or even the onset was begun, both parties laid down their arms, to hear what he had to propose. It is obvious to imagine that a profession so honourable and advantageous, which enjoyed so many flattering immunities and distinctions, would not be readily deserted. The reverse in fact was the case, and so much did their numbers increase, as, in Ireland particularly, to surpass our belief. In Ossian we read of a hundred belonging to one prince alone, singing and playing in concert for his entertainment. Every chief Bard, who was called *Allah Redan*, or *Doct̃or in Poetry*, was allowed to have thirty of his inferiors to attend him ; and every Bard of the second rank a retinue of fifteen. Though the ancient Britons of the south had originally the same poetic genius and taste, yet none of their compositions are now to be found : nor is this at all to be wondered at, for after they had yielded to the Romans, and their martial spirit was lost, it could afford them but little satisfaction to hear the exploits of their ancestors. The Romans, besides, if they did not practise the same barbarous policy which was long after enforced, by Edward I.---of putting the Bards to death, when he had completed the conquest of Wales,---would at least discourage their order, and discountenance the recital of

their poems. These sons of song being thus persecuted by their conquerors, and neglected by their countrymen, either abandoned their country or their profession, and their songs, no longer heard, were soon forgotten. It is probable that the Britons, as well as many other nations of antiquity, had no idea of poems made only to be repeated, and not accompanied by music. This, we are told by two writers of credit was the case in Gaul, and consequently, at that period, in Britain. The Bards, says Diodorus Siculus, sung their poems to the sound of an instrument, not unlike to a lyre.--- And, according to Ammianus Marcellinus, the Bards celebrated the brave actions of illustrious men, in heroic poems, which they sung to the sweet sounds of the lyre. This account is confirmed by the general strain, and by particular instances in the poems of Ossian. “ Beneath his own tree, at intervals, each Bard sat down with his harp. They raised the song and touched the string, each to the chief he loved.” The invention of writing introduced a considerable change in the profession of a Bard. It is now agreed that no poetry is fit for musical accompaniment, but what is in itself simple ; or, if it divide the attention, it makes but a faint impression. But when a language, in its progress to maturity, is enriched with variety of phrases, fit to express the most elevated thoughts, men of genius aspired to the higher strains of poetry, leaving music and song to the Bards. Homer, in a vague sense, may be termed a Bard, as, in that character, he strolled from feast to feast : but he was not a Bard in this appropriate sense ; for, though he recited his poems to crowded audiences, yet they are too complex for music, and he probably neither sung, nor accompanied them with the lyre. The Troubadours of Provence were Bards in the strict sense of the term, and made a capital figure in those days of ignorance, when few could read, and fewer could write. In later times the songs of the Bards were taken down in writing, which gave every one access to them without a Bard ; whence the profession hath gradually declined. Among the Highlanders of Scotland reading and writing, in their own tongue, is not common, even now : a circumstance which continued the existence of their



Bards, after the order had long ceased in the neighbouring nations. See *Druids*.

BARK. See *Charon*.

BARKER, the poetical name of Anubis, the dog-headed deity of the Egyptians. He was also called Hornanubis, his sagacity being so great, that some think him the same with Mercury. See *Anubis*.

BARLENUS, a deity of the people of Noricum, but no particulars are extant relative to him.

BASCYLUS, son of Tantalus, king of Phrygia, and Anthemoisia, and brother of Pelops, Proteus, and Niobe.

BASILEIA. See *Theia*.

BASILEIA, a festival at Lebadea in Boeotia, noticed by the Scholiast on Pindar.

BASILEUS, a chief under Cyzicus, king of the Dolians, slain by Telamon, one of the Argonauts, in their voyage to Colchis.

BASILIS, a surname of Venus.

BASSAE, a place in Arcadia, where a temple was erected to Apollo.

BASSAREUS, a title of Bacchus, derived by some, but absurdly, from the long robe worn by his priests, whereas that, and

BASSARIS, OR BASSERIDES, a priestess, or attendants of Bacchus, are evidently derivatives of *Batsar*, to gather grapes.

BATALA, the name of an idol among the people of the Philippine islands, which signifies *God the Creator*; for they believe this idol made all things in the beginning, out of nothing. They have another idol, which signifies *Time*, because they believe he began with the world, and will, at last, put an end to it.

BATHYCLAEUS, son of Chalcon of Achaia, was killed by Glaucus.

BATIA, a Naiad who married Oebalus; also, a daughter of Teucer, and wife of Dardanus.

BATON, the charioteer of Amphiaraus, to whom divine honours were paid.

BATTIADES, the people of Cyrene were so called from *Battus*.

BATTUS, son of Neleus, and servant to Admetus, king of Phares, having detected Mercury in stealing his master's cattle, which had been committed to the care of Apollo, was bribed by the thief with the most beautiful cow, on a promise not to betray him. The god, however, suspecting his fidelity, resolved to try

it, and having assumed a different form and voice, promised him a bull and a cow if he would tell him where he might find the lost cattle. Battus, unable to resist the temptation, discovered the secret, upon which Mercury changed him into Touchstone, which since has been made the criterion of gold.----There was another

BATTUS, son of Polymnestes, a descendant from Euphemus, son of Neptune, one of the Argonauts who accompanied Jason to Colchis, and was thus called from his *stammering*, for his true name was Aristotales. At the command of the oracle at Delphi, he quitted the island of Therae, now Santorini, the place of his nativity, with a colony, and proceeding to Lybia, there founded the city Cyrene, on the spot where Aristaeus, the son of Apollo and Cyrene, was born. After his death, Battus was here revered as a god.

BAUBO, OR BECUBO, a woman who entertained Ceres when seeking her daughter.

BAUCIS AND PHILEMON, a poor old couple who inhabited a cottage in Phrygia. Jupiter and Mercury travelling over that country, were kindly received by them, after being refused entertainment by every one else. To punish the people for their inhumanity, these gods desolated their country by a deluge: but, to reward the kindness of their hosts, conducted them to the top of a mountain, whence they beheld the deluge, and their own little hut standing above the waters, and converted to a temple. Jupiter promising to grant them whatever they should request, they desired permission to serve in this temple, and that they might both die together. Their wishes were granted; for, after having enjoyed a happy old age, they were changed, in the same instant, into trees at the gate of the temple. Philemon to an oak, and Baucis to a tei-tree.

BEBRICII AND BEBRYCES, a people of Thrace, who migrated to Bithynia, where, under a pretext of exhibiting games and public diversions, they collected a great number of the inhabitants in a forest as spectators, and put them to death. Amycus their king, was killed by Polux and the Argonauts, whom he attempted, by a stratagem, to destroy.



**BEBRYCE**, a daughter of Danaus, who is said to have spared her husband, and given name to the *Bebrycii*.

**BECUBO** See *Baubo*.

**BEELPHEGOR**. See *Baal-Peor*.

**BEELZEBUB**. See *Baal-Zebub*.

**BEERGIOS**, one of the sons of Neptune, who was killed by Hercules.

**BEL**, OR **BELUS**, the supreme god of the ancient Chaldeans or Babylonians. He was the founder of the Babylonian empire, and is supposed to be the Nimrod of Scripture, and the same as the Phœnician Baal. The Greeks, who fetch the derivation of every thing from their own language, say, that Jupiter had a son by Juno whom he called *Belus*, because he was a most acute boy, deriving his name from *Βελος*, an *arrow*, which is *ὀξύμηκτος* *sharp-pointed*. Selden conjectures it should be read *ὀξύμνηκτος*, *swift of motion*, which is more descriptive of an arrow. St. Jerom says, that the idol Baal, Bel, or Belus, was consecrated by Ninus, son of Belus, in honour of his father, and worshipped by the Assyrians; and, in another place, that Ninus arrived to so great a pitch of glory, that he placed his father among the gods, who, in the Hebrew language is called *Bel*, and by the Sidonians and Phœnicians *Baal*. Berosus, giving an account of the origin of things, according to the doctrine of the Babylonians, relates, that the god Belus, cutting the chaos and darkness in the midst, divided the earth and the heavens from each other, and reduced the world into order; but seeing it deserted and unpeopled, he commanded one of the gods to cut off his own head, and mix the earth with the blood that issued from it, whence proceeded men and the several species of beasts; and that Belus himself perfected the sun, moon, stars, and the five planets. This god had a temple erected to him in the city of Babylon, on the very uppermost verge of the famous tower of Babel, wherein were many statues of him, and one, among the rest, of massy gold, forty feet high. The whole furniture of this magnificent temple was of the same metal, and valued at eight hundred talents of gold. This temple, with its riches, was in being till the time of Xerxes, who, returning from his unfortunate expedition into Greece, demolished

it, and carried off the immense wealth which it contained. Some ascribe this action to his zeal for the Magian religion, and his aversion to that of the Sabians, (of which sect were the Babylonians) who worshipped god by images; but more probably his motive was political, and he destroyed the temple with a view to reimburse the expences he had incurred in his Grecian expedition. It was the statue of this god which Nebuchadnezzar, being returned to Babylon at the end of the Jewish war, set up, and dedicated in the plain of Dura; the story of which is related at large in the third chapter of Daniel. See *Baal*.

**BELATUCADRUS**, a deity of the ancient Britons, particularly the Brigantes, or inhabitants of Cumberland. There is extant an altar of this god, inscribed, *BELATUCADRO JUL. CIVILIS OPT. V S L M. i. e. Belatucadro Julius Civilis optio votum solvit libens merito*; and also preserved in Cumberland a stone with this inscription, *DEO MARTI BELATUCADRO. RO. VR. R P. CAII ORUSSII, M.* whence it appears, that Belatucadrus was the son of Mars; and, it is probable, the name might be taken from Bel or Baal, the great idol of the Syrians, who, according to Cedranus, is the same as *Mars*, or, according to others, the *Sun*.

**BELENUS**, the tutelar deity of the ancient inhabitants of Aquileia, in Italy, of the Gauls and the Illyrians. He was, according to Julius Capitolinus, the same as Apollo, or the Sun. This author relates, that when Maximinus, after an ineffectual siege, sent ambassadors into Aquileia, with the hope of persuading the inhabitants to surrender, and had almost effected his purpose, Menophilus and his colleague opposed it, telling them, that the god Belenus had promised them the victory. The historian adds, that the soldiers of Maximinus afterwards reported, that Apollo had fought against them. There are two old inscriptions at Aquileia, to Belenus, under the name of Apollo; the one *APOLLINI BELENO AUG. IN HONORAM C. PELTI*: the other, *APOLLINI BELENO C. AQILEIUS, FELIX*. The etymologies of *Belenus* are various; Pithoeus derives it from *Βελος*, an *arrow*, in allusion to the rays of the sun; others from *Βελα*, which, in the Lacedæmonian dialect, signifies the *sun* and *light*. Vossius deduces it from a Hebrew word, whence



*Beel, Belis* ; and from *Belis*, Belenus. Schedius fancies he hath found in Belénus the number 365, as the Basilidians found it in *Abrahas* ; for this purpose he writes the word with an  $\eta$ , instead of an  $\epsilon$ , and then, to render the numbers correspondent, thus :

$$\left. \begin{array}{ccccccc} B & H & A & E & N & O & \Sigma \\ 2. & 8. & 30. & 5. & 50. & 70. & 200. \end{array} \right\} 365.$$

The number 365 is that of the days in the year, and this seems to agree with the identity of this god and the Sun, who performs his annual course in that space. M. Montfaucon, however, will not allow that Belenus was taken for the Sun, either at Aquileia or in Gaul : his reason is this, in many inscriptions he is called Apollo Belenus, and although, physically speaking, Apollo is the same as the Sun, yet the ancients, he says, in their civil worship, considered them as two different divinities.---He adds that Cicero, enumerating the several *Sols* or *Suns*, spoken of by Theologus, drops not a hint that either of them was taken for Apollo.

**BELIDES, or DANAIDES:** They were the fifty daughters of Danaus, son of Belus, surnamed *the ancient*, who married Isis, after the death of Apis, about the same time that Cecrops reigned at Athens.---This prince, coming from Egypt into Greece, expelled Sthenelus, king of the Argives, reigned at Argos, and, by several women, had fifty daughters, who were called *Belides*, from their grandfather. Some quarrel having arisen between him and Egyptus his brother, it determined Danaus on his voyage into Greece ; but Egyptus having fifty sons, proposed a reconciliation, by marrying them to his brother's daughters. The proposal was agreed to, and the nuptials were to be celebrated with singular splendor, when Danaus, either in resentment of former injuries, or being told by the oracle that one of his sons-in-law should destroy him, gave to each of his daughters a dagger, with an injunction to stab her husband. They all executed the order but Hypermnestra, the eldest, who spared the life of Lynceus, and sent him to Lyrcea, a town near Argos, where he, by a lighted torch, gave notice of his safety,

and received the same signal from his wife. These Belides, for their cruelty, were consigned to the infernal regions, there to draw water in sieves from a well, till they had filled, by that means, a vessel full of holes.

**BELISAMA, or BELIZANA**, a name under which Minerva was worshipped by the Gauls. The same title was also conferred by them on Juno, Venus, and the Moon.

**BELLEROPHON**, his original name was Hippounous, because he first taught the art of managing horses with a bridle. He was son of Glaucus, king of Ephyra, by Eurymede, daughter of Sisyphus, and born at Corinth. Happening accidentally, in hunting, to kill his brother, he fled to Praetus, king of Argos, who gave him an hospitable reception ; but Sthenoboea, or, according to others, Antia, his queen, falling in love with the beautiful stranger, and finding that nothing could induce him to injure his benefactor, she accused him to her husband of an attempt on her honour. Praetus, not willing to violate the laws of hospitality, sent Bellerophon to Iobates, king of Lycia, father of Sthenoboea, with letters, desiring he would put the bearer to death : whence the proverb *Bellerophon's letters*, equivalent to *the letters of Uriah*. Iobates, at the receipt of these letters, was celebrating a festival of nine days, which prevented Bellerophon's destruction. In the mean time he sent him against the Solymi and the Amazons, hoping he might fall in the conflict ; but Bellerophon, by his prudence and courage, returned victorious. Iobates next employed him to destroy the Chimaera, a monster, whose fore-part resembled a lion's, and its middle a goat's, whilst its tail was like a serpent's ; but Minerva, or, according to others, Neptune, in consideration of his innocence, furnished him with the horse Pegasus, by whose assistance he killed the Chimaera. Iobates, on his return, convinced of his truth and integrity, and charmed with his heroic virtues, received him with esteem, gave him in marriage Philonoe, his daughter, associated him on his throne, and declared him his successor ; which, when Sthenoboea heard, she killed herself through grief. Bellerophon growing vain with his prosperity, resolved, by the assistance of Pegasus, to ascend



the skies, but Jupiter checked his presumption; and striking him blind, he fell back to the earth, where he wandered, till his death, in misery and contempt. Pegasus, however, proceeded to heaven, and was given by Jupiter to Aurora, to bear her through her daily circuit. Let us endeavour to trace out the sense of this fable. The subjects of Cyrus, who before this time had been known by the name of Cuthaeans and Elamites, henceforward began to be distinguished by that of the Persians, or *Horsemen*; for it was he who first enured them to equestrian exercises, and even made it a disgrace to be seen publicly on foot. Pegasus, from *pega*, a *bridle*, and *sus* a *horse*, was no more than a reined steed. His rider Bellerophon, from *bal*, a *lord* or *leader*, and *baroven*, *archers* or *lancemen*, is the captain of the archers or lancemen. The *Chimaera*, from *ary*, a *lion*, *uzal*, or *urzil*, a *kid*, and *tooben*, a *dragon*, having the form of a lion before, a dragon behind, and a goat between, is the simple representative of three leaders of the Solymi, a colony of the Phoenicians in Pisidea, whose names, in the language of that people, happened to signify these three creatures. The very place, in the country of the Argives, where Bellerophon mounted his horse and set forward, the Greeks called *Kenthippe*, from *κεντεω*, to *stimulate* or *spur*, and *ἵππος*, a *horse*.-----Some others attribute the fall of Bellerophon from Pegasus, to the latter being stung by a fly, which Jupiter sent for the purpose. The death of this hero is said to have happened one generation before the Trojan war. He was reputed to have had two sons, Isander, who fell in battle against the Solymi, and Hippolochus, who succeeded to the throne of Lycia; besides a daughter, Hippodamia, the mother of Sarpedon, by Jupiter. There is, however, in this, as in most of these fabulous histories, several palpable incongruities.---Bellerophon is frequently exhibited with Pegasus on the Grecian coins.

BELLERUS, the brother of Bellerophon.

BELLINUS, the same as *Belemus*.

BELLIPOTENS, a surname both of Mars and of Pallas, signifying *powerful in arms*, or the *arbiter in war*.

BELLONA, the goddess of war, is generally reckoned the sister of Mars, though some re-

present her as both his sister and wife. She is said to have been the inventress of the needle; and thence is supposed to have taken her name, *ἑλωνη* signifying a *needle*. Bellona was sometimes confounded with Pallas, but the more correct Mythologists distinguish them; and, accordingly, Hesiod calls Bellona the daughter of Phorcys and Cete, which was never said of Pallas. Varro adds, that she was sister of Mars, and anciently named Duelliona. The two names, originally Latin, equally signify the Goddess of War. This deity had a temple at Rome near the Circus Flaminius, built by Appius Claudius, where, in her sacrifices, called *Bellonaria*, her priests, *Bellonarii*, used to slash themselves with knives. Just opposite stood the *Columna Bellica*, or *War-like Column*, a pillar, whence a spear was thrown when the Romans declared war. Bellona was worshipped in a particular manner at Comona, a city of Cappadocia; her temple there was amply endowed, and her rites performed by a multitude of priests, under the authority of a pontiff, who yielded precedence to no one but the king. This pontiff was commonly elected from the royal family, and his office was for life. Strabo mentioning the worship paid by the Cappadocians to Bellona, says, that at the time of his travelling into that country, there were more than six thousand persons, of both sexes, consecrated to the service of her temple at Comona. It was thought that Orestes and his sister Iphigenia, introduced this worship from Tauric Scythia; and that it consisted of similar rites to those of Diana Taurica. Camden remarks, that in the time of the emperor Severus, there was a temple of Bellona in the city of York, a remark, he had probably adopted from Spartian, who, speaking of that city, relates, that Severus, coming thither, and intending to offer sacrifice, was conducted to the temple of Bellona by the mistake of an ignorant augur. This goddess was of a cruel disposition, delighting in bloodshed, and not only the attendant of Mars, but his rival in affronting danger. Claudian introduces Bellona combing snakes; and another poet describes her with loose hair, imbrued in blood, brandishing a flaming fire-brand, and running through



the ranks of an army, uttering such shrieks as accompany the agonies of death. Bellona is commonly represented in an attitude expressive of distraction and fury, her hair composed of snakes clotted with gore, and her garments drenched in it; she generally is seen driving the chariot of Mars, and urging on his horses with a bloody whip: sometimes, however, she is drawn with a torch, and at others with a trumpet. See a particular account of the worship and priests of this goddess under the article *Bellonarii*.

**BELLONARIA**, sacrifices of Bellona so called.--- See *Bellonarii*.

**BELLONARII**, priests of Bellona, goddess of war and battles. The Bellonarii cut and mangled their bodies in a cruel manner, to pacify this deity. In this they are singular, that they offered their own blood, not that of other creatures, in sacrifice. In the fury and enthusiasm which seized them on these occasions, they ran about raging, uttering prophecies, and foretelling carnage, devastations of cities, and revolutions of states: whence Martial calls them *turba entheata Bellonae*. In after times they seem to have abated of their zeal and their transport, contenting themselves with signs and appearances of cutting. Lampridius, however, relates, that the emperor Commodus, from a spirit of cruelty, converted the farce again into tragedy, by obliging them to mangle their bodies as before. There is no account of the worship of this deity among the Cappadocians, though they honoured her in a particular manner.

**BELPHEGOR**. See *Baal-Peor*.

**BELTIS**. See *Baaltis*.

**BELTHA**, a goddess of the ancient Zabii, as we learn from Ben Isaac, an Arabian writer, who says they begin the year from the month Nisan, and keep holiday on the first, second, and third days, offering up prayers to their goddess Beltha. They likewise enter their temples sacrificing and burning animals alive. The Sabeans, who were worshippers of this goddess, scrupulously devoted their plunder to her temple.--- Beltha seems to have been the same deity whom Philo Biblius calls Bualtis, *i. e.* the Queen of Heaven, or the Moon. See *Baaltis*.

**BEMILUCIUS**, a Gaulish god, found in Burgun-

dy, in a village called Ampilli, belonging to the Abbey of Flavigni. The statue of him represents a young man with short hair, covered with a *pallium*, fastened to his shoulder, which nevertheless does not hide his nudity: in his right hand he holds a bunch of grapes, and in his left some other fruits, which time has defaced. The inscription is DEOBE MILVCIO VI. There is some difficulty in this inscription; it may either be read *Deo Bemilvciō VI*, in which reading it will be difficult to explain the VI; or we may read DEO BEMILVC IOVI, which will give us a Jupiter of the country of Burgundy. The bunch of grapes agrees well with that country, which abounds in vineyards.

**BENAN HASCHA**, the associates or companions of God. The imaginary divinities which the Arabian idolators worshipped before the appearance of Mahomet. In the chapter of the Koran entitled *Ekblass*, or *of salvation*, Mahomet having been asked by the Jews, Christians, Magi, and Idolators, what was the god he preached and worshipped? answered, "He is the one God, self-existent, who begets not, neither is begotten, and who has not his equal." Hussain Vaez, on this verse, says, that this was pronounced not only against the Christians, but also against the Jews, who say that Ozair, or Esdras, is the Son of God, and against the Arabian Idolators, who maintained that Benan Hascha were his companions.

**BENDIDEIA**, a Thracian festival in honour of Diana, who was, by the Thracians, called *Bendis*. From Thrace it was carried to Athens, where it was celebrated in the Piraeus, upon the 19th or 20th of the month Thargelion. See the next article.

**BENDIS**, a goddess of the ancient Thracians.--- Hesychius makes her to be the Earth, as also the Moon, or Diana. She has the epithet διλογος, *i. e.* carrying two spears; upon which word he observes, that she is so called by the poet Cratinus, in *Threissis*, because she was doubly honoured, both as a celestial and terrestrial deity. The worship of this goddess was translated from Thrace to Athens. They stiled her festival *Bendideia*. She was likewise called *Diana Munychia*.

**BENEFICIUM**. Among the Assyrians and Persians *Beneficium* was reckoned in the number



of the deities, being supposed *the dispenser of good things*, as *Poena* was reckoned *the distributor of evil*.

**BENSAITEN**, the Japanese goddess of Riches.

When a mortal she was called *Bunsjo*, concerning whom the following story is told. Not having any children, she prayed to the *Camis*, or gods of the country, with such efficacy, that soon after she found herself pregnant, and was delivered of five hundred eggs. Being extremely surprised, and fearing lest, if the eggs were hatched, they should produce something monstrous, she packed them all up in a box, and threw them into the river *Riusagawa*, with this precaution however, that she wrote the word *Fosjoroo* upon the box. Some time after an old fisherman found this box floating on the waters, and seeing it full of eggs, carried it to his wife, but, to their astonishment, on hatching them in an oven, a child came out of each. By means of mugwort-leaves minced, and boiled rice, the old folks supported for some time the numerous progeny; but at length being forced to shift for themselves, they had recourse to robbing and travelled for the purpose. It happened in their excursions, that they came to the very house which their mother inhabited, and a servant asking their names, their reply was, they had none, but that they were a brood from five hundred eggs, and in the most urgent want of subsistence.----

This answer being reported to the mother, she sent to enquire whether aught were written on the box in which their eggs had been found, and they replying the word *Fosjoroo*, were recognised as her offspring. She was afterwards ranked among the goddesses of the country.---

The Japanese believed her to be waited upon in the happy regions by her five hundred sons, and worship her as the goddess of Riches.

**BEN-SEMELE**, the child of the representation, a name of Bacchus. See towards the close of the article *Bacchus*.

**BERECYNTHIA**, the mother of the gods in the Pagan theology, so called from Berecynthus, a mountain in Phrygia. Anchises, in Virgil, compares Rome, in her future glories, to this deity. Gregory of Tunis mentions, in his time, an idol of Berecynthia, or Cybele, worshipped in Gaul, which they carried into their fields

and vineyards in a cart, for the preservation of the fruits of the earth, and that they marched in procession before the deity, singing and dancing. One day this holy man, affected by the impiety of these idolaters, put up a prayer to Heaven, and made the sign of the cross, whereupon the idol immediately fell to the ground, the cart and oxen remaining immovable, although the people whipped the oxen to make them go forwards. Upon this, four hundred of the multitude cried out, "If she be a deity let her raise herself, and make the oxen go on:" but this not happening, they all turned Christians. A procession of Cybele resembling that here related, is finely described by Lucretius. See *Cybele*.

**BERECYNTHIUS HEROS**, Midas, sovereign of Phrygia, so called from Mount Berecynthus.

**BERENICE AND BERONICE**, was rendered immortal by Venus; she was daughter of Philadelphus and Arsinoe, and sister and wife of Ptolemy Evergetes, king of Egypt. The king intending an expedition into Asia, Berenice devoted her hair to Venus, for his safe return; and, cutting it off, consecrated it to the goddess in her temple. Ptolemy, however, going thither, and missing the tresses, censured the priests for their negligence; but Conon, an astronomer, desirous of paying his court to Berenice, affirmed that the hair had been carried to Heaven, and changed into the seven stars, near the tail of the lion. Accordingly, that constellation hath been ever since called *the hair of Berenice*.

**BERGION**, or **BRIGIO**, the giant. See *Albion*.

**BERGIMUS**, a deity, worshipped anciently at Brescia, in Italy. Montfaucon mentions a statue of this god, in the figure of a young man in a Roman dress: the inscription is *BERGIMO M NONIVS M F FABIA SENECIANVS V-----S. i. e. Marcus Nonius Senecianus, the son of Marcus, of the tribe Fabia, hath performed his vow to Bergimus*. Montfaucon questions whether the statue be not rather that of Nonius himself, than that of the god Bergimus, there being scarce any instance of a deity in the Roman habit.--- There is also preserved the figure of a priestess of this god: it represents a woman extending one arm, and lifting up the other: on the base are these words, *NONIAE MACRINAE SACERD.*



BERGIMI B----M CAMVNI; *i. e. The Camuni*, (supposed to be the people of a valley adjoining to Brescia) *erected this statue in honour of Nonia Macrina, priestess of the god Bergimus.*

BEROE, an old woman of Epidaurus, in Thrace, whose shape Juno assumed to impose upon Semele: See that article.

Another *Beroe* was wife of Doryclus, king of Thrace, and mother of an illustrious offspring. Iris, at the command of Juno, in her person, was dispatched on an errand of mischief to the dames of Troy.

A third *Beroe*, was one of the Oceanides, daughter of Oceanus, and sister of Clio.

BESA, an idol of Abydos. Ammianus Marcellinus informs us that the Emperor Constantius, in the year 359, sent the Secretary Paulus, famous for his cruelties, to prosecute several persons accused of having consulted the oracle of this idol. Modestus, at that time lieutenant of the East, and afterwards Prefect under Valens, was commissioned to judge this affair, as a person more proper than the Prefect Hermogenes, whose mildness of disposition was known. Modestus fixed his tribunal at Scythopolis, and, according to the historian, who has given a dreadful picture of his inquisition, numbers of all ranks lost their lives: some by the hands of the executioner, others by the severity of imprisonment and tortures. See *Oracle of Besa at Abydos*.

At Besa, in upper Egypt, a divinity of the same name was also worshipped.

BESCHEN, the second of those beings which God created before the world, according to the doctrine of the Indian Bramins. The name signifies *existing in all things*; and he is supposed to preserve the world in its present state. This being, they imagine, passes through several incarnations: in the first assuming the body of a lion, in the second that of a man, and in the tenth and last, he will appear as a warrior, and destroy all religions contrary to that of the Bramins. The Christians, and particularly the missionaries, who have informed themselves of the religion of the Bramins, pretend that Beschén is the second person of the Trinity, and that the Bramins acknowledge him as such, and ascribe qualities to him which are in some sort applicable to Christ.

BETARMONES, the surname of the Corybantes. BETYLUS, son of Uranus and the Earth.

BIA, or VIOLENCE, daughter of Pallas, by Styx.

BIANOR, surnamed Ocnus, was the son of Tiberis, by Manto, daughter of Tiresias. He reigned over Etruria, and founded the city which he denominated Mantua, from his mother. In the time of Virgil his monument remained near the road between Mantua and the Andes.

There was also a Centaur of this name, killed by Theseus, and a Trojan chief, by Agamemnon.

BIAS. See *seven wise men of Greece*.

BIAS, brother of Melampus. See *Melampus*.

BIAS, a Grecian prince, whom Homer stiles *the good*.

BIBESIA, the goddess of drunkards.

BIBLIS. See *Byblis*.

BICEPS, BIFRONS, names of Janus, in Virgil and Ovid, where he is described with two faces, because, so great was his prudence, that he saw both the past and future; or else because by Janus the world was thought to be meant, viewing with his two faces the principal divisions of East and West. Janus is sometimes painted with four faces, *quadrifrons*, in respect to the four seasons.

BICORNIGER, a name of Bacchus, from his horns: the symbols, as supposed, of the beams of the Sun.

BIDENDAL, or BIDENTAL, was any place stricken with a thunder-bolt, and on that account held too sacred to be trodden. Bidental differed from *puteal* in this, that in the latter the thunder-bolt was supposed to be hidden, or buried in the ground. The fall of lightning, or a thunderbolt, on any place, was judged, by the Romans, an indication that Jupiter claimed it for himself; hence they surrounded it with a wall, rail, stakes, or even a rope, and expiated it by the sacrifice of a *bidens*, or two year old sheep. Festus represents the Bidental as a temple, where sheep of that age were offered in sacrifice; but by temple he here means an inclosure set apart as sacred to the gods.

BIDENTALES, priests among the Romans, instituted to perform certain ceremonies and expiations when thunder or lightning fell on a place. The Bidentales constituted a college, or



decury. The first and principal part of their office was the sacrificing a two year old sheep, which was called *bidens*, from its two distinguishing teeth, or, perhaps, from *bidennis*, two years old.

**BIENNIUS**, Jupiter was so called from Biennius, one of the Curetes.

**BIENOR**, a king, who, with his charioteer Oileus, was killed in battle by Achilles.

**BIFORMIS**, **DIMORPHOS**, **DIPHUES**: that is, of two forms, or two natures: appellatives of Bacchus, because he was accounted both old and young; or because wine, of which he is the emblem, excites hilarity in some, and moroseness in others.

**BIFRONS**: a head of Cecrops in conjunction with the head of a woman, is exhibited on the coins of Athens, Cecrops being accounted by the Athenians the author of marriage. See *Biceps*.

**BIGA**, an ancient chariot drawn by two horses abreast. Chariot-races, with two horses, were introduced into the Olympic games in the 93d Olympiad, but the existence of the Biga was much earlier; for the heroes in the Iliad fought from chariots of that kind. The invention of the *Biga* is attributed, by Pliny, to the Phrygians, by Isidorus to Cyrestenes, of Sicyon, who first yoked two horses together. Bigae were first used in the Circensian games, then *trigae*, and afterwards *quadrigae*. Bigae, to carry their statues, though, at first, allowed only to the gods, were, afterwards, assigned to conquerors in the Grecian games: under the Roman emperors statues with bigae were decreed and granted to great and well-deserving men, as a kind of triumph; being erected in most public places of the city. The drivers of bigae were called *Bigarii*, and a marble bust of one Florus, a *Bigarius*, is still shewn at Rome.

The true form of the *Biga* may be seen on the coins of the ancients. This vehicle was sacred to the *Moon*, either because she contends with the Sun in a twin-course; or, according to Isidorus, because she is visible both by night and by day; whence one of the animals that draw her is represented black, and the other white. On a coin of Trajan she is drawn by a *boar* and a *lion*: by *oxen* on one of Tarsus; also on one of Caracalla, in which the *Moon* holds the reins in her right hand: by *Centaurs* on several; and on

a coin of Nicaea, one of the Centaurs is blowing a flute. *Aesculapius*, *Bacchus*, *Bacchus* and *Ariadne*, *Hercules*, *Jupiter*, and *Victory*, are, on various coins, all drawn by Centaurs. By *stags*, *Diana*:---by *dolphins*, *Cupid*:---by *dragons*, *Cupid* and *Triptolemus*:---by *dragons* without wings; with wings; with wings, and crowned, and bearded; *Ceres*:---by *serpents*; *Apollo*, *Ceres*, *Diana*, *Triptolemus*:---by *peacocks*, *Juno*:---by *sparrows* and *doves*, *Venus*:---by *panthers*, *Bacchus*, alone, and with *Ariadne*:---by *tygers*, *Bacchus*:---by *lions*, *Ceres*, but more frequently *Cybele*:---by *griffins*, *Apollo*, and the *Sun*:---by *sea-horses*, *Neptune*:---by *mules*, to express an Olympic victory, with *Victory* hovering over the conquerer, and holding a crown:---by *elephants*, to express the triumphs of Metellus and Augustus; in the biga of the former the figure of Metellus standing with *Victory* over, about to crown him; and in that of the latter, a man in a tunic standing, with an olive-branch in one hand and a sceptre in the other: *elephants*, *horses*, or *mules*, on several coins, to commemorate deifications.

**BIMATER**, or **BIMETOR**, a name of Bacchus, having had two mothers; Semele, who conceived him, and the thigh of Jupiter, which bore him, after he was saved from the fire.

**BIODORA** AND **ZEIDORA**, appellatives of Ceres, as the dispenser of sustenance.

**BIPENNIFER**, a surname of Lycurgus, king of Thrace, taken from the hatchet with which he cut off his legs. See *Lycurgus*.

**BISALPIS**, one of the wives of Neptune; the same with

**BISALTIS**, daughter of Bisaltus, who is said to have borne to Neptune, in the form of a ram, Theophane; but Hyginus relates the history thus: Theophane, daughter of Bisaltis, a nymph of exquisite beauty, having been solicited from her father by many admirers, was carried off by Neptune to the island Crumissa. Hither they pursued her, but Neptune, to deceive them, changed the nymph to a beautiful ewe, himself to a ram, and the islanders to so many sheep. When the pursuers landed, and found only cattle on the island, they began to kill them for food. Neptune perceiving their havock, converted them all into wolves; but, before he quitted his form, became father to the ram Cry-



somallus, which carried Phryxus to Colchos.---  
The fleece of this ram was consecrated by Aeetes in the grove of Mars, whence Jason carried it away.

BISTON, son of Mars and Callirhoe, built in Thrace a city, and named it from himself.

BISTONIDES, Thracian women, synonymous, in Horace, to Bacchantes.

BISTONIUS TYRANNUS: Diomedes, king of Thrace.

BISULTOR, *a two-fold revenger*; this surname was given to Mars.

BITIAS, brother of Pandarus, sons of Alcanor of Mount Ida, both befriended Aeneas, and were killed by Turnus.

BITO. See *Croesus*.

BOEDROMIA, solemn feasts holden at Athens, in memory of the succour brought by Ion, son of Xuthus, to the Athenians, when invaded by Eumolpus, son of Neptune, in the reign of Erechtheus. According to Plutarch, however, the Boedromia were celebrated in memory of the victory obtained by Theseus over the Amazons, in the month Boedromion; answering to the latter part of August and beginning of September.

BOEDROMIUS, a surname of Apollo, at Athens.

BOEOTIA NUMINA: These deities of Boeotia were the Muses.

BOEOTUS, son of Neptune, and brother of Aeolus, by Arne, daughter of Aeolus, king of Aeolis. Arne having been sent by her father to Metapontum, a city of Italy, she was there delivered of two sons, the elder of whom she called after her father, Aeolus, and he possessed himself of the islands in the Tyrrhenian, now the Tuscan sea, and built the city of Lipara.--- Bocotus, the younger, repaired to his grandfather, and succeeding him in his kingdom, called it, from his own name, Boeotia, and its capital Arne, from his mother's. All that is known of these Boeotians is, that they held this settlement upwards of two hundred years, till, being expelled by the Thessalians, they took possession of the country called *Cadmeis*, and changed its name to Bocotia. Diodorus and Homer tell us that these Bocotians signalized themselves at the Trojan war. The latter adds, that five of Bocotus's grandsons, *viz.* Peneleus, Leitus, Prothoenor, Argesilaus; and Clonius,

were the chiefs who led thither the Boeotian troops.

BOLATHEN, a surname of Saturn.

BOLINA: This nymph, beloved by Apollo, to avoid his pursuit, threw herself into the sea; nor did her invincible modesty lose its reward, for the god himself, in compassion, made her immortal.

BOMONICI, an appellation given at Sparta to the children who, in the sacrifices to Diana Orthia, contended, which of them could endure the most lashes, they being scourged before the altar of the goddess, even, as Plutarch relates, to death itself.

BONA, a title of the goddess Fortune, under which she was worshipped in the capitol of Rome.

BONA DEA, the *good Goddess*, a Roman deity; also, one of the names of Cybele. The Phrygians call her the mother of king Midas; others, make her the Nymph Dryas, wife of Faunus, king of the Aborigines, famous for her chastity, who, after her death, was deified. Such was her extraordinary modesty, that she never went out of the women's apartment, her name was never heard in public, nor did she ever see, or was seen by a man; for which reason no man was allowed to enter her temple. Her sacrifices were performed only by matrons, and in so secret a manner, that it was death for a man to be present. But this reserved behaviour is not agreeable to what Arnobius relates, that Fauna, to whom the name of Bona Dea was given, received from her husband a severe correction with twigs of myrtle, because, without his knowledge, she had intoxicated herself, by drinking off a large vessel full of wine. On this account, a cask of wine was introduced in the sacred rites of this goddess, and myrtle rods forbidden to be brought to her temple, an edifice erected on the side of Mount Palatine. Cicero reproaches Clodius with having entered it disguised as a singing woman, and, by his presence, polluted the mysteries of the goddess. What kind of mysteries these were may be learned from Juvenal, Sat. vi. 313.

BONUS DEUS, the *beneficent God*, a name of Priapus, ascribed to him by Phurnutus. Others consider it a title of Jupiter.

BONUS EVENTUS, *Good-hap*, one of the *Dii*



*Consentes.* This was one of the emblematical deities to whom the Romans addressed their petitions for success in their various undertakings. His statue was placed in the capitol, together with that of his wife, or sister, *Bona Fortuna*, or *Good Fortune*. It had a patera in the right hand, and ears of corn in the left.

**BOOPIS**, *ox-eyed*, an epithet given to Juno, on account, as some pretend, of her large eyes; more probably from their expression; but, perhaps, from an Egyptian allusion to Isis.

**BOOTES**, a northern constellation near the great Bear. It is also called *Bubulcus* and *Arctophylax*. Some contend, that the person represented was *Icarius*, the father of *Erigone*, who was killed by shepherds for disordering them with drink. Others suppose him to have been *Arcas*, whom Jupiter placed in the heavens.

**BOREAS**, the deity of the North-wind, was son of *Astræus* and *Aurora*, and is said to have had his mansion in Thrace, which is situated north of the country where the poets lived who first recorded his story. Pindar calls him the king of the Winds. He violated *Chloris*, daughter of *Arcturus*, and carried her to Mount *Niphates*, (called the bed of Boreas) but since known by the name of *Caucasus*. By her he had *Hyrpace*; but his favourite mistress was *Orithyia*, daughter of *Erechtheus*, king of Athens, who bore him two sons, *Zechus* and *Calais*, adventurers with Jason in the Colchic expedition, and deliverers of *Phineus* from the *Harpies*: also, four daughters, *Upis*, *Laxo*, *Hecæerge*, and *Cleopatra*, otherwise called *Harpalice*. He is said also, in the semblance of a horse, to have had by the mares of *Dardanus*, twelve foals of wonderful swiftness. Homer, indeed relates, that Boreas loved the mares of *Erechthonius*, which amounted to 3000 in number, and that taking the form of a horse, he became the sire, by some of them, of twelve colts, so fleet as to skim over corn-fields without crushing the stalks, and the surface of the sea without dipping their feet. When Xerxes crossed the Hellespont with the design of ravaging Greece, the Athenians were commanded to call in Boreas to their aid, who shattered the Persian fleet to such a degree, that the best part of it was lost or disabled. For this service they built him a temple on the

banks of the river *Ilissus*, swore by his divinity, and celebrated his festivals with singular solemnity. Aelian observes, that the inhabitants of *Thurium*, having been delivered from great danger, by a tempest which ruined the fleet of their enemy, the tyrant *Dionysius* offered sacrifices to the wind *Boreas* which had made this ravage, conferred on him the freedom of their city, assigned him a house with a fixed revenue, and celebrated annual worship to his honours. The *Megalapolitans* dedicated a temple to *Boreas*, and annually sacrificed to him; in acknowledgment of his assistance when *Agis*, king of *Sparta*, besieged their city. The machine of its assailants had battered the wall with such force, that the breach must have been the next day effectual; but, according to *Pausanias*, a North Wind arose and overturned the machine. *Pezron* observes, that anciently *Boreas* signified the North-east Wind, blowing at the time of the summer solstice. *Sperlingius* hath written a treatise in praise of *Boreas*, in which he enumerates the honours paid him by antiquity. According to him, *Boreas* purifies the air, renders it calm and salubrious, preserves buildings from decay, drives away the plague and other noxious diseases, and expels locusts and vermin hurtful to the ground. In the octagon temple of the Winds at Athens, built by *Andronicus*, *Boreas* is represented under the figure of an infant, with wings rapidly flying. His feet are covered with sandals, and his face with a mantle, to shelter it from the cold. Mr. *Spence* hath remarked on the last particular, that he seems himself to suffer from the severity of the climate over which he presides; agreeably to which one of the poets calls him *The shivering Tyrant*. The most common way, however, of representing him was, as impetuous and troublesome to others, this being his most usual character in the Roman poets.----*Ovid*, in particular, says, that he is almost always rough, and in a passion. In his account of the rape committed by this deity on *Orithyia*, the poet exerts his powers to paint out the terrors that belong to this deity. He represents him as hardening snow, and dispersing hail-storms, as a principal cause of lightning and thunder, and the sole cause of earth-quakes;



as encompassed with dark clouds in his passage through the heavens, and with dust when traversing the earth.

**BOREASMOI**, an Athenian festival in honour of Boreas, who had an altar in Attica, and was thought to bear some relation to the Athenians, having carried off or married Orithyia, daughter of Erechtheus their king. On this account, when in a sea-fight, many of the enemy's ships were destroyed by a North Wind, the Athenians imputed it to the kindness of Boreas for the native country of Orithyia. We are further informed by Pausanias, that solemn sacrifices were offered to Boreas at Megalapolis in Arcadia, where he had a temple.

**BORUS**. See *Phaestus*.

**BOTTIAION EORTE**. The *Bottiaean*s were an Athenian colony, and, therefore, to perpetuate the memory of their origin, they instituted this solemnity, in which the virgins used to say, *ἰωμεν εἰς Ἀθηνάς*, *Let us go to Athens*.

**BOUGH**: green-boughs anciently made part of the decoration of altars and temples, especially on festival occasions. Oaken boughs were offered to Jupiter, those of laurel to Apollo, of olive to Minerva, myrtle to Venus, ivy to Bacchus, pine to Pan, and cypress to Pluto. Some make boughs the primitive food of mankind before acorns were in use.

**BOULJANUS**, an ancient idol, said to have been particularly worshipped at Nantz, relative to which an inscription was found in 1592, importing, that the people of Armorica came thither, thrice in a year, to pay their adorations. It is further said, that the temple of this idol was destroyed in consequence of the edicts of the emperor Constantine. If conjecture may be allowed, Bouljanus may be compounded of *Baal*, corruptly expressed, and *Janus*; *Baal* signifying *Lord*, being a general name, and *Janus*, a well-known god of the Romans.

**BRABEUTAI**, among the earlier Grecians, were those judges who were appointed to preside in the Olympic games, and other solemn and religious spectacles. The office was so honourable that it was generally executed by the chief nobility of Greece. Thus, we are informed, that the Corinthians desired Agesilaus to preside at the Isthmian games, and put them under a proper regulation. The Brabeutai ap-

peared in purple, with a crown on their heads, and a wand in their hands, and seated themselves in a place called *πλεθριον*, which had the privilege of a sanctuary. It was their province to decide the victory, and crown the conqueror. Their number was not always the same; sometimes they were seven, sometimes nine, and at other times twelve. This office was esteemed so peculiar to the Greeks, that Demosthenes declaims, with great vehemence, against Philip of Macedon, for presiding at the Pythian games, or putting in a deputy if he himself were present. Their awards were always so impartial, that Pindar calls the garlands or crowns they bestowed *Θεμικλεῖας*, made by *Themis*, the goddess of Justice.

**BRAMA**, or **BRUMA**, a deity of the East-Indies: he is the first person, of a kind of trinity in their theology; the great progenitor of mankind, and creator of as many worlds as there are considerable parts in his body. The Bramins relate, according to Kircher, that the first world, which is situated above the heavens, was produced from Brama's brain; the second, from his eyes; the third, from his mouth; the fourth, from his left ear; the fifth, from his palate; the sixth, from his heart; the seventh, from his belly; the eighth, from his privities; the ninth, from his left thigh; the tenth, from his knees; the eleventh, from his heel; the twelfth, from the toes of his right foot; the thirteenth, from the sole of his left foot; and the fourteenth, from the air with which he is surrounded.----- They affirm, that there is some affinity or relation between these fourteen worlds and the parts of Brama's body; and add, that the inhabitants of each world partake of the character and inclinations peculiar to the respective parts they refer to. Thus, those erected in the first world are wise and learned; those of the second, penetrating; those of the third, eloquent; of the fourth, cunning and artful; of the fifth, gluttonous; of the sixth, generous and magnificent; of the seventh, niggardly; of the eighth, addicted to pleasures, particularly venereal; of the ninth, laborious; of the tenth, rustic; of the eleventh, base, and employed in the lowest offices; of the twelfth, infamous; of the thirteenth, unjust and merciless; and of the fourteenth, ingenious and



adroit. Della Valle, in his voyages, has given a description of the idol Brama, which, he says, he himself saw, in these words: "There is a temple dedicated to Brama in Hagra; its statue stands in the middle of the temple amongst a great number of idols of white marble. This statue has not the least drapery about it, and is represented with a long sharp beard, and a prominent belly. At the feet of the statue are two small images representing his children, and on the sides two more, representing his wives." The Indian doctors say, there was in the beginning a woman called *Paraxacti*, which signifies *every excellent and sublime power*; this woman had three sons, *Brama*, *Vixnu*, and *Rutrem*. Of these, Brama, who had five heads, had the power alone of creating all things visible and invisible; and Vixnu that of preserving the things his brother had created. Rutrem, as well as Brama, had also five heads, but his particular functions are not specified. These three brothers married their mother. The god Brama, according to the Bramins, never fails, at the instant of each man's birth, of what nation or tribe soever he be, to write on his head, in characters indelible, every thing he is to do, and whatever, during life, shall befall him. They relate likewise, that Brama, desirous of marrying his daughter, but foreseeing that she would neither consent, nor that the rest of the gods, who were thirty thousand million in number, would approve of the union, he assumed the shape of a stag, and pursued her to a gloomy forest, where he effected, by violence, what he could not otherwise obtain. Vixnu, Rutrem, and the thirty thousand million of gods, hearing what Brama had done, unanimously agreed to punish him, by cutting off one of his heads. Rutrem was ordered to execute the sentence, and accidentally meeting his brother, performed the operation with a stroke of his nails. Brama, not satisfied with the possession of his daughter, took to wife a woman called *Sarassuadi*, who is held in such veneration by the Indians for her learning and wisdom, that they daily and often invoke her by name. See *Paraxacti*, *Rutrem*, *Vixnu*.

**BRANCHIDAE**, priests of the temple of Apollo at Didyma in Ionia, a province of Lesser Asia, towards the Aegean sea, upon the frontiers of

Caria. They opened to Xerxes the temple of Apollo, the riches of which he carried away. After this, thinking it unsafe to remain in Greece, they fled to Sagdiana, beyond the Caspian, and bordering on Persia, where they built a city, called by their own name. Their crime, however, escaped not unpunished, for Alexander, having conquered Darius, king of Persia, and being informed of their sacrilegious treachery, put them all to the sword, and demolished their city.

**BRANCHUS**, was reputedly the son of Macareus, though his real father was Apollo. The story of his origin is thus given by Varro:---The mother of Branchus being pregnant, dreamed, that the Sun entered her mouth and passed through her body; whence, from *Βρογχος*, the *throat*, through which the god found access to her womb, the child, at its birth, was denominated *Branchus*. This boy, when grown, having rambled in the woods, was one day met by Apollo, who, after kissing him, bestowed on him a sceptre and a crown. The lad immediately commenced prophet, and soon after disappeared. A magnificent temple was erected to him and Apollo, under the title of *Apollo Philaeus*, (from *φιλεῖν*, to *kiss*), whence Statius says, he was in honour equal to his father.---This temple was at Didyma, and called the oracle of the Branchidae. Though burnt by the Persians, it was afterwards rebuilt by the Milesians, and so magnificently, as to exceed in extent, all the temples of Greece: its bulk was too great to admit of a covering, and its circumference included five furlongs of ground. It should not, however, be omitted, that *Branchus* is reported by others to have been a Thesalian youth, in such favour with Apollo, that the god not only received him into his temple, but conferred, at his death, divine honours upon him. Stephanus the Byzantian, notwithstanding, represents this oracle as sacred to Jupiter and Apollo; perhaps it belonged to them all.

**BRASIDEIA**, or **BRASIDIA**, an anniversary solemnity at Sparta in honour of Brasidas, son of Tellis, the poet, famous for his achievements at Methone, Pylos, and Amphipolis, in favour of the state. He defeated the Athenians by land and by sea, took many places, and



rendered his country formidable. He conquered the Athenians on their attempt to surprise Amphipolis, and died of the wounds he received in that battle. The Brasidia were celebrated with sacrifices and games, at which none were permitted to contend but free-born Spartans. Absence from these solemnities is said, by some writers, to have been criminal, and was, accordingly, punished with fines.

**BRAURONIA**, a festival in honour of Diana, surnamed *Brauronia*, from its having been celebrated at Brauron, an Athenian village, in which the famous statue of this goddess, brought by Iphigenia from Scythia Taurica, remained till the second Persian war; when Xerxes carried it off. This festival was celebrated once in five years, and the victim offered in sacrifice was a goat. It was conducted by ten men, called, from their office, *ἱερόποιοι*. During the celebration, a company of men sung one of the Iliads of Homer. The most distinguished persons in the solemnity were young virgins, habited in yellow, from five to ten years of age, it being unlawful for any of them to be above or under these years, and, therefore, to consecrate them, was called *Δεκατετεῖν*, from *δεκα*, *ten*; or *ἄρκτητεῖν*, because the virgins themselves were named *Ἀρκτοί*, *bears*, for the following reason.--- Among the Phluidae, inhabitants of a town in Attica, was a bear whose natural fierceness had been so far subdued, that the people permitted him to eat and play with them. One day, however, a young maid happening to be too venturous, the savage tore her in pieces, and was killed, in return, by her brothers. A dreadful pestilence ensuing, the people were recommended, by the oracle, to appease Diana, for the death of the bear, by consecrating virgins to her in memory of it. This the Athenians punctually performed, and enacted a law that no virgin should be married till she had undergone this ceremony.

**BRAZEN AGE**. See *Ages of the World*.

**BREVIS, OR PARVA**, a name of the goddess Fortune; she being so called in the chapel dedicated to her by Servius Tullus.

**BRIAREUS**, the giant. See *Aegeon*.

**BRIGIO, OR BERGION**, the giant. See *Albion*.

**BRIMO**, (*terror*) an appellation of Diana, given her on account of her dreadful shrieks, when

Apollo, Mars, and Mercury, meeting her in the woods, attempted to ravish her. Others ascribe it to Proserpine, to whom Mercury is said to have offered the same violence.

**BRISAEUS**, a name of Bacchus, ascribed to him on various accounts. Some pretend it to have been given from his inventing the wine-press; others from the name of the nymph who nursed him; whilst a third party derive it from the discovery of wine, (*brisa* importing a bunch of pressed grapes); and a fourth, from the promontory of Brisa, in Lesbos, where he was solemnly worshipped.

**BRISEIS**, assigned as a concubine to Achilles, was the cause of the misfortunes of the Greeks before Troy. Her true name was Hippodamia, Briseis being only a patronymic from *Briseus*, or *Brises*, the name of her father. According to Homer, she became the property of Achilles, on the taking of Lyrnessus, where Mynes, the king, and her husband, was killed: but Dictys, of Crete, gives a different account. He asserts, that when Achilles took Lyrnessus, Faëtion, husband of Astynome, the daughter of Chryses, was king; and adds, that Achilles, after his conquest, reduced Pedasus, a city of the Lelegons, where Brises reigned, whose daughter Hippodamia was one among the captives. Cedrenus follows the opinion of Dictys; and it must be admitted that Briseis and Hippodamia are here the same person. Achilles, however, had, for his share of the plunder, whether of Lyrnessus or Pedasus, the beautiful Briseis, who flattered herself that, in Thessaly, he would make her his queen. On the reconciliation between Agamemnon and Achilles, Briseis, who had been forced away, was honourably restored.

And now the delegates Ulysses sent,  
To bear the presents from the royal tent:  
The sons of Nestor, Phyleus' valiant heir,  
Thias and Merion, thunderbolts of war,  
With Lycomedes of Creiontian strain,  
And Menalippus form'd the chosen train.  
Swift as the word was giv'n, the youths obey'd;  
Twice ten bright vases in the midst they laid;  
A row of six fair tripods then succeeds;  
And twice the number of high-bounding steeds;  
Sev'n captives next a lovely line compose;  
The eighth *BRISIS*, like the blooming rose,  
Clos'd the bright band: great Ithacus, before,  
First of the train, the golden talents bore:



The rest in public view the chiefs dispose,  
 A splendid scene ! then *Agamemnon* rose :  
 The boar *Talthybius* held : the Grecian lord  
 Drew the broad cutlass, sheath'd beside his sword :  
 The stubborn bristles from the victim's brow  
 He crops, and off'ring, meditates his vow.  
 His hands uplifted to th' attesting skies,  
 On Heav'n's broad marble roof were fix'd his eyes,  
 The solemn words a deep attention draw,  
 And Greece around sat thrill'd with sacred awe.  
 Witness thou first ! thou greatest Pow'r above !  
 All-good, all-wise, and all-surveying Jove !  
 And Mother-earth, and Heav'n's revolving light,  
 And ye, fell Furies of the realms of night,  
 Who rule the dead, and horrid woes prepare  
 For perjur'd kings, and all who falsely swear !  
 'The black-ey'd *Maid* inviolate removes,  
 Pure, and unconscious of my manly loves.  
 If this be false, Heav'n all its vengeance shed,  
 And levell'd thunder strike my guilty head.

In conformity to this, Ovid makes *Briseis* swear, that in the tent of *Agamemnon*, she had passed her days in widow-hood, whilst *Achilles* consoled himself with some fair substitute in her absence. The beauty of *Briseis* hath been generally renowned, but we know not her fate when *Achilles* was no more.

**BRISES**, the high-priest of Jupiter, and father of *Briseis*.

**BRISEUS**. See *Brisaeus*.

**BRITANNIA**, is often exhibited as a personal character. On a coin of the Emperor *Claudius*, she appears *standing*, with her right hand supported by a helm, and her left extended over a prow ; to memorize his expedition and victory. On a coin of *Hadrian* she is seen *sitting*, with a spear in her left hand, resting on a shield, her right arm on her knee, as supporting her head, and her foot placed upon part of a wall. On a coin of *Antoninus Pius*, she is seated upon a rock, with a military standard in her right hand, her left hand holding a spear, and her arm resting on a shield. Other coins represent her sitting on a rock, or an eminence, with a military standard ; and one upon spoils inscribing a shield with the words *VICTORIAE BRITAN(nicae)*, in allusion to the success of *Septimius Severus*. In other representations, she is seated on a globe, with a military standard in her right hand :---sitting, her right hand lifted up, a spear in her left, a globe and a buckler under her feet :---with dishvelled hair, her right hand supporting her head, her foot on a prow :

---sitting on rocks, a helmet on her head, a military standard in her right hand, a spear in her left, and a buckler resting against her seat. The Roman standard in her right hand denotes her submission to that empire ; the spear in her left, the shield supporting her arm, and her helmet, are her own armour, or such as was used by the ancient Britons.

**BRITOMARTIS**, daughter of Jupiter, by *Carme* daughter of *Eubulus*, being one day hunting, accidentally entangled herself in her own nets, whilst a wild boar was approaching her ; upon which she vowed a temple to *Diana* if she might escape the danger. Escaping, in performance of her vow, she erected a temple to *Diana Dictynna*. Others, relating the story differently, say, that *Britomartis*, whom *Diana* favoured, on account of her passion for the chase, to avoid *Minos* her lover, threw herself into the sea, but falling into the nets of some fishermen, her body was taken up ; and a plague immediately succeeding in *Crete*, a temple was built to *Diana Dictynna*, who raised *Britomartis* to the rank of a divinity.

**BRIZO**, the goddess of sleep, worshipped, as *Athenaeus* informs us, at *Delos* : her name is derived from an old Greek word signifying *to sleep*. This deity presided over dreams, which she delivered in the manner of oracles. The *Delians* offered to her small boats, loaded with all sorts of eatables, except fishes ; and this they did for the happy success of their navigation.

**BROMIUS**, a name of *Bacchus*, from the crackling of the fire, and noise of the thunder, when his mother perished in the embraces of *Jupiter*.

**BRONTAIUS**, or **BRONTEUS**, *the thunderer*, a name given by the Greeks to *Jupiter*, from the word *Βρονταίου*, which signifies *thunder*, whence the Latins called him *thundering Jupiter*. Some have also given the same name, but improperly, to *Bacchus*, on account of the noise and mischief which attend inebriety.

**BRONTES**, or **BROTES**, one of the Cyclops who worked at *Vulcan's* forge, and was thus named from his forging *Jupiter's* thunder-bolts.

**BROTHEUS**, son of *Vulcan*, by *Aglaia*, one of the *Graces*, being, like his father, deformed, to avoid ridicule, destroyed himself in the fire.

**BRUIN**, the god of a sect of *Banians* in the East



Indies, known under the appellation of *Goeghy*. They acknowledge a god, creator of all things, whom they call *Bruin*. They have a particular regard for one *Mecis*, whom they call the servant of this god *Bruin*. These *Goeghys* believe that their god *Bruin* created all things, and that no figure, either of man or beast, can be a proper representation of him; for, say they, he is a light which cannot be the object of our eyes, because he having created the sun, it is no wonder if we cannot contemplate the principle of so excellent a brightness. The *Goeghys* never marry, and are so superstitiously reserved, that they will not suffer a woman to touch them.

**BRUMAE**, or **BRUMALIA**, festivals of Bacchus among the Romans, celebrated twice in the year, *viz.* on the 12th of the calends of March, and on the 18th of the calends of September.--- They were instituted by Romulus, who, during these feasts, used to entertain the Senate.--- They were called *Brumalia*, from *Brumus*, an ancient name of Bacchus. Tertullian, among other Heathen festivals which some of the primitive Christians were much inclined to observe, mentions the *Brumalia*, and objects to those Christians that they are not so consistent in their religion as the Pagans, who never would comply with the observation of any of the Christian festivals. Such are the accounts most authors give of the *Brumalia*; but there are others who say that the *Brumalia* was a religious festival, celebrated on the day of the winter solstice; from which indications were taken of the felicity of the remaining part of the winter.--- The word is also written *Broumalia*, and *Bromalia*, as if formed from *Bruma*, the shortest day; so that the supposition of its being a derivative of *Brumus* or *Bromius*, names of Bacchus, and thence inferring it to be a festival in his honour, is a mistake in the generality of writers.

The *Brumalia* were also called *Hiemalia*.

**BRUMUS**, a name of Bacchus among the Romans.

**BUABIN**, an idol of the Tonquinese: he is the guardian of all buildings and edifices. The person who comes into possession of any tenement, entertains this household deity in a small hut or apartment, prepared for his reception. He is solemnly invited by beat of drum, and

presented with agreeable perfumes, and variety of dishes. After having been thus entertained, he is to protect their houses from fire, lightning, thunder, wind, rain, or any thing by which they, or their inhabitants may be injured.

**BUBASTAE**, annual feasts of Diana, so called from *Bubastis*, one of her names, or from a city of Egypt, where they were celebrated.

**BUBASTIS**, the Egyptian Diana, being a name given her by the Egyptians, because when she fled from Typhoeus into Egypt, she assumed the shape of a cat.

**BUBONA**, an inferior rural deity: to her is committed the care of oxen and kine.

**BUCOLION**, son of Laomedon, by Abarbarea, one of the Naiads. Two of his sons fell before Troy.

**BUDDU**, an idol of the inhabitants of Ceylon.--- He is represented of gigantic stature, and is said to have lived a holy and penitent life. The inhabitants reckon their years from the time of his decease, and as that agrees with the fortieth of the Christian era, most of the Jesuits are of opinion that he was the apostle St. Thomas: they add further, that this *Buddu*, who was not born in their country, died on the continent, at a time which agrees with the death of the apostle. It is, however, much more probable that *Buddu* was a native of China, and perhaps the same with the Chinese *Fo*. The tooth of an ape, which the Portuguese governor caused to be burnt, was formerly adored as one of this divinity's. In vain did the Portuguese attempt, by this means, to put an end to their superstition and idolatrous worship, for they gave out that the tooth had escaped from the hands of its enemies, and taken refuge on a rose. It is the province of *Buddu* to watch over and protect the souls of men, to be with them in this life, and to support them when dying; and the Ceylonese are of opinion the world can never be destroyed while the image of *Buddu* is preserved in his temple. In sickness, in adversity, under all afflictions, they make their addresses to this image, and in every house is kept a basket of flowers, devoted to his service, as part of their free-will offerings.

**BUDEA**, a surname of Minerva.

**BUDHA**, **BUDSDO**, **BUDZ**, or **SIAHA**, a Japanese idol, which signifies, *the worship of fo*.



*reign idols*, for this god was first imported among them from some other part of Asia. He was born at Sicka, which signifies *the country of the heavens*, about one thousand years before the Christian era, and at nineteen years of age became disciple of a famous hermit called Arara Sennin, who lived on the top of a mountain named *Dandokf*. Under this holy man he lived in the most austere manner, spending most of his time in the contemplation of divine things, and sitting cross-legged, with his hands in his bosom, so placed that the extremities of his thumbs touched each other, a posture considered by these Heathens as the most proper for meditation. By this means he penetrated into the most secret and important points of religion, which he afterwards communicated to his followers. He taught that the souls of beasts, as well as of men, are immortal, and that both will be rewarded or punished hereafter, according as they have acted here. He prescribed five precepts of a general nature, all negatives, being almost similar to those in the kingdom of Siam, and in many other parts of the East. These laws or precepts are as follow, *viz.* First, Thou shalt not kill. Secondly, Thou shalt not steal. Thirdly, Thou shalt not commit adultery. Fourthly, Thou shalt not lie. And, fifthly, Thou shalt not drink strong liquors. Two of his disciples, *Annan Sonsja*, and *Rosia Sonsja*, collected his wise sentences, which were found after his death, written with his own hand on leaves of trees, and made up into a book called *Fobekio*, that is, *the book of fine flowers*, as being the most perfect performance in the world, and esteemed by them as we do the Bible. The two Sonsjas, the compilers, are now ranked among their gods, and are worshipped with their master in all his temples, one being placed on the right, and the other on the left hand of Budso. They have many temples in honour of this idol, but their priests never walking in procession, confine themselves to their own limits, and subsist on the voluntary contributions of the people. The temple of *Kataisi* is remarkable for a statue of Budso of an extraordinary size, gilt, and sitting on a *tarale-flower-faba Egyptiaca*.

BUGENES, that is, *born of an ox*, a name of Bacchus among the Greeks, because he was drawn

with, and is supposed to have, horns; he having first ploughed with oxen: or because he was the son of Jupiter Ammon, who had the head of a ram. For the same reason the Latins called him *Tauriformis* and *Tauriceps*.

BULAEA, a surname of Pallas.

BULAEUS, a surname of Jupiter.

BULIS, mother of Aegyptius, changed into a dapper. See *Aegyptius*.

BUNAEA, a name of Juno, from Bunaeus, son of Mercury, who built a temple to her at Corinth. She had another at Euboea (probably under the same name) to which the Emperor Adrian presented a magnificent offering, consisting of a crown of gold, and a purple mantle embroidered with the marriage of Hercules and Hebe in silver, and a large peacock, whose body was gold, and his tail composed of precious stones, resembling the natural colours.

BUNAEUS, son of Mercury, by what mother authors are silent. All that is known of him is related in the preceding article.

BUNUS, a son of Mercury and Alcidamea, who obtained the government of Corinth when Aetes went to Colchis. He is said to have erected a temple to Juno.

BUPHAGUS, the ox-eater, according to some was a son of Japetus and Thonax, killed by Diana for attempting her virtue. It was also a surname of Hercules, who challenged Lepreus to eat, and devoured an ox before him.

BUPHONIA, or BOUPHONIA. See *Dupoleia*.

BURA, a daughter of Jupiter, from whom a city in the Bay of Corinth, destroyed by the sea, was called Bura and Buris.

BURAIcus, a surname of Hercules, from his temple near Bura.

BUSIRIS. According to Diodorus Siculus, there have been several of this name in Egypt. He relates that Osiris, having resolved on an important expedition, declared Isis his queen regent, and left her two lieutenants, one for state affairs, the other to command the troops; and that he gave the government of Phoenicia and the maritime territory to Busiris. In another part of his work he says, that after fifty-two princes had successively filled the throne of Menas, from whom they descended, Busiris was king of Egypt, and that eight of his descendants succeeded him, the last of which was



named Busiris, who built that magnificent and powerful city to which the Greeks gave the name of Thebes: and the Egyptians the *city of the Sun*. He declares elsewhere, that what was related concerning the barbarity of a certain Busiris, was a fable of the Greeks, but a fable grounded on the Egyptian custom of sacrificing all the red-haired people they met with to the manes of king Osiris, through hatred to Typhon, his murderer, who was of that colour. The Egyptians themselves being of a different complexion, their victims were chiefly strangers. In the Egyptian language Busiris signified *the sepulchre of Osiris*. Hence the fiction so current among the Greeks, that Busiris, king of Egypt, caused all strangers to be murdered. It was supposed that he himself was sacrificed by Hercules, whom Busiris had audaciously attempted to destroy. Apollodorus relates that Hercules, after he had killed Antaeus, went into Egypt, where Busiris, son of Neptune and Lysianassa, daughter of Epaphus, was king. This Busiris sacrificed, in obedience to an oracle, all strangers, to Jupiter. The harvest had been extremely bad for nine years in Egypt; on which there came from Cyprus a soothsayer, called *Thrasius*, who declared that this calamity would cease, provided a stranger were sacrificed every year to Jupiter. Busiris giving credit to this declaration, began the execution with the soothsayer himself, and proceeded accordingly to strangers, till at length Hercules, who had been doomed to the same fate, and was leading bound to the altar, broke his chains, and seizing Busiris, with Iphidamus his son, and Chalbes his herald, offered them all upon it. Orosius, in speaking of the era in which Busiris lived, and which he places in the year 775, before the foundation of Rome, says, "At that time was the cruel hospitality of Busiris, and his still more cruel religion, in Egypt, he using to quaff, by way of offering, the blood of strangers to the gods who shared in his crimes." With this coincides the account of St. Austin.--Philargyrius relates, that "Busiris, king of Egypt was used to offer an annual sacrifice of strangers to Jupiter, to terminate a famine which Pygmalion, the Cypriot, declared would not cease till the blood of a stranger had been offered; and that the first victim was Thyestes." Isocrates materially varies the story.

"Those authors, says he, who tell us that Busiris sacrificed foreigners, say also that Hercules put him to death: now all historians are agreed that Hercules lived four centuries after Perseus and Danae, and upwards of 200 years after Busiris. The latter was son to Neptune and Lybia, daughter of Epaphus, who first reigned over the country called from her name." It is far from certain that there ever was a king, named Busiris, in Egypt. Strabo cites Eratosthenes, who declares that there never was a king or tyrant so called; but that the story which had been related concerning him was founded on the barbarity exercised by the inhabitants of the *city and province* of Busiris against strangers; and it must be allowed there was a city of that name situated in the midst of Egypt, on the Delta, and celebrated for a temple in honour of Isis, and the monument of Osiris. According to some writers, Isis having the corpse of Osiris on an ox made of wood, built this monument to his honour. Eusebius makes Busiris contemporary with Joshua, about 700 years before the foundation of Rome. Melancthon thinks it probable, that Busiris was the Pharaoh who occasioned the destruction of the Israelites.

BUSTUARI, a kind of gladiators among the ancient Romans, who fought about the *bustum* or pile of a deceased person, in the ceremony of his obsequies. The practice originally was, to sacrifice captives on the tomb, or at the *bustum*, of their chiefs and warriors. Instances of this kind occur in Homer, as at the obsequies of Patroclus, and are also introduced by the Greek tragedians. Their blood was supposed to appease the infernal gods, and render them propitious to the manes of the deceased. In after times this custom appearing too barbarous, gladiators called *Bustuarii*, were appointed to supply the defect. According to Valerius Maximus and Florus, Marcus and Decius, sons of Brutus, were the first who honoured the funeral of their father with this kind of spectacle, in the year of Rome 489. Some affirm, that the Romans borrowed this custom from the Etrurians, and they from the Greeks.

BUTE, a city in Egypt famous for the oracle of Latona.

BUTES, son of Boreas, was compelled to quit the



states of Amycus, his reputed father, king of the Berbyces, who refused to acknowledge him as his son. Withdrawing himself into Sicily with a few adherents, he carried off Iphimedia, Pancratis, and Coronis, whilst celebrating the feast of Bacchus, to the coast of Thessaly.----- Butes reserved Coronis for himself; but Bacchus, to whom Coronis had been nurse, inspired him with such a frenzy, that he threw himself into a well.----Others say, that he married Lycaste, whose beauty procured her the surname of Venus, and by her had Eryx. This Butes is spoken off as the founder of Naxos. There were several other persons of the same name: one, an Argonaut; a second, a Trojan, killed by Camillus; a third, son of Pandion and Zeuxippe, priest of Minerva and Neptune, and husband of Chithonia, daughter of Erechtheus: to this Butes, divine honours were rendered at Athens.

**BUTHROTUM**, a city of Epirus where Aeneas met Andromache, whom Helenus had married.

**BUZYGES**, an Athenian, who first harnessed oxen for the plough. Demophoon gave him the palladium with which Diomedes had entrusted him to carry to Athens.

**BYBLIA**, a name of Venus, from a temple erected to her at Byblos in Phoenicia.

**BYBLIS**, daughter of Miletus, of Crete, by the Nymph Cyanea, became enamoured of her twin-brother Caunus, but, unable to inspire him with the like passion, hung herself through grief. Some affirm that Caunus, in love with

her, fled to avoid a criminal intercourse; whilst others report, that he fled from her, and that she, exhausted with fatigue in pursuing him, fell to the ground in a torrent of grief, and was instantly changed to a fountain. Antoninus Liberalis relates, that Byblis, after having rejected various proposals of marriage, and finding herself unable to subdue her unfortunate passion for her brother, resolved to throw herself from the top of a mountain; but that the Nymphs commiserating her condition, rendered her immortal, and admitted her, under the appellation of an Hamadryad, into their society. The water which welled from the mountain, is said to have been called from her weeping, *the tears of Byblis*.

**BYBLUS**, a town of Syria in Phoenicia, where a temple was devoted to Adonis.

**BYRSA**, a citadel in the midst of Carthage, on which a temple was built to Aesculapius.----- When the city was taken, the wife of Hasdrubal burnt it. On the arrival of Dido in Africa, she purchased from the inhabitants of the district as much land as might be included within the compass of an hide. Having completed her bargain, she cut the whole of the skin into thongs, and, by that means, inclosed a large piece of ground, which obtained its name from *Bupra*, a *hide*.

**BYTHIS**, son of Mars, who gave his name to Bithynia.

**BYZENUS**, son of Neptune, whose speech was so unreserved as to become proverbial.



**CAANTHUS**, son of Oceanus and Tethys. Having been commanded by his father to pursue Apollo, who had carried off Melia, his sister, and not being able to overtake him, he, in revenge, set fire to the wood and temple of that deity in the confines of Ismenus, who, in return, punished him with death.

**CABALINUS FONS**, the spring of the Muses, a very transparent fountain of Mount Helicon in Boeotia, called *Hippocrene* by the Greeks, because opened by the horse Pegasus on striking the rock with his hoof; and thence also, *Pegasius*.

**CABARITES**, Nymphs, so called, descended from Cabira.

**CABARNIS**, the name of the island of Paros, from Cabarnus, a shepherd of that country who informed Ceres of the rape of her daughter.

**CABEREA**, one of the daughters of Proteus by the Nymph Torone, his wife.

**CABIRA**, the Nymph said to be wife of Vulcan, and mother of Camillus, and the Nymphs Cabirides.

**CABIRI**, that is, *great, powerful*, Pagan deities. Who they were is a question much controverted among mythological authors. Some say they were brought from Egypt into Samothracia, and the Aegean isles, and that they were Osiris, Isis, and Orus, under the names of Axieros, Axiocusa, and Axiocersus, to which some add a fourth, called Camillus, or Casmillus, who was the Egyptian Anubis. The old Scholiast on Apollonius's Argonautics, says, "In Samothracia they are initiated into the mysteries of the Cabiri, whose names are recorded by Mnaseas; they are in number four, Axieros, Axiocersa, Axiocersus, and Casmillus. Axieros is Ceres, Axiocersa Proserpine, Axiocersus, Pluto, and Casmillus, Mercury." Bochart gives Hebrew etymologies of the three first names: Axieros, he says, signifies, *the earth is my possession*, which agrees very well with Ceres; Axiocersa and Axiocersus means, *death or dissolution is my portion*, which is very

applicable to Pluto and Proserpine. Casmillus, he adds, was rather a minister and attendant on the gods Cabiri than one of them; and Servius remarks, that Casmillus is a Tuscan word, signifying, *the minister of the gods*, an office always ascribed by the ancients to Mercury. A modern author, Fournmont, who finds most of the Pagan deities in the family of Abraham, makes Axieros to be Isaac, the heir of his father Abraham, in whom his seed was to be called; and Axiocersa and Axiocersus to be Ishmael and his wife, because, it is said, "he dwelt in the desert or wilderness of Paran, and his mother took him a wife out of the land of Egypt;" both which descriptions agree with the etymologies given by Bochart. The Cabiri, however, according to the Scholiast on Apollonius, were the gods of Samothracia. Varro reckons but two Cabiri, Tellus and Coelus; others three, Jupiter, Juno, and Minerva, whom Tertullian means when he says, "There are three altars erected to three gods, Great, Powerful, Strong; the same are thought to be the deities of Samothracia." Macrobius, speaking of the latter Cabiri, says, "Jupiter is the middle region of the air, Juno the lower, together with the earth, and Minerva the upper, or ether." He adds, "that Demaratus, son of Corinthius, being to be initiated into the mysteries of the Samothracian religion, joined the above-mentioned deities in one and the same temple;" a circumstance, which, according to the ridiculous conceit of the learned Vossius, was, probably, the corrupt remains of an ancient tradition received from Noah, concerning the three persons in the deity, on which hypothesis Jupiter must be taken for the supreme God; Minerva for the word or wisdom of God; and Juno, for the Holy Spirit. That the Samothracian mysteries were very ancient appears evident, from this, that the Romans received them from the Albanians, these from the exiled Trojans, and the Trojans from king Dardanus, who brought them out of Samothra.



cia into Phrygia, scarce more than 800 years after the deluge: nor is it improbable but the Samothracians had these deities some centuries before Dardanus. The term *Cabiri* comes from the Hebrew or Phoenician word *Cabir*, which signifies *great* or *powerful*, and seems to have been a general name given to deities of superior rank. Such were Castor and Pollux, *Dioscouroi*, or *sprung from Jove*, as appears from an ancient Greek inscription preserved by Gruter, thus rendered into English: *Dedicated by Gaius, the son of Gaius the Acharnanian, made priest of the great gods Dioscouroi, Cabiri, &c.* The Saracens, till the time of the emperor Heraclius, worshipped idols, adoring Lucifer and Venus, whom they called *Chabar*, which, in their language, signifies the same as *Cabir*, in the Hebrew or Phoenician, viz. *great*. Julius Firmicus intimates, that the Cabiri were three brothers, one of whom was slain by the other two, and then deified. In earlier times it was judged an act of irreverence to pronounce their names, which was the case with the *tetragrammaton* of the Jews; they were, therefore, only spoken of by the general denomination of *Dioscouroi*, *sprung from Jove*. It is impossible to reduce the numerous fabulous stories of these Cabiri to any consistency, for they were all the inventions of later ages; and when the fabulous accounts of recent times became intermixed with the ancient traditions, it is no wonder the truth should be materially darkened.

**CABIRIA**, festivals in honour of the Cabiri, celebrated in Thebes and Lemnos, but especially in Samothracia, an island consecrated to the Cabiri. This feast was very ancient, and supposed prior even to the time of Jupiter, who is said to have restored it. It was holden by night, and children above a certain age were initiated in the mysteries of these gods. All who were consecrated were thought to be secured thereby from storms at sea, and all other dangers. The ceremony of initiation was performed by placing the candidate, crowned with olive branches, and girt about the loins with a purple ribband, on a kind of throne, round which the priests and persons before initiated danced. When a person had committed murder, the Cabiria gave him an asylum. See *Corybantes*, *Curetes*, *Daëtyli*, &c.

**CABIRIDES**, Nymphs, daughters of Cabira.

**CABURA**, a fountain of Mesopotamia, in which Juno had bathed.

**CABRUS**, **CAPRUS**, or **CALABRUS**, a god to whom little salted fishes were sacrificed. His worship was celebrated at Phaselis in Pamphylia.

**CACA**, sister of Cacus, discovered to Hercules the theft of his oxen by her brother; for which, says Servius, the vestal virgins sacrificed her.

**CACUS**, son of Vulcan, was of prodigious bulk, and is represented as half man, half satyr. He was a notorious robber, and received his name, which imports *bad* or *wicked*, from his consummate villany. He fixed himself on Mount Aventine, and thence infested all Italy with his depredations. As Hercules was driving home the herd of king Geryon, whom he had slain, Cacus robbed him of some of his oxen, which he drew backward into his den, lest they should be discovered; but Hercules, at last finding them out, either by their lowing, or, a discovery of the robbery by Caca, sister of Cacus, as mentioned by Servius, killed Cacus with his club. Virgil gives an ample account of this exploit. There are some ancient gems that represent Cacus in the act of stealing these oxen, and dragging them to his cave by their tails, just as the story is related in Virgil; and, on the reverse of a medal of Antoninus Pius, you see him lying dead at the feet of Hercules, whilst the country people press towards the hero, kissing his hand, as their great deliverer. It is remarked by Mr. Spence, that "he never yet met with the combat itself between Hercules and Cacus, on any other medal, gem, or marble; and, as to the ancient paintings, there is but a small share of them that remains. Virgil and Ovid differ in their accounts of this combat; the latter makes Hercules dash out the brains of this robber with his club; whereas, the former speaks very expressly of his squeezing him to death. Virgil was certainly the most exact of all the Roman poets, and Ovid the least of all in his time.--- Indeed Virgil, in this particular, seems to have very good reason for what he hath advanced: he makes Hercules go out with his usual weapon, his club, to pursue Cacus; but when he has found him out, and plunges into his cave,



which was all dark and full of smoke, his club would be of no use to him, since he could not see where to direct his blows; he, therefore, describes him rushing forward, and when he meets Cacus, laying hold of him with one hand, (in the manner of the *Luctantes* of old) whilst he throttles him with the other. Both Virgil and Juvenal mention, that Hercules, after he had killed Cacus, dragged him out of his cave by the feet. Juvenal, particularly, in such a manner as shews, that he referred to some known painting or sculpture of this part of the story in his time, in which Cacus seems to have made a very contemptible and ignominious figure. In the Palazzo Sampieri at Bologna, are three ceilings painted by Lewis, Hannibal, and Austin Carrache: the subject of the last is this very story of Hercules killing Cacus; and, it is very remarkable, that, in it, he has given Cacus a human body, with the head of a beast. This work was executed in the height of the school of the Carraches, and might possibly be borrowed from some antique. What suggested this conjecture was, Virgil's calling Cacus a monster in one place, and half a man, half beast in others. Though no antique representing Cacus in this manner, has hitherto been discovered, yet, he may one day, be found to have had as much of the brute in marble, as Carrache has given him in his painting."

**CADMEUS**, or **CADMEIUS**, a Theban man, and *Cadmeia*, or *Cadmeis*, a Theban woman; from *Cadmus*, the founder of Thebes.

**CADMILLUS**, **CAMILLUS**, and **CASMILLUS**, names of Mercury, who swept the room where the gods supped, made the beds, and underwent many other like servile employments, whence he was stiled Camillus or Casmillus, that is, *inferior servant of the gods*; for anciently, all boys and girls under age were called *Camilli* and *Camillae*; and the same name was afterwards given to the young men and maids who attended the priests at the sacrifices.---- The Boeotians, instead of Camillus, say, *Cadmillus*, perhaps from the Arabic word *Cbadam*, to serve, or from the Phoenician word *Cbadmel*, God's servant, or sacer minister.

**CADMUS**, king of Thebes, was son of Agenor, king of Phoenicia, and brother of Thasus, Phoc-

nix, Cilix, and Europa, which last Jupiter carried into Crete. Agenor, disconsolate for the loss of Europa, dispatched Cadmus and Thasus with different fleets in search of her, injoining them not to return without her, under pain of banishment. Their search proving fruitless, Thasus settled in an island of the Aegean sea, to which he gave his name, and which was formerly called Plate. Cadmus, enquiring of the Delphic oracle for a settlement, was answered, that he should observe the motions of a cow, having certain marks, and that he should build a city where she lay down. Coming among the Phocenses, one of Pelagon's cows met him, and conducting him through Boeotia, till they came to the spot where Thebes was soon afterwards built, she there lay down. Cadmus intending to sacrifice the cow to Pallas, sent two of his company to the fountain Dirce for water, when a dragon, son of Mars and Venus, attacked and killed them. Cadmus, revenging the death of his people by slaying the dragon, Pallas advised him to pluck out the dragon's teeth, and sow them in the earth, which being done, there sprung up a number of armed men, who assaulted him, to revenge their father's death; but Pallas, directing him to throw a stone amongst them, the warriors turned their weapons on each other with such animosity, that only five survived the combat, who proved very useful to Cadmus in building his new city. After this, to recompense his toils, the gods gave Cadmus Harmonia, or Hermione, daughter of Mars and Venus, to wife, and honoured the nuptials with peculiar marks of favour. Ceres gave plenty of corn; Mercury, a harp; Pallas, bracelets, a robe and pipe; Electra performed the ceremonies of Magna Mater, and gave drums and cymbals; Apollo sang to his lute, and the Muses assisted in all the excellence of vocal and instrumental harmony. But the posterity of Cadmus and Hermione proving unfortunate, as appears from the stories of Semele, Ino, Agave, and the rest, they left Thebes to Pentheus, son of Echion and Agave, went to the Ecllenses, and being, by advice of the oracle, chosen commanders in their war against the Illyrians, they not only gained the victory, but for some time reigned over the people, till they.



were changed into serpents, or rather, sent by Jupiter into the Elysian fields, in a chariot drawn by serpents. The Greeks were indebted to Cadmus for the invention of brass, and the first use of arms. As to the meaning of this fable in the Phœnician tongue, the two words *Sbeni Nachash*, which the Greeks translated *serpents' teeth*, signified as well *spears of brass*. The ambiguity of another word, *Chemesb*, helped on the fiction, as, according to a difference in pronunciation, it signified either the number *five*, or *one ready for action*: thus, the same sentence, which, with the Phœnicians, only intimated, that he commanded a disciplined body of men *armed with brass*, was rendered, by those inclined to the marvellous, *he made an army of five men out of the teeth of a serpent*. Cadmus being a Hivite, a name of near affinity with that of a serpent, gave further occasion to that part of it which says, that his men sprung from a serpent, and himself and wife were changed into this animal. So industrious were the Greeks to involve the most simple facts in mysterious confusion. The Phœnicians with Cadmus, expelled their country by Joshua, first introduced among the Greeks the practice of consecrating statues to the gods, the use of letters, thence called Phœnician or Cadmean letters, and the art of writing in prose. Cadmus and Og, or Ogyges, are the same, whence every thing very ancient was termed *Ogygian*, by the Thebans. The Gophyraei, settled at Athens, were the Phœnicians who came with him, and preserved his memory by the name of Ogyges, as from his name Cadmus, or Cadem, signifying *the East*, whence he came, was their famous place of learning, after which every other was called *Academia*.

**CADUCEUS**, the rod or sceptre of Mercury, being a wand with two wings, entwisted by two serpents, borne by that deity as the ensign of his quality and office, and given him, according to the fable, by Apollo, for his seven-stringed harp. Wonderful properties are ascribed to this rod by the poets, such as laying men asleep, raising the dead, &c. It was also used by the ancients as a symbol of peace and concord: the Romans sent the Carthaginians a javelin and a Caduceus, offering them by

these their choice either of war or peace. Among that people, those who denounced war were called *Feciales*, and those who went to demand peace, *Caduceatores*, because they bore a Caduceus in their hand. The Caduceus on medals, is a common symbol, signifying good conduct, peace, and prosperity. The rod expresses power; the serpents, prudence; and the wings, diligence. The Caduceus is so punctually described by the poets, that one might almost instruct a painter, from them, how to colour every part of it. It should rather be held lightly between the two fingers, than grasped by the whole hand. The wand itself should be of the colour of gold, and the two serpents of a greenish viper-colour; and might fling a cast of the same colour upon the gold, if the painter had skill enough to do it. In several antiques, the Caduceus itself is represented with wings; but the mention of them is scarcely to be found in the poets.----Wings, therefore, may be given or omitted at the painter's option, and made of whatever colour he shall choose. The Caduceus, which Mercury is represented as holding generally in his right hand, is seen sometimes in his left; and often, also, in the right hand of a female figure, to symbolize *happiness, peace, concord, security, fortune*, and, with a cornucopia, *plenty*.---It may be seen on coins, in the hand of Hercules, Ceres, and Venus, and also of Anubis, with a canine head; though, in this instance, it has a reference to the Mercury of Egypt.

**CADUCIFER**, Mercury; so called from his carrying the *Caduceus*.

**CAEA**, an island of the Aegean sea, which obtained his name from *Cæus*, the son of Titan.

**CAECA**, signifying *blind*, is a name of Fortune. Neither is she only, says Cicero, blind herself, but she many times makes those blind that enjoy her.

**CAECIAS**, a wind blowing from the north, about the season of the equinox.

**CAECULUS**, son of Vulcan, and brother of Cacus, so called, from his little eyes. He, like Cacus, lived by plunder. It is said, by some, that he was conceived by a spark of fire glancing into the bosom of his mother



Praeneste; and as a mark of what gave him his being, had always an inflammation in his eyes. Others relate, that some shepherds finding Caeculus just born, unhurt in the midst of fire, thence concluded him to have been the son of Vulcan. He was afterwards founder of the city Praeneste, and took the part of Turnus against Aeneas. It is thought the noble Roman family of Caecilii derived their name from the Caeculus of this article. Virgil mentions him in the seventh Aeneid.

CAEDICUS. See *Alcathous*.

CAELIGENA, an epithet given by Varro to the goddess Victoria, because victory comes from heaven.

CAENEUS, one of the Argonauts: likewise, a hero in the ninth Aeneid, overthrown by Turnus, but who had vanquished Ortygius.

CAENEUS, an epithet of Jupiter, from Caene a promontory on the coast of Laconia, where Jupiter had a temple.

There was also a Thessalian of this name, who having been a female called *Coenis*, obtained from Neptune, as a compensation for the violence he had offered her, to be changed into a man, and rendered invulnerable. Taking part with the Lapithae against the Centaurs, and making terrible havock amongst them, the latter unable to wound, overwhelmed him by an overthrow of trees; on which Neptune transformed him to a bird. Virgil, however, represents her as recovering her original form. This Caeneus is said to have been the father of Atalanta.

CAENIS, daughter of Elatus, the Lapithian.---- See *Caeneus*.

COEOS. See *Caea*.

CAERULEUS FRATER, Neptune, so called from the colour of the sea. *Caerulei Dei*, are the marine deities.

CAEUS, the son of Titan, who, with the rest of that giant brood, made war upon Jupiter.

CAICUS, a character in the Aeneid, book the ninth.

CAHOS. See *Chaos*.

CAJETA, nurse of Aeneas: her death is mentioned in the ninth Aeneid. The promontory on which she died, as well as the port and city built near it, were denominated from her.

CAICUS, son of Mercury, he gave his name to a river in Mysia.

CALABRUS. See *Cabrus*.

CALAIS, son of Boreas, and brother of Zethes, one of the Argonauts. See *Zethes* and *Calais*.

CALOIDIA, solemn sports, celebrated by the Laconians, in honour of Diana.

CALCAS, OR CALCHAS, son of Thestor, followed the Grecian army to Troy, in the function of diviner, soothsayer, or prophet. He foretold that the siege would last ten years, and that the fleet which was detained in the port of Aulis by contrary winds, would not set sail till Iphigenia, the daughter of Agamemnon, had been sacrificed to Diana: also, that the plague in the Grecian army would not cease till Chryseis was restored to her father. After the taking of Troy, Calchas retired to Colophon, where he died of grief, because he could not divine what Mopsus, a person of his own profession, discovered; and thus was fulfilled the prediction mentioned by Sophocles, that Calchas should die as soon as he met with his master in the art of divining. This adventure happened on the spot where Mopsus disputed with Calchas, which was the sacred grove of Apollo, at Claros, near the city of Colophon. Calchas had walked with Amphilochous from Troy to Claros, to try the skill of his rival, and required from him, on producing a sow with young, how many she had in her belly? Mopsus replied that she had three, one of which was a female; and, upon examination, he was found to be right. Mopsus, in his turn, asked Calchas what was the exact number of figs which grew upon a certain tree? This, Calchas not being able to ascertain, broke his heart from vexation. There are some authors, however, who attribute the question of the figs to Calchas, and the reply to Mopsus, that there were ten thousand, all which but one might be contained in a certain measure. This answer, they add, being exactly verified upon trial, caused Calchas to die of chagrin. Others say that Calchas only demanded of Mopsus what number of young a certain sow carried in her belly? and that the accuracy alone of the answer killed him; so that Mopsus had no occasion to propose any question. Strabo remarks that this contest did not happen at Claros, but in Cilicia. If we may believe Suidas, one of the Sibyls was the daughter of Calchas, her whom



he calls Lampasa and Colophonian, and to whom he ascribes some oracles in verse. See *Lampasa*, *Mopsus*.

**CALCHINIA**, a daughter of Leucippus, had a son by Neptune, who inherited Sicyon, the kingdom of his grandfather.

**CALCIOPE**. See *Chalciope*.

**CALENDARIS**, a surname given to Juno, because the calends of each month were consecrated to her, and sacrifices offered her upon them.

**CALESIUS**, the chariotèer of Axylus, who was killed by Diomedes, in the Trojan war.

**CALETOR**, a Trojan prince, whom Ajax slew as he was going to set fire to the ship of Protesilaus.

**CALIADNE**, the wife of Aegyptus.

**CALICE**, OR **CALYGE**, the daughter of Aeolus.

**CALISTO**, OR **HELICE**, was the daughter of Lycaon, king of Arcadia, and one of the Nymphs of Diana. Jupiter being enamoured of her, and despairing of success from solicitation, assumed the form of the goddess of Chastity to effect his purpose. The consequence being discovered whilst Calisto was bathing, Diana banished her the society. The Nymph retired to a neighbouring wood, and was no sooner delivered of a son, than Juno, to revenge the infidelity of her husband, transformed them both into bears. Jupiter, however, commiserating their condition, placed them both in the heavens; whence Calisto is said to be the *great bear*, and Arcas the *little*. See *Arcas*.

**CALLIANASSA** AND **CALLIANIRA**, Nymphs who presided over good conduct and propriety of manners.

**CALLICHORUS**, a place in Phocis, where the orgies of Bacchus were celebrated, and dances in honour of that god.

**CALLICON**. See *Acheus*.

**CALLIGENIA**, the nurse, or as others maintain, one of the Nymphs of Ceres. Some consider it as the name of the goddess herself, whilst others ascribe it to Tellus.

**CALLIOPE**, the Muse who presides over eloquence and heroic poetry; so called from the extatic harmony of her voice. She was accounted the first of the Nine. The poets, who are supposed to receive their inspirations from

them, chiefly invoke Calliope, as she presided over the hymns made in honour of the gods. Calliope is spoken of by Ovid, as the chief of all the Muses. Under the same idea, Horace calls her *Regina*, and attributes to her the skill of playing on what instrument she pleases. Mr. Spence remarks, that "The book she holds in her left hand, as inventress of heroic poetry, is much more like a modern book than an ancient;" adding, "The books of old were like the rolls in our offices; for old records, and the form we use for books now, was then only used for tablets, or pocket-books: these tablets, in the left hand of Calliope, mark out the distinguishing character of this Muse, which was to note down the worthy actions of the living, as Clio's was to celebrate those of departed heroes. Though those are only tablets, Ausonius calls them *Libri*. The common names of them used by Pliny in his Epistles, and by several of the Roman writers, are much more proper, and more descriptive of them."

**CALLIPYGES**, a surname of Venus.

**CALLIRHOE**, a young female of Calydon, whom Coresus, the high-priest of Bacchus, distractedly loved, but being unable to engage her affection, he implored the god to revenge her insensibility, and, in consequence, the Calydonians were afflicted with phrenzy. The oracle being consulted for a remedy, enjoined the immolation of Callirhoe, or the person who might offer to suffer in her stead. No substitute appearing, the Nymph was led to the altar, but when Coresus, who was to perform the sacrifice, beheld her decorated as a victim, his heart relented, and he turned the knife against himself. Callirhoe struck with compassion, to appease the manes of Coresus, immediately sacrificed herself.

Another **CALLIRHOE** was daughter of the river Achelous, and wife of that Alcmeon who killed his mother Eriphyle. Having married Callirhoe whilst his former wife, Arsinoe, was alive, he took from her, and presented to his new bride, the celebrated necklace with which Eriphyle had been bribed to engage her husband in the Theban expedition. This necklace, which was of gold, had been given by Venus to Hermione her daughter, the wife of Cadmus, together with a *peplum*, or robe; and with it



came into Eriphyle's possession, the former having been presented her by Polynices, and the latter by Thersander, his son. The history of the necklace is variously related. Some pretend it to have come originally from Jupiter, and that he gave it to Europa, she to Cadmus, and Cadmus to Hermione. Others, that Vulcan, the fabricator of the necklace, bestowed it as a present on Cadmus, to be revenged on Hermione, who was born of the adultery of Venus with Mars, for his wife's perfidy to him; and that he caused the necklace to become fatal to all those who should wear it. The materials of it, he is said to have composed, among others, of the ashes which remained on his anvil after he had made the thunderbolts, and that he had impressed upon it mystical figures: in a word, that he made it a fatal talisman, whence it happened that Hermione, Semele, Jocasta, Eriphyle, &c. who wore the necklace in succession, severally came to an unhappy end.--- When Polynices fled from Thebes to Argos, he is said to have taken with him, from Hermione, her necklace and peplum. The former is described by Statillus and Nonnus. The Scholiast on Statius asserts, that this necklace was consecrated to Apollo, and thrown into a fountain, where, though it might still be seen, no one could touch it without offending the Sun, as was evident from the tempest that immediately arose. The account, however, of Pausanias is much less chimerical. This author thinks that when the temple of Delphi was plundered by the Phoceans, Hermione's necklace was part of their plunder; and he shews that the one carried to Amathus, in Cyprus, and there deposited in the temple of Venus and Adonis, though said to have been the necklace of Hermione and Eriphyle, was not the genuine. Diodorus Siculus assures us, that a Phocian lady, after the pillage of the temple of Delphi, daring to adorn herself with Eriphyle's jewels, was burnt in her house, her eldest son setting fire to it at the impulse of the Furies. It must, notwithstanding, be noted, that Athenæus hath quoted an author, who says, Alcmeon did really consecrate Eriphyle's necklace in the temple of Delphi, the oracle having required it, as a reward of him for the cure of his madness. Callirhoe having heard this necklace described, is

reported to have refused Alcmeon access to her person, unless he would make it her own; on which the unhappy man went to Phegeus, the father of Arsinoe, who resided at Psophis, in Arcadia, and pretended that the oracle had declared he could never be cured of his phrenzy unless this necklace was hung up in the temple of Delphi. Phegeus delivered him the necklace, but finding it designed for Callirhoe, commanded his two sons to murder Alcmeon. Callirhoe, concerned for the fate of her husband, passionately desired that his murderers should be punished, and, with this view, yielded to the importunities of Jupiter, on condition that her children, by Alcmeon, who were still very young, might instantly arrive at their full growth. The requisition being granted, her two sons Amphoterus and Acarnanus, set forward to execute her purpose. On their way they met the assassins, who were going to offer the necklace and robe of Eriphyle at Delphi. Killing them, they proceeded to Sophis, where they murdered also Phegeus and his wife. On their return, however, they were pursued to Tegeum, but there meeting with powerful assistance, they compel their opponents to flee. Having recited their exploits to Callirhoe, they repaired to Delphi, and consecrated to Apollo the necklace and robe, as Achelous had enjoined. Thence proceeding to Epirus, they established the colony Acarnania. See *Alcmeon*.

There was another CALLIRHOE, the daughter of Scamander, who, by Tros, her husband, was the mother of Ilus, Ganymede, and Assaracus.

Another CALLIRHOE, was daughter of Oceanus and Tethys, and mother of Echidna, Orthos, and Cerberus, by Chrysaor.

A *fifth* of the same name, daughter of Lycus, the tyrant of Lybia, courteously received Diomedes on his return from Troy, and on his departure killed herself.

A *sixth* CALLIRHOE, the daughter of Phocus, was universally admired for her beauty; but her lovers finding Phocus averse to their pretensions, put him to death; and Callirhoe, in return, excited her countrymen to avenge her of the murderers of her father.

Another CALLIRHOE, was daughter to Piras and Niobe.



**CALLISTEIA**, that is, *the reward of beauty*, a Lesbian festival, at which the women presented themselves in the temple of Juno, and the prize was assigned to the fairest. The same kind of contest took place at the Eleusinia of Ceres, among the Parrhasians, first instituted by Cypselus, whose wife Herodice was honoured with the first prize: and we read of another among the Eleans, where the contest was among the men, the most beautiful of whom was presented with a complete suit of armour, which he consecrated to Minerva, walking, adorned with ribbands, and crowned with a myrtle garland, to the temple, accompanied by his partizans and friends.

**CALLISTEPHANI**, Nymphs so called. See *Games Olympic*.

**CALLISTO**. See *Calisto*.

**CALLYNTERIA**, an Athenian festival, of which no particulars are transmitted.

**CALOIDIA**, solemn sports celebrated by the Lacedaemonians in honour of Diana.

**CALPE**. See *Abyla*.

**CALUMNY**, a vice, deified by the Greeks and Romans: She had an altar erected to her by the Athenians. Apelles, the Ephesian, being maliciously accused of a conspiracy against king Ptolemy, and having escaped the danger to which Calumny had exposed him, revenged himself on that deity by thus depicting her.---Credulity, represented by a man with large, open ears, invites this deity to him, extending his hand to receive her: Ignorance and Suspicion stand behind him. Calumny, the principal figure of the piece, appears advancing, her countenance disturbed, and seemingly enraged, holding in her left hand a lighted torch, and with her right dragging along a youth by the hair, who lifts up his hands as supplicating the gods: before her marches Envy, under the form of a pale, ill-looking man, with keen, squinting eyes: on her right side are Fraud and Conspiracy: behind follows Repentance, in the figure of a woman with tattered garments, shedding tears, and casting her eyes backwards upon Truth, who slowly closes the rear.

**CALUS**, the same with *Acalus*.

**CALVA**, a name of Venus. There was a temple at Rome dedicated to Venus Calva, because when the Gauls possessed themselves of that

city, ropes for the engines were made of the women's hair.

**CALYBE**, the priestess of Juno, under whose figure Alecto presented herself to Turnus.

The wife of Laomedon, and mother of Bucolion was likewise so named.

**CALYCE**, was the daughter of Aeolus, son of Hellenus and Enarette, daughter of Deimachus. By Aethlius, son of Jupiter, she became the mother of Endymion, king of Elis.

Also a beautiful Grecian girl, who, from disappointment in love, threw herself from a precipice, and was on account of it celebrated by the Poet Stesichorus, whose verses on this subject were extant in the time of Athenaeus.

**CALYDON**, a city of Aetolia, in which reigned Oeneus, the father of Meleager, and in a forest of which Meleager killed the monstrous wild boar. See *Meleager*.

**CALYDON**, son of Aetolus and Pronoe, the daughter of Phorbas, from whom the city of Calydon just mentioned was called.

Of the same name also Mars had a son.

**CALYDONIS**, Dejanira, a native of Calydon.

**CALYDONIUS**, a surname of Bacchus, from the worship paid him in Calydon.

**CALYDONIUS HEROS**, Meleager.

**CALYPSO**, daughter of Tethys and Oceanus, or, as others say, of Atlas. She was queen of the island Ogygia, which, from her, was called the island of Calypso. According to Homer, Ulysses suffered shipwreck on her coast, and stayed with her several years. She is said to have offered him immortality, provided he would remain with her. But this the hero refusing, he was at length permitted to depart, Mercury being dispatched to him from Jupiter for the purpose. During his continuation, however, on the island, the goddess is said to have had by him two sons, Nausithous and Nausinous, and on his departure to have become inconsolable.

**CAMARASSUAMNI**, that is, Son of the Lord. See *Rutrem*.

**CAMBES**, a Lydian prince of so voracious an appetite, as to devour even his wife.

**CAMELAE**, or **GAMELAE DEAE**, *goddesses of marriage*, who were invoked by young females at the approach of their nuptials.

**CAMENAE**. See *Camoenae*.



CAMERS, brother of Numa, and son of Volscens, mentioned by Virgil in the tenth Aeneid.

CAMERTUS, a Rutilian chief, whose form is assumed by Juturna, sister of Turnus, in the twelfth Aeneid, and under which she dissuades the Rutilians from acceding to the purposed combat between Turnus and Aeneas.

CAMESES, a prince of Italy, who divided the sovereignty with Saturn.

CAMILLA, daughter of Metabus and Casmilla, was queen of the Volscians, and a heroine bred to the exercise of arms. She was slain in defence of Turnus, when she assisted him against Aeneas. In the seventh Aeneid, Virgil gives a beautiful description of this heroine, and represents her so swift of foot as to outstrip the winds, to skim over standing corn, or glide along the surface of the water. In the eleventh Aeneid she kills Eumanus, Liris, Pegasus, Amastus, Tereus, Harpalycus, Demophoon, Chromis, Ornytus, Butes, Orsilochus, and the son of Aunus, and at last she falls by the hands of Aruns.

CAMILLAE, CAMILLI, boys and girls who ministered in the sacrifices of the gods, and especially those who attended the Flamen Dialis, or priest of Jupiter. The word seems borrowed from the language of the ancient Hetrurians, where it signified *minister*, and was changed from *Casmillus*.

CAMILLUS, an appellation given by the Tuscans to Mercury, in quality of minister of the gods. See *Cadmillus*.

CAMILUS, son of Vulcan, by the Nymph Cabora.

CAMIRO AND CLYTIA, daughters of Pandarus of Crete, who, on the death of their parents, being left to the care of Venus, were fostered with tenderness. But Jupiter, though petitioned to bestow upon them kind husbands, retained so much rancour against their father, on account of his conduct, that he consigned them to the Harpyes, to be delivered to the Furies.

CAMIRUS AND CAMIRA, a town of Rhodes, so called from a son of Hercules and Iole, who was said to have built it.

CAMOENA, one of the deities presiding over adult persons. It was thought this goddess inclined infants to sing.

CAMOENAE: the Muses were all comprehended

under this general appellation, which, according to Festus, Macrobius, and Servius, was given them from the melody and sweetness of their numbers, in singing the exploits of heroes and of gods; the term itself being derived *a cantu amoeno*.

CAMPE, the female jailer, who had the custody of the Titans, in Tartarus, and was killed by Jupiter for refusing to permit them to go to his aid.

CAMPSE. See *Vixnu*.

CANACE, sister of Macareus, and daughter of Aeolus. See *Macareus*.

CANACHE, one of the dogs of Actaeon.

CANATE, a mountain in Spain, in a cavern on which the Evil Genii were supposed to have erected their palace.

CANATHUS, a fountain in Nauplia, where Juno bathed once a year, to recover her original purity. The Grecian women are said to have adopted the practice with the same hope.

CANCER, OR THE CRAB, was the animal which Juno is said to have sent against Hercules when he contended with the Hydra in the morasses of Lerna, and by which his foot was bitten.--- The hero, however, killed it, and Juno placed it in the Zodiac.

CANDARENA, a name of Juno, so called from a town in Paphlagonia.

CANDAULES, OR MYRSILUS, son of Myrsus, and the last of the Heraclidae, who possessed the throne of Lydia. Being foolishly fond of his wife, and having exposed her naked to the eye of Gyges his minister, was put to death by him, at the command of the queen, who raised Gyges to her bed.

CANDRENA, a surname of Venus.

CANDIOPE, daughter of Oenopion, and mother of Hippotagus, by Theodotion her brother.--- The father having banished Theodotion for his crime, they were ordered by the oracle to settle in Thrace.

CANENS, daughter of Janus, by Venilia, and wife of Picus. So sincere was her grief for the loss of her husband, that, according to Ovid, she wasted away into air, and the place of her abode continued her name.

CANEPHORAE, were two virgins of quality at Athens, who resided in the temple of Minerva, and at the feast of the Panathenaea carried



baskets on their heads, containing something secret or mysterious, delivered to them by the priestess. The baskets were usually crowned with flowers, myrtles, &c. The Canephorae in these ceremonies always marched first, the priest next, and the choir of music followed.--- The learned are at variance as to the contents of the baskets which the Canephorae carried: some asserting that neither they nor the priestess herself knew the contents; whilst others conjecture they were the requisites for sacrifice; and a third party, with more probability, that they were the female *pudendum*, which had a peculiar share in those mysteries. There were also Canephorae in the ceremonies of Bacchus and Ceres, who, in the Bacchanalia, carried golden baskets, in which, besides divers sorts of first fruits, was the *membrum virile*. Among ancient monuments, we find mention of divers figures of Canephorae: in the famous Cornelian, called Michael Angelo's ring, are three Canephorae, with their baskets on their heads. This appellation was also given to virgins at Athens, when, becoming marriageable, they presented certain baskets of curiosities to Diana, to procure her permission to quit her train, and change their condition of life.--- There were two figures of Canephorae, by Polycletes, in bronze of the middle size, which were greatly admired by the ancients. Abbe Winkelmann conjectures that those in terra cotta fronting each other, which are evidently designed in the antique stile, were copies of them; and what confirms him in the opinion is, that the Canephorae of Polycletes were carried by Verres from Messina to Rome.

CANEPHORIA, a ceremony in the feast celebrated by the Athenian virgins, on the eve preceding their marriage-day. It consisted in a procession of the father and mother of the bride, who conducted her to the temple of Minerva, carrying a basket full of presents, to engage the goddess to make the marriage state happy; or, according to the Scholiast of Theocritus, the basket was intended as a kind of honourable amends made that goddess, the protectrix of virginity, for abandoning her party; unless it were considered as a ceremony to appease her wrath for relinquishing the virgin state.--- Suidas calls it a festival in honour of Diana.---

Other authors mention the Canephoria of Bacchus.

CANES, a name common to the Furies.

CANETHUS, the son of Lycaon.

CANG-Y, a deity worshipped among the Chinese, as the god of the lower heavens, and believed by them to possess the power of life and death. He has always three ministering spirits to attend him, the first of whom sends down rain to refresh and nourish the earth, the second is the god of the sea, to whom all their navigators, on sailing, make vows, and at their return perform. The third presides over births, and is called the god of War. It is probable that some ancient astronomer among the Chinese was, and still is, worshipped under this name, especially when we find him represented as the god of the lower heavens.

CANICULARES DIES, those days in summer when *Canis*, or the *dog-star*, was supposed to influence the season, by disseminating through the air a pernicious heat.

CANON, a Japanese god, who, as represented in their pagods, presides over the waters and the fish. His votaries exhibit him with four arms, and the lower part of his body swallowed by a large sea-monster: his head is crowned with flowers; in one hand he holds a sceptre, in another a flower, a ring in the third, and the fourth is closed, with the arm extended. Over against him stands the figure of an humble penitent, one half of whose body is concealed within a shell. The temple is adorned with arrows and all sorts of warlike instruments.

CANOPIUS HERCULES, the Egyptian Hercules, so called from the city Canopus.

CANOPUS, one of the deities of the ancient Egyptians, and, according to some, the god of Water. It is said, that the Chaldeans, who worshipped fire, carried their imaginary deity through different countries to try his power, in order that, if he obtained the victory over the other gods, he might be acknowledged as the true object of worship. Having, accordingly, subdued the gods of wood, stone, brass, silver, and gold, his ministers declared, that all the gods did him homage. This the priests of Canopus hearing, and finding the Chaldeans had brought their god to contend with Canopus, they took a large earthen vessel, in which they



bored several holes, and, after stopping them with wax, filled the vessel with water, painted it of several colours, and fitting the head of an idol to it, brought it forth to contend with the Chaldean deity. The Chaldeans, accordingly, committed it to the flames, but the heat having melted the wax, the water rushed through the holes, and extinguished their fire: thus Canopus conquered the god of the Chaldeans. Canopus, or Canobus, according to Strabo, was pilot to Menelaus, and had a temple erected to him in a town called *Canopus*, near one of the mouths of the Nile, which Dionysius also mentions. Vossius remarks, on this occasion, the vanity of the Greeks, who, as he conjectures, hearing of an Egyptian deity named Canopus, took the opportunity of deifying the pilot of Menelaus, as being of the same name, and gave out, that the Egyptian god Canopus was of Grecian origin. Montfaucon gives several representations of this deity: one, in allusion to the victory above-mentioned, throws out water on every side through little holes. The Abbe la Pluche takes this imaginary deity to have been originally no more than a vessel used by the Egyptians to exhibit to the people the depth of the overflowing of the Nile; and observes, that it probably held as many measures as the depth of the water had fathoms or cubits; and adds, that they sometimes put upon the vase the figure of a man's head, as a symbol of industry or husbandry; at others, the head of a young woman, to mark the state of the Nile under the sign Virgo; and, at others, the head of a dog, to signify the state of that river at the time of the rising of the Dog-star.

**CANTHUS**, son of Abas, and one of the Argonauts, was killed by Caphaurus the Lybian, with the fragment of a rock, as is related by Apollonius in his fourth book.

**CANULEIA**, one of the first four Vestals chosen by Numa.

**CAPANEUS**. See *Evadne*.

**CAPANEIA CONJUX**, the wife of Capaneus, that is, *Evadne*.

**CAPEDUNCULA**, the vessels in which the sacred fire of Vesta was preserved.

**CAPENI**, a people of Etruria, in whose territory

a temple and grove were consecrated to *Feronia*.

**CAPHAREUS**, a considerable promontory in the island of Euboea, upon which Nauplius, to revenge the death of Palamedes, his son, whom Ulysses had slain, set a blazing flambeaux in a dark night, to mislead the Grecian fleet.

**CAPHAURUS**, a Lybian shepherd descended from Apollo, by Acacalis, daughter of Minos, who bore to the god Amphithemis or Garamaus. Amphithemis having intrigued with Diana, according to Apollonius, the goddess became the mother of Nasamon and Caphaurus. Canthus the Argonaut, was slain by the latter, and himself experienced a similar fate.

**CAPHYRA**, daughter of Oceanus. She is said to have nursed and brought up Neptune.

**CAPITOLINE GAMES**. See **GAMES**, *Capitoline*.

**CAPITOLINUS**, a name of Jupiter, from the Capitoline Hill, upon the top of which he had the first temple ever built in Rome. Tarquin the Elder vowed to build it. Tarquin the Proud built, and Horatius the Consul dedicated it. See under *Temple*.

**CAPNOMANTIA**, the art of auguring from *smoke*.

**CAPREUS**, king of Haliartus. See *Arion*.

**CAPRICORN**, a sign of the Zodiac, consisting of twenty-eight stars in the form of a goat.---Some pretend that Pan, assuming this form, when terrified at the giant Typhon, was transferred by Jupiter to the heavens; whilst others suppose it to have been the goat Amalthea, which Jupiter sucked.

**CAPRIFICALIS**, the day consecrated to Vulcan, on which the Athenians offered him money.

**CAPRIPEDES**, a surname of Pan, the Fauni, and Satyrs, given them from their having goat's feet.

**CAPRONIA**, a vestal virgin, who suffered death for having violated her chastity.

**CAPROTINA**, a name of Juno. On the nones of July, that is, on the 7th day, the Roman maid-servants celebrated her festival, together with several free-born women, and offered sacrifices to Juno under a wild fig-tree (*caprificus*) in memory of that extraordinary virtue which directed them to those measures, by which the



honour of the Roman name was preserved. After the city was taken, and the Gallic tumults quieted, the borderers finding an opportunity of further oppressing the Romans, sent an herald to intimate, that if they desired to save the remainder of their city, they must send out to them all their wives and daughters. The Senate was strangely distracted at the nature of this summons; but a maid-servant, whose name was Philotis or Tutela, announcing to it her design, took with her several other maid-servants, dressed them like mistresses of families and their daughters, and went with them to the enemy. Livy, the Dictator, having dispersed them about the camp, they incited the enemy to drink, alleging, that the day was a festival. The soldiers sleeping soundly in consequence of the wine, a signal was given from a wild fig-tree, and the Romans rushed forth, and cut off the enemy. The Senate, in gratitude for so important a service, not only made the maid-servants free, but assigned them portions out of the public treasury; and further, ordered, that the day should be called *Nonae Caprotinae*, from the wild fig-tree whence the signal was given; and further enjoined, that an annual sacrifice should be celebrated to Juno Caprotina under a wild fig-tree, the juice of which, in memory of the action, was to be mixed with the sacrifices.---- Other authors, however, affirm, that Juno, on account of the skin and horns of the goat which she wore, had the name *Caprotina*.

CAPRUS. See *Cabrus*.

CAPUA, the chief city of Campania, of which Capys is said to have been the founder.

CAPYS, son of Assaracus, by a daughter of the Simois, was father of Anchises by Themis, and grandfather of Aeneas.

Another of the same name came with Aeneas into Italy, and is the reputed founder of Capua.

CAR, son of Phoroneus, king of Megara. Also a son of Manes, and husband of Callirhoe, the daughter of Macander, from whom Caria was named.

CARANUS, the same with *Recaranus*, a surname of Hercules.

CARAEUS, *great, elevated*, a surname of Jupiter. Others derive it from the worship paid him in Caria.

CARCINUS, a constellation mentioned by Lucan, the same with *Cancer*.

CARDA, CARDEA, or CARDINEA, originally the Nymph Grane, whom Janus is said to have surprized; and, to compensate the injury, made her goddess of door-hinges. She is generally supposed to have been the same with *Carma*, or *Carna*.

CARE, one of the children of Nox and Erebus.

CARIUS, son of Jupiter and Torrebria, walking round the lake Torrebria, and listening to the melodious voices of the Nymphs, learnt their music, which he afterwards taught the Lydians, who, out of gratitude, worshipped him as a god, and built him a temple upon a hill, which was called by his name.

CARMA, or CARNA, the goddess who presided over the vital parts, and occasioned a healthy constitution of body. Some say, this goddess was the wife of Janus. To Carma they sacrificed on the 1st of June, with a pottage of beans, meal, and bacon. She is also called *Dea Cardinis*, or *The Goddess of the Hinge*, because, says Ovid, by her influence she *opens* what is *shut*, and *shuts* what is *open*.

CARME, daughter of Eubulus, and mother of the huntress Nymph Britomartis, by Jupiter.

CARMALIS, a divinity amongst the inhabitants of Mount Carmel, which lay between Judea and Syria.

CARMENTA AND CARMENTIS, a Roman deity. Some think her a destiny who presides over the birth of man; for which reason she is particularly honoured by mothers: others say, she was wife of Evander, the Arcadian, and a prophetess, who used to deliver her oracles in verse, and from *carmen*, a *verse*, was called Carmenta: others, more probably, derive Carmenta from *carens mente*, as being bereft of her wits in the paroxysms of enthusiasm. Her true name was Nicostrata, and not the wife, but mother of Evander, with whom she left Arcadia, and arrived in Italy, where king Faunus, about sixty years before the taking of Troy, hospitably received them. She had an altar dedicated to her near the *Porta Carmentalis*; also, a temple in the eighth quarter of the city of Rome, erected to her on the follow-



ing occasion: The Roman matrons having resolved not to see their husbands till the privilege of riding in vehicles, which had been abolished by a decree of the Senate, was restored to them; the Senate, to appease their resentment, revoked the decree; an intercourse with their husbands was renewed, and the good ladies proving uncommonly prolific, they not only returned thanks to the goddess Carmenta, who, they supposed, had occasioned their extraordinary fertility, but also built a temple, and instituted sacrifices in honour of her. Leathern cloaks were forbidden to be worn in her temple, on account of their impurity, as being the skin of a dead animal.---- Ovid, who relates the story of this Arcadian matron at large, particularly describes her as a prophetess, and Virgil introduces Evander himself, ascribing his arrival in Italy to the prophetic warnings of his mother. Carmenta is said to have turned the Greek letters Π and Ψ, inverted by Epicharmus, into Latin ones, which were brought by Evander when he fled from Arcadia into Italy. Carmenta is represented on a coin of Q. Fabius Maximus Eburnus, in a youthful form, with loose curled hair falling in ringlets to her shoulders: on her head is a crown of bean-leaves, and by her side a harp, the symbol of her prophetic character. See *Evander*.

CARMENTA, a tutelar deity of infants. She sung their destinies, and probably was the same with the preceding.

CARMENTALIA, a feast among the ancient Romans, celebrated annually upon the 11th of January, in honour of Carmenta, a prophetess of Arcadia, and mother of Evander, with whom she came into Italy sixty years before the Trojan war. The solemnity was also repeated on the 15th of January, which is marked in the old calendar by *Carmentalia relata*. This feast was established on account of a great fecundity among the Roman dames, after a general reconciliation with their husbands, with whom they had been at variance, on the score of vehicles being prohibited them by an edict of the Senate. It was celebrated by the women. He who offered the sacrifices was called *Sacerdos Carmentalis*.

CARNE. See *Carme*.

CARNEIA, a festival solemnized in most cities of Greece, but particularly at Sparta, where it was first instituted, about the 26th Olympiad, in honour of Apollo, surnamed *Carneus*, either from Carnus, a Trojan, who was son of Jupiter and Europa, and beloved by Apollo, or from *Carnus* the Acarnanian, who was instructed by that god in the art of divination, and afterwards murdered by the Dorians; for which instance of barbarity, Apollo sent them a plague. To avert their punishment, they instituted, according to Pausanias, this festival: *απο της κρανεϊας*, i. e. from *the cornel-tree*, by transposing the letter ρ, as the same author intimates; it being reported by some, that this festival was instituted by the Greeks, who had incurred Apollo's displeasure by cutting down several cornel-trees, in a grove consecrated to him on Mount Ida, for the purpose of building the wooden horse; or, lastly, *απο της κραινειν*, i. e. from *accomplishing* the request of Menelaus, who, when he undertook the expedition against Troy, made a vow to Apollo, promising to pay him some signal honour, if his undertaking met with success.----- This festival lasted nine days, beginning on the 13th of the month *Carneus*, which answered to the Athenian *Metagitnion*, and was an imitation of the method of living, and the discipline used, in camps; for there were nine *tents* erected, in each of which nine men of three different tribes, three being chosen out of each tribe, lived for the space of nine days, during which time they were obedient to a public cryer, and did nothing without his express order. The priest, whose office it was to attend at this solemnity, was named *Αγνης*; and out of every tribe five other ministers were chosen, who were called *Καρνεαται*, and obliged to continue in their function four years, during which they were not allowed to marry. At this festival, the musical numbers called *Καρνεϊοι νομοι* were sung by musicians, in a contest for victory. The first prize was won by Terpander.

CARNEUS, a name of Apollo. See *Carneia*.

CARNUS, son of Jupiter and Europa. Also, an Acarnanian so called, killed by the Dorians. See *Carneia*.

CARON. See *Charon*.

CARPO, daughter of Zephyrus, and one of the



Seasons, loved and was beloved by Camillus, the son of Maeander, in whose streams being drowned, Jupiter changed her into all kinds of fruit.

**CARPOPHORA**, an epithet given by the Tegaens to Ceres and Proserpine.

**CARTHAGO**, a daughter of Hercules, after whom the Tyrians named the city of Carthage.

**CARYA, CARYATIS**, a festival in honour of Diana, surnamed Caryatis, from Caryum, in Laconia, where this solemnity was celebrated. It was usual for virgins to meet on this occasion, and join in a certain dance, said to have been invented by Castor and Pollux, which they called *Καρυατιζειν*. During the invasion of Xerxes, when the Laconians durst not stir out for fear of the enemy, the neighbouring swains, to avert the wrath of the goddess for intermitting the solemnity, assembled in the accustomed place, and sung pastorals, which were called *Βουκολισμοι*, from *Βεκολε* a *neat-herd*; whence some are of opinion, that Bucolic poetry came first into use.

**CARYBDIS**. See *Charybdis*.

**CASIUS**, a surname of Jupiter, who was worshipped under it in three different places. The first was a considerable mountain which separated Egypt from Palestine, about twelve leagues from Pelusium, and was not less remarkable for the tomb of Pompey the Great, than for the temple of Jupiter himself. Mount Casius in Syria, near Seleucia, was the second, where Jupiter had a temple under the title of *Casius*, not far from Antioch, as is evident from the inhabitants resorting thither every year to celebrate a feast in honour of Triptolemus. The third place where Jupiter *Casius* was worshipped, was at Cassiope, a city in the island Corcyra, situate on the westernmost cape of the island, and nearest the main land. Suetonius represents Nero as landing on this point, and singing before the altar of Jupiter Casius. There are medals still extant, which exhibit Jupiter with these inscriptions---ZEYC KACIOC, & ZEYZ KΑΣΙΟΣ---expressive of this title.

**CASMILLA**, the mother of Camilla.

**CASMILLUS**, was reckoned the fourth of the Samothracian gods, or the gods Cabiri. Wherever he came, by the harmony of his voice, the

eloquence of his speech, his graceful mien, and decent behaviour, he persuaded mankind to a regular, discreet, and moral way of living. This Casmillus was supposed to have been Mercury, who was sometimes distinguished by this name, as well as by those of Cadmillus and Camillus. See *Cadmillus, Cabiri*.

**CASPERIA**, wife of Rhoetus, king of the Marubii, committed adultery with the son of her husband.

**CASSANDRA**, daughter of Priam, king of Troy, and Hecuba, was tempted by Apollo, and deceived him. He promised to bestow upon her the gift of prophecy, on condition she consented to gratify his passion. Cassandra seemingly assented, but no sooner had she obtained the gift of prophecy, than she laughed at the tempter, and kept not her word. Apollo, however, to revenge himself, did not deprive her of the gift he had conferred, but caused her to be considered as mad, and her predictions, when delivered, to pass unregarded. Others give a different account of her acquiring the prophetic spirit. They relate that Helenus and Cassandra were carried, in their infancy, to the temple of Apollo, and, either out of forgetfulness, or because it was the custom, left there the whole night. On being the next day sought for, they were found with serpents twisted round their bodies, and licking their ears, which were said to have endowed them with the gift of prediction. When the Greeks sacked Troy, Cassandra fled for shelter to the temple of Minerva, and there saved her life. Her honour, however, she lost through the violence of Ajax, son of Oileus, in the middle of the temple. Under the article *Ajax Oileus*, it has been related in what manner Minerva resented this injury: in respect to the punishment of this obscene impiety, it is remarkable that it fell on the sex which had been injured, for the Locri were obliged to send annually young maidens to Troy, where they passed their days in a severe condition, being doomed to sweep the temple of Minerva, and remain in perpetual virginity. Cassandra, in the division of the plunder of Troy, fell to the lot of Agamemnon; though, if we believe Euripides, he obtained her from the Greeks as a gift, she



being set apart for the monarch at first. That she was not an unacceptable present, is obvious from the jealousy with which she inspired Clytemnestra, it having been considered as the motive which stimulated her to perpetrate the murder of her husband; who, together with the Trojan princess and the twin-sons she had born him, were miserably butchered by his queen, on his return from Troy to Mycenae.--- In vain did Cassandra predict the fate of Troy! in vain that Agamemnon would be assassinated when he came to his country! She was extremely beautiful, and had been sought in marriage by powerful princes, among whom were Othryoneus, who fell fighting for the Trojans, and Coroebus, who was killed the night in which Troy was taken. The latter is mentioned by Pausanias as the destined husband of Cassandra. A contest arose between the cities of Mycenae and Amicles about her tomb, each pretending to possess it. A temple was built to her honour in Leuctra, where a statue was consecrated to her under the name of Alexandra, by which she was nearly as well known as by that of Cassandra; witness the poem still extant of Lycophron. This author speaks of a temple of Cassandra, built by the Daunians, and by the inhabitants of the city of Dardanus: the statue of this lady was there an asylum to such maidens as were determined not to marry, and who grounded their refusal either on the ugliness or low birth of those who addressed them.--- The remedy they employed on these occasions was, to embrace the statue of Cassandra; but as a previous requisite, they were obliged to put on the dress of Furies, and change the hue of their complexion, by daubing their faces with drugs. They devoted themselves in a particular manner to the worship of Cassandra, and honoured her as a goddess. Plutarch informs us that there was in Thalamæ an oracle of Pasiphae, and that, according to some writers, Cassandra died in that place, and was called Pasiphae, because she gave oracles to all who consulted her.

CASSIOPE, or CASSIOPEIA, wife of Cepheus, king of Ethiopia, and mother of Andromeda, boasting that she was more beautiful than the Nereids, it so provoked them, that they desired Neptune to revenge them, on which he sent

into the country of Cepheus a sea-monster, which committed dreadful ravages. To appease the god, Andromeda was chained to a rock, and exposed to the monster, but was rescued by Perseus, who married her, and obtained of Jupiter, that Cassiopeia might be placed, after her death, among the stars; hence the constellation of that name, in the northern hemisphere, situated opposite to *Ursa Major*, on the other side the pole.

CASTALIA, the Nymph, was beloved by Apollo, but she vanished from the god in the form of a fountain, which was afterwards sacred to the Muses, who were thence called Castalides, and the Castalian Sisters.

CASTALIDES, a name common to the Muses, from the fount Castalia, at the foot of Mount Parnassus.

CASTIANIRA. See *Gorgythio*.

CASTOR AND POLLUX. Jupiter having an amour with Leda, wife of Tyndarus, king of Sparta, in the form of a swan, she brought forth two eggs, each containing twins: from that impregnated by Jupiter, proceeded Pollux and Helena, who were both immortal; from the other Castor and Clytemnestra, who being begotten by Tyndarus, were both mortal: they were all, however, called by the common name of *Tyndaridae*. - Apollodorus relates the story otherwise, and says Jupiter, being in love with Nemesis, transformed himself into a swan, and his mistress into a duck; adding it was she that gave Leda the egg she had hatched, and, consequently, was the real mother of the twin-brothers. These brothers entered into an inviolable friendship, and when they grew up, cleared the Archipelago of pirates, on which account they were esteemed deities of the sea, and accordingly were invoked by mariners in tempests. They went with the other noble youths of Greece in the expedition to Colchis, in search of the golden fleece, and on all occasions signalized themselves by their courage. In this expedition Pollux slew Amycus, son of Neptune, and king of Bebrycia, who had challenged all the Argonauts to box with him.--- This victory, and that which he gained afterwards at the Olympic games which Hercules celebrated in Elis, made him be reckoned the hero and patron of wrestlers, while his brother



Castor distinguished himself in the race, and in the management of horses. Being returned home, they recovered their sister Helen, whom Theseus had ravished, by taking the city of Aphidna, and spared all the inhabitants except Aethra, mother of Theseus, whom they carried away captive; and for this clemency they obtained the title of *Dioscouroi*, *sons of Jupiter*; yet love soon plunged them in the same error they had sought to punish in the person of Theseus. Leucippus and Arsinoe had two beautiful daughters, called Phoebe and Talyra.----- These virgins were contracted to Lynceus and Ida, sons of Aphareus, but the two brothers, without regarding these engagements, carried them off by force. The lovers flew to their relief, and met the ravishers, with their prize, near Mount Taygetus: a smart conflict ensued, in which Castor was killed by Lynceus, who, in return, fell by the hands of Pollux. This immortal brother had been wounded by Ida, if Jupiter had not struck him with his thunder.--- Pollux, however, was so touched at the loss of his brother, that he earnestly begged of Jupiter to make Castor immortal, but it being impossible to grant this request, he obtained leave to share with his brother his own immortality, so that they were said to live and die alternately every day. They were buried in the country of Lacedaemon, and forty years after their decease, translated to the skies, where they form the constellation Gemini, one of which rises as the other sets. Castor and Pollux were esteemed propitious to navigation; for when the Argonauts weighed from Sigaeum, they were overtaken with a tempest, during which Orpheus offered vows for the safety of the ship. when immediately two lambent flames appeared over the heads of Castor and Pollux, which appearance was succeeded by so great a calm, as gave the crew a notion of their divinity. In succeeding times, these fires, often seen by mariners, were taken as a favourable omen; but when one was seen alone, it was called *Helena*, and imagined to forebode some evil. A martial dance, called the Pyrrhic, or Castorian, was invented in honour of these deities. Cicero relates a wonderful judgment which happened to one Scopas, who had spoken disrespectfully of these divinities: he was crushed to death by

the fall of a chamber, whilst Simonides, who was in the same room, was rescued from the danger, being called out a little before, by two persons unknown, supposed to be Castor and Pollux. Concerning these brothers, Pausanias relates that they came once to the house where they had lived upon earth, and begged of Phormio, who was then in possession of it, to take them in for that night, pretending they were strangers from Cyrene: they asked, moreover, to be in one particular chamber, which they had been formerly fond of; but Phormio told them the whole house was at their service excepting only that chamber, in which was a young girl whom Phormio kept. They seemingly agreed to accept of any other apartment, but in the morning Phormio found both the young woman and his guests gone, and nothing left in the chamber but two statues of Castor and Pollux. The Greek and Roman histories are full of the miraculous appearance of these brethren; particularly we are told they were seen fighting upon two white horses, at the head of the Roman army, in the battle between the Romans and Latins, near the lake Regillius, and brought the news of the decisive victory of Paulus Aemilius to Rome, the very day it was obtained. The Cephallenses, inhabitants of Cephallonia, placed these brothers among the *Dii Magni*, or gods of the first order. They had a temple at Rome, erected in memory of the assistance they were supposed to have given the Romans in the battle just mentioned. This edifice, though built in honour of the two deities, was called only by the name of the former. The fountain in the neighbourhood of this temple, was also consecrated to the twin-brothers. The Romans likewise celebrated a festival on the ides of July, in honour of Castor and Pollux, which was the anniversary of the memorable battle of Regellius. On this occasion the Roman equites, or knights, formed a splendid cavalcade. They began their march at the temple of Mars, situated without the walls, and passed through the Forum, before the temple of Castor and Pollux. They were sometimes in number five thousand, and were crowned with olive branches. The Romans sacrificed white lambs to Castor and Pollux. Frequent representations of these deities occur on ancient



monuments, and particularly on Consular medals. They are exhibited together, each having a helmet, out of which issues a flame, and each a pike in one hand, and in the other a horse held by the bridle: sometimes they are represented as two beautiful youths, completely armed, and riding on white horses, with stars over their helmets. Spence says, "Their statues were very common in Rome of old, and they were placed, in particular, before the temple of Jupiter Tonans, on the Capitoline hill. The chief thing to be remarked in their figures is, that they are exactly alike. They have each a chlamys, and yet are almost wholly naked: each has a star over his head; each has his horse of the same colour, and his spear held in one and the same posture. In a word, each has the same make, look, and features. Never were any twins more alike than these are represented to have been, by the poets; and yet they are not more alike in their descriptions of them than they are in the old figures, and particularly on the Roman family-medals, where one meets with them extremely often." The vessel in which St. Paul embarked from the island of Melita, for Rome, carried the figures of Castor and Pollux, according to the practice of the ancients, who usually painted or carried on the prows of their ships, the image of some god, to whom they dedicated the vessel. Amongst the Lacedemonians, these divinities were represented under the figure of two parallel pieces of wood, joined together at top and bottom, so as to form the present astronomical character of the Twins, thus II.

**CATAEBATES**, a surname of Jupiter, taken from the prodigies by which he announced his will.---Apollo, for the same reason, was stiled *Catabasius*, or *Prodigialis*.

**CATAGOGION**, a festival at Ephesus, celebrated on the 22d of January, in which the devotees ran about the streets dressed in divers antic and unseemly habits, with huge cudgels in their hands, and carrying the images of their gods. In this guise they ravished the women, abused and often killed the men, and committed many other disorders to which the religion of the day gave a sanction. It is not said on what account, or to whom, this festival was instituted. Meursius, who wrote

*De Festis Graecorum*, has entirely overlooked it.

**CATAMITUS**, a surname of Ganymede.

**CATAPACTYME**, a festival kept by the natives of Peru in the month of December: dedicated to three figures of the Sun, called by them *Apointi*, *Churiunti*, and *Entiaquacqui*; i. e. *the Sun the father, the Sun the son, and the Sun the brother*.

**CATHARI**: The divinities of Arcadia were so called; as was a nation of Indians mentioned by Diodorus, whose wives attend the bodies of their husbands to the funeral pile, and are burnt with them upon it.

**CATHARMA**, in antiquity, some miserable or flagitious wretch, sacrificed to the gods as an expiation for the plague, or other calamity. Such was the prophet Jonas, when cast into the sea; and such did St. Paul wish himself to have been.

**CATILLUS**, son of Amphiaraus, and brother of Corus and Tyburtus, to whose memory he built Tybur. These brothers are both mentioned in the seventh Aeneid, and Corus again in the eleventh.

**CATINENSIS**: Ceres was thus named from Catana, a city in Sicily, where she had a temple which men were forbidden to enter.

**CATIUS**, one of the deities presiding over adult persons: he made men circumspect, acute, and wise.

**CATIZI**, a race of Pigmies, supposed to have been driven from their country by cranes.

**CATREUS**, a king of Crete, whom his son killed without knowing him, at Rhodes. See *Althemenes*.

**CATULIANA**, a surname given to Minerva, from a standard consecrated to her by Lucius Catulus.

**CAUCASUS**, the name of a shepherd who fed his flocks on Mount Niphates. This shepherd is said to have been killed by Saturn, who, after the war with the giants, having fled thither to avoid the threats of Jupiter, sought to dispossess him. From this asylum, however, Saturn was driven, and cast by his son into Tartarus. To honour the shepherd, the mountain, at the command of Jupiter, was named from him; and upon it Prometheus was chained.

**CAUCON**, son of Clinus, who first introduced



amongst the Messenians the orgies of Eleusis.

Lycaon had also a son of the same name.

CAVE, OR CAVERN: See *Aeolus*, *Sibyl*, *Trophonius*.

CAUMAS, the name of a celebrated Centaur. The others were Gryneus, Rhoetus, Arnaeus, Medon, and Pysenor. The more celebrated of this race however were, Chiron, Eurytus, Amycus, Pholus, and Caumus.

CAUNIUS, a surname of Cupid.

CAUNUS. See *Byblis*.

CAURUS, a wind blowing from the west.

CAUSAY. See *Cang-y*.

CAYSTRIUS, a hero to whom divine honours were rendered in Asia Minor, where he had altars on the river Cayster, which flowed near Ephesus. The banks of this river were celebrated by the Poets as the favourite resort of swans.

CEADES, a Thracian, whose son Euphemius was engaged in the Trojan war, and conducted thither an armament of Thracians in favour of Troy.

CEB, CEBUS, CEPUS, or CEPHUS, a monster worshipped at Memphis, supposed to have been a Satyr, or Ape.

CEBREN, the father of Asterope, and Oenone.

CEBRENIS, the patronymic of Oenone, the daughter of Cebrenus.

CEBRENUS, a river of Cebrenia, a district of Troas.

CEBRIONES, one of the giants who made war on the gods, and was killed by Venus.

Another of the same name, natural son of Priam, and charioteer of Hector, after the death of Archeptolemus, was killed by Patroclus, with a stone which he hurled at his head.

CECROPEs, auxiliaries engaged by Jupiter in his war against the Titans; but these, after having received his money, refusing to follow him, he turned them all into apes.

CECROPIA, the original name of Athens, given it from Cecrops, its founder. The ancients frequently extend it to Attica at large, and the Athenians are stiled *Cecropidae* from it. Hence also the epithet *Cecropian* applied to Minerva.

CECROPIDES, an appellative applied to Theseus, by Ovid.

CECROPIS, the patronymic of Aglauros, daughter of Cecrops.

CECROPS, a native of Sais in Egypt, and the first king of the Athenians, built, or, according to others, embellished the city of Athens. He married Agraule, daughter of Actaeus, and civilized the people of Attica, about 1158 years before the Christian era. He had sixteen successors in the space of 488 years, till the time of Codrus. He was the first who established civil government and marriages among the Greeks; and was also the first who acknowledged Jupiter by the name of Supreme, teaching his subjects that no sort of cruelty ought to approach the divine altars, and that nothing which had life was to be sacrificed, but rather cakes of their country corn, since clemency and beneficence were most consonant to the celestial nature. He died after a reign of fifty years, leaving three daughters, Aglauros, Herse, and Pandrosos, and was succeeded on the throne by Cranaus, a native of Attica. The twelve villages which he had established, were said to have been incorporated into one city by Theseus, and denominated Athens. Some writers describe Cecrops as a monster, half man and half serpent. This fiction has been supposed to symbolize either his being possessed of both the Greek and Egyptian language, or else of the power which he retained both in Egypt and Greece.

CECROPS, as he is stiled, the second, was the seventh king of Athens, son and successor of Erechtheus, and father of Pandion, by Metiadusa, the sister of Daedalus; he is said to have reigned forty years.

CECULUS, son of Vulcan. See *Caeculus*.

CEDREATIS, an epithet of Diana amongst the Orchomenians, by whom her images were suspended on the loftiest cedars.

CEGLUSA, the mother of Asopus, by Neptune.

CEIX. See *Ceyx*.

CELADON, one of those who were killed by Perseus, at his marriage with Andromeda. Also the name of one of the Lapithae.

CELAENA, a situation in Campania consecrated to Juno. There was likewise a mountain of Asia so called, near which Apollo fled the Satyr Marsyas.

CELAENEA DEA, Cybele, thus named from Celaenae, a city of Phrygia, where she was worshipped.





A CENTAUR.

*Engraved for BELLS NEW PANTHEON by T. Conde.*

London. Printed for Bell, British Library Strand July, 27, 1789.



**CELAENO**, one of the Pleiades, and daughter of Atlas by Pleione, who having suffered violence from the passion of Neptune, became by him the mother of Lycus.

Likewise one of the Harpyes, daughter of Neptune and Terra.

Another daughter of Neptune by Ergea, was of this name: as was also one of the Danaides, and the daughter of Hyamus, who was the mother of Delphus, by Apollo.

**CELENEUS**, a Cimmerian, who first taught by what means murderers might expiate their guilt.

**CELERES DEAE**, or *the Nimble Goddesses*, an appellative of the Hours.

**CELESTIAL GODS AND GODDESSES**. See *Deities Celestial*.

**CELEUS**, king of Eleusis, and by Metanira, father of Triptolemus. Ceres, in return for the hospitality with which he entertained her, instructed him in the various branches of agriculture, fostered his son with celestial milk, and by night covered him with fire, to render him immortal. Celeus, through curiosity, having discovered the last particular, was greatly terrified, and exclaimed that his son would be killed, on which she immediately destroyed him. See *Triptolemus*.

There was another *Celeus*, king of Cephallenia.

**CELEUSTANOR**, son of Hercules, by Laothoe.

**CELEUTOR**, the son of Agrius.

**CELME**, a Thessalian, was changed into a diamond, for her having propagated the declaration of her husband, that Jupiter was mortal.

**CELMUS**, the foster-father of Jupiter, was extremely fond of his ward whilst an infant; but Jupiter, after he had banished his father Saturn, recollecting that Celmus had affirmed he was mortal, transformed him into a diamond.

There was another of this name amongst the Curetes, who was exiled by his brethren for want of reverence to the Mother of the Gods.

**CENAEUS**. See *Caenis*.

**CENCHRIAS**, daughter of the Nymph Pirene, was accidentally killed by a dart which Diana had aimed at a beast.

**CENCHRIS**, wife of Cinyras, king of Assyria, according to some, and of Cyprus, according to others; was mother of Myrrha, who was

mother of Adonis by her own father. See *Myrrha*, *Adonis*.

**CENCHREUS**, a river of Ionia, in which Diana is said to have been bathed immediately after her birth.

**CENEUM**, a promontory of Euboea, whence, from his worship there, Jupiter obtained the surname of *Ceneus*.

**CENCHREUS**. See *Cychreus*.

**CENEUS**, a hero mentioned by Homer.

**CENSER**, in Latin *Thuribulum*, a sacred instrument used in the religious rites of the ancients. It was a vase, containing incense to be offered in sacrificing to the gods. Herodotus relates, that a most elegant one was presented by Evelthon at Delphi. Dionysius Halicarnassus tells us, that, in their solemn processions, they carried censers of silver and gold. There is the figure of one preserved by F. Montfaucon, under the form of a shallow cup, with a lid to it, and chains running through small handles. That Censers were in use among the Jews, we learn from their early history, and particularly from the story of Nadab and Abihu. Censers of pure gold were afterwards made by Solomon.

**CENTAURI, CENTAURS**. The Thessalians early distinguished themselves from the rest of Greece, who fought only on foot or in chariots, by their application to horsemanship. To acquire the greater dexterity in this art, they frequently contended with bulls; and as, in provoking the animal to attack them, or in resisting him when enraged, they employed darts or javelins, they thence obtained the name of *Centaurs*, *κεντεω* signifying to goad or lance, and *ταυρος* a bull; and *Hippocentaurs*, from *ἵππος* a horse. These horsemen becoming formidable by their depredations, the equivocation of the name occasioned them to be accounted monsters of a compound nature; and, as this idea favoured the marvellous, it was eagerly adopted by the poet.-----These Centaurs are said, by some, to have been the offspring of Centaurus, son of Apollo by Stilbia, daughter of the Peneus; and that the Mares of Magnesia were their mothers: whilst others derive their origin from Ixion, and the Cloud which Jupiter substituted in the form of Juno, for that goddess, when Ixion attempted her chastity. Hence, accordingly, they were stiled



*Nubigenae*, or *Cloud-born*.-----This fable has admitted of various explanations. Some suppose the Centaurs to have been a body of shepherds and herdsmen, rich in cattle, who inhabited the mountains of Arcadia; and to whom the invention of Bucolic poetry is given. Palae-phatus, in his book of *Incredibles*, relates, that under the reign of Ixion, king of Thessaly, a herd of bulls on Mount Thessaly ran mad, and ravaged the whole country, rendering, in particular, the mountains inaccessible; that some young men, who had found the art of curbing and mounting horses, undertook to clear the mountain of the bulls which infested it; and that, having pursued them on horseback for this purpose, they were thence called Centaurs. Rendered insolent by their success in this enterprize, they insulted the Lapithae, a people of Thessaly, and because, when attacked, they fled with great expedition, they were conjectured to be half horses and half men. Ridiculous as it may seem, grave writers have contended for the actual existence of these monsters. Plutarch mentions one, as having been seen by Periander, tyrant of Corinth: and Pliny says, that he himself saw one embalmed in honey, which had been brought in the time of Claudius from Egypt to Rome; and adds, that the same emperor mentions another, born in Thessaly, but which, however, died on the day of its birth. Nor is this the last upon record; for St. Jerome relates, in the life of Paul the hermit, that a Centaur had been seen by St. Anthony; the good father, notwithstanding, as he doubts neither the veracity nor eyesight of the saint, suspects the object to have been an illusion of the Devil.----Few stories are more famous in historical fable than the battle of the Centaurs with the Lapithae, already referred to. This battle is said to have happened in consequence of the brutalities which had been offered at the nuptials of Pirithous and Hippodamia, by the Centaurs, when intoxicated, to the females then present. Theseus and Hercules undertaking their defence, the assailants were not only wounded and defeated, but driven from their country, and compelled to seek shelter in Arcadia. Here, however, they remained not quiet; for, at an entertainment which Pholus had given Hercules, when on his

way to destroy the boar of Erymanthus, they not only intruded, though they had not been bidden, but loudly contended on account of the wine, and attacked Pholus with fir-trees uprooted by the roots. Hercules, to requite the hospitality of his host, strenuously engaged to defend him, and with such effect were his exertions made, that the Centaurs betook themselves to Chiron. As this Centaur had been the preceptor of their opponent, it was hoped his influence might secure them protection; but Hercules, though retaining a respect for his instructor, obstinately continued the conflict, during which an arrow, glancing on the knee of Chiron, unfortunately occasioned his death. Irritated the more by this accident, Hercules pursued them without mercy, till the whole were destroyed.---Mr. Spence observes, that in the works of the ancient artists, female Centaurs are not uncommon. As an instance of this, he might have cited a bas-relief in the Villa Borghese, and a beautiful gem which exhibits a mother suckling a young one, apparently of the same sex. He has, however, noticed the description in Lucian of "a very fine picture of a whole family of Centaurs, done by the famous Zeuxis, in which the male was represented as returning home from the chase, with a lion's whelp, and the female pressing one of her little ones to her breast as frightened at the sight of it." See *Caumas*.

CENTAURUS, or *the Centaur*, properly so called, was the most celebrated of the Centaurs, Chiron. See *Chiron*.

A ship in the fleet of Aeneas, which bore the figure of a Centaur, was likewise called *Centaurus*.

CENTICEPS BELLUA, *the beast with a hundred heads*, was a name given to Cerberus, from the multiplicity of snakes on his triple mane.

CENTIMANUS, *having a hundred hands*, an appellation of Briareus.

The sons of Coelus and Terra were distinguished by the epithet *Centimani*, as were the Cyclops and Titans; though, according to some, the progeny of Coelus and Terra were appointed to guard the Titans in the infernal regions.

CENTUMGEMINUS, a name of Briareus, or Aegeon, as having an hundred hands.

CEPHALENIA, an island in the Ionian sea, so



called from Cephalus, an armament from which followed Ulysses to Troy.

**CEPHALUS**, a beautiful and graceful youth, with whom Aurora is said to have fallen in love, and by whom she had Phaeton. Cephalus is supposed to have been the same with the Sun, the head or prince of the stars, and Phaeton, or Heat, to have been produced by the rapid force of his motion. The fable is thus related: Cephalus was son of Aeolus, and husband of Procris, daughter of Erechtheus king of Athens. Aurora, frequently meeting him early in the woods, intent on his sport, conceived a violent passion for him, and carried him with her to heaven. There she solicited him in vain to gratify her passion; for no arts could induce him to violate his vow, from the persuasion that his wife was inexorably faithful. Aurora, however, that he might not be deceived, sent him to Procris, in disguise, as a merchant. At the display of his presents, Procris relented, and just at the moment she was ready to yield, the unhappy husband threw off his disguise. Procris, overcome with shame and regret, immediately fled to the woods, but being afterwards reconciled, she presented to Cephalus an unerring dart. A present like this increased his love of hunting, and proved doubly fatal to the donor. One day the young prince, fatigued with his toil, reposed himself in the woods, and called upon Aura to cool him. This being overheard, was related to Procris, who suspecting he had invoked the goddess Aurora, became jealous, and following her husband, hid herself in a thicket, where she unobserved could watch all his motions.---- Unfortunately, however, the rustling she made alarmed Cephalus, who thinking some savage might lie there concealed, discharged at a venture the infallible dart.

The accounts of Cephalus are various in respect to his descent, whence we may infer there were several of the name; for, though the Cephalus carried off by Aurora is said to have been the son of Aeolus, yet Apollodorus makes him descended from Mercury and Herse, and, notwithstanding he married Procris, the daughter of Erechtheus, yet, according to the same author, the husband of Procris, whom he killed unawares, was the son of Deion and Diomedes.

Apollodorus adds, that as a punishment for his crime, he was exiled his country. Thence he is said to have gone to Thebes, and afterwards with Amphitryon, against the Teleboae, but finally settled in the fortunate islands. It should be observed that Cephalus, the son of Mercury and Herse resided some time in Syria, and was father to Tithonus. Other particulars are also mentioned of Procris, and amongst them that she gave Cephalus, with the arrow, a dog.

**CEPHEUS**, a king of Aethiopia, father of Andromeda, by Cassiope. He was one of the Argonauts, and after his death, became a constellation.

There was another *Cepheus*, prince of Arcadia, and favoured by Minerva, who transferred to his head a lock from the head of Medusa, by which he was rendered invincible. He is mentioned by Apollodorus as the son of Lycurgus, and hunter of the Calydonian boar.

A third *Cepheus* is said by the same author to have been the son of Aleus, an Argonaut, king of Tegea, father of Sterope, and an associate of Hercules, in opposition to Hippocoon.

**CEPHISIADES**, a patronymic of Eteocles, son of Andreus and Erippe, though supposed to have been the son of Cepheus.

**CEPHISUS**, the father of Diogenea. One of this name was reported to have been changed into a sea-monster, whilst venting his grief for the death of his grandson.

**CEPHISUS**, or **CEPHISSUS**, a celebrated river of Phocis, in which the Graces delighting to bathe, were thence stiled the goddesses of the Cephissus. This river, or rather River-god, is said to have been enamoured of several Nymphs, who all slighted his passion.

**CEPHISIUS**, Narcissus, son of Cephissus.

**CEPHUS**, AND **CEPUS**. See *Ceb*.

**CEPHYRA**, daughter of Oceanus, but by what mother is not said. She is fabled to have educated Neptune.

**CERAMBUS**, a man who, at the deluge, was changed to a beetle.

**CERAMUS**, son of Bacchus and Ariadne, gave his name to two districts of Athens, one in the city, and the other in the suburbs.

**CERAMYNTUS**, a surname of Hercules.

**CERASTES**, a people of Amathus, whom Venus



because they sacrificed strangers to her, changed into bulls.

**CERAUNIUS**, OR **FULMINATOR**, the *thunderer*, an epithet of Jupiter.

**CERBERUS**, a terrible dog with three heads, each furnished with snakes for hair, was said to have sprung from Typhon and Echidna.---- It was his office to guard the gate of hell. Those who entered it were caressed by him, but to such as would return he was more terrible than hell itself; except in the instances of Bacchus and Hercules, Mercury, and Orpheus. The *Dog of Darkness* of the Edda, in some respects, resembles this monster. Mythologists understand by Cerberus, the Earth; and derive his name from *κρῆετορος*, *carniverous*, it being the property of the earth to devour dead bodies.--- The Platonists consider him as the Evil Daemon, who, as Porphyry expressed it, is found in the three elements, air, water, and earth; whence the three heads. In a monument preserved by Montfaucon, Cerberus is represented on a box, with one head of a man, another of a dog, and the third of an ape, two serpents twisting round him, bind together his legs.---- This figure was brought from Egypt. Hesiod gives Cerberus fifty, and others an hundred heads; but more commonly he appears with but three. He is said by some to have had the tail of a dragon, and instead of hair a skin shagged over with snakes, whence perhaps the epithet Medusean.

**CERCAPHUS**, son of Aeolus, and grandfather of Phoenix.

**CERCEIS**, a sea-nymph, daughter of Oceanus and Tethys.

**CERCESTES**, the son of Aegyptus and Phoenissa.

**CERCIUS**, a charioteer of Castor and Pollux.--- See *Rhecius*.

**CERCOPE**S, inhabitants of Pitheculia, whom Jupiter, for their depravity, turned into apes.

Also a people of Ephesus, whom Hercules conducted to Omphale in chains.

**CERCYON**, the Arcadian king of Eleusis, and son of Vulcan, as pretended by some, or of Neptune by others, was the first that made wrestling an art. As he was himself a proficient, he compelled all strangers to contend with him, and death followed their defeat.-----

Having, however, challenged Theseus, and being overcome in the contest, he experienced the same fate from his conqueror, which he had inflicted on the vanquished. He was succeeded in his kingdom by Hippothoon, the son of Alope, his daughter, by Neptune, whom, though he had himself exposed, Theseus placed on his throne. Cercyon is said to have been so strong that he could bend the tallest trees, to which he fastened those he overpowered, and with a jerk dismembered them. The scene of his conflicts was called, even in the time of Pausanias, the *palaestra*, or wrestling place of Cercyon.

**CERCYRA** AND **CORCYRA**, an island in the Ionian sea, so named from *Cercyra*, the daughter of Asopus.

**CERDEMPORUS**, that is, *greedy of gain*, a surname of Mercury, the god of traffic.

**CERDOS**, *gain*. See *Cerdous*.

**CERDOUS**, an epithet conferred on Mercury, for the reason just given, and on Apollo, for the venality of his oracles.

**CEREALIA**, feasts of Ceres, instituted by Triptolemus, son of Celeus, king of Eleusis, in Attica, in gratitude for his having been instructed by Ceres, who was supposed to have been his nurse, in the art of cultivating corn, and converting it to bread. There were two feasts of this kind at Athens, one called *Eleusinia*, the other *Thesmophoria*. What both agreed in, and was common to all the Cerealia, was, that they were celebrated with a world of religion and purity, so that it was esteemed a great pollution on those days to have intercourse with the sex. It was not Ceres alone that was honoured in them, but also Bacchus. The victims offered were hogs, by reason of the waste they make in the products of the earth. Whether any wine were offered, or not, is a matter of debate among the critics. Plautus and Macrobius seem to countenance the negative, Cato and Virgil the positive. Macrobius says, indeed, that they did not offer wine to Ceres, but *mulsum*, which was a boiled confection of wine and honey; that the sacrifice made on the twenty-first of December to that goddess and Hercules, was a pregnant sow, together with cakes and mulsum, and that this is what Virgil means by *Miti Baccho*. The Cerealia passed from the





C E R E S .

*Engraved for BELL'S NEW PANTHEON by Thornthwaite.*

London Printed for John Bell, Bell's Library, Strand, July 1807, 8p.



Greeks to the Romans, Q. Memmius, the Aedile, being the first who introduced these rites into Rome, as appears from a coin of this magistrate (on which is the figure of Ceres holding in one hand three ears of corn, in the other a torch, whilst her left foot trod on a serpent) with this inscription, MEMMIUS AEDILIS CEREA LIA PRIMUS FECIT. The Romans held them for eight days successively, commencing, generally, on the fifth of the ides of April. Women alone were concerned in this celebration, all dressed in white; the men, likewise in white, being only spectators. They eat nothing till sun-set, in memory of Ceres, who, in her search after her daughter Proserpine, took no repast but in the evening. The festival closed with a banquet, and public horse-races. After the battle of Cannae, the desolation was so great at Rome, that there were no women to celebrate the feast, they being all in mourning, so that this solemnity was omitted that year; but after the second Punic war, it was celebrated with an accession of splendor, statues, paintings of chariots, crowns, and rich plunder taken from the enemy, being carried in the procession. Macrobius says an egg made part of the shew, as being an emblem of Ceres.

CERES, was daughter of Saturn and Ops, or Vesta. Sicily, Attica, Crete, and Egypt, claim the honour of her birth, each country producing the ground of its claims, though general suffrage favours the first. In her youth being extremely beautiful, her brother Jupiter fell in love with her, and by him she had Perephata, called afterwards Proserpine. Neptune next enjoyed her, but the fruit of this amour is controverted, some making it a daughter called *Hira*; and others the famous horse Arion. But as the intercourse of the deity with her was in the figure of a horse, (Ceres throwing herself in the form of Erynnis among a herd of mares, to elude his pursuit) the latter opinion seems the better founded; and hence, perhaps, the story which Pausanias relates, that upon Mount Aelcus, in Arcadia, was an altar dedicated to Ceres, and an image of her with the body of a woman, but the head of a horse. This statue is said to have remained unhurt in the midst of fire! There is but one other amour of Ceres

recorded, if the preceding deserve that name. Finding Jasion, son of Jupiter and Electra, asleep, in a field newly plowed up, she acquainted him with her passion, and bore him Plutus, the god of Riches; but Jupiter, incensed that his son should become his rival, is said to have killed him with thunderbolts. Ceres, ashamed of her affair with Neptune, clothed herself in mourning, and retired to a cave, where she remained so long, that the world was in danger of perishing for want, because during her absence the earth produced neither corn nor fruits. At length Pan, hunting in Arcadia, discovered her retreat, and acquainted Jupiter with it, who, by the intercession of the Parcae, or Fates, appeased her, and restored her again to the world. For some time she took up her residence in Corcyra, so called in later times, from a daughter of Asopus, there buried, but anciently *Drepanum*, from the sickle used by the goddess in reaping, which had been presented her by Vulcan. Thence she removed to Sicily, where the violence of Pluto deprived her of Proserpine. Disconsolate at her loss, she importuned Jupiter for redress, but obtaining little satisfaction, she lighted torches at the volcano of Mount Aetna, and mounting her car, drawn by winged dragons, set out in search of her beloved daughter. This transaction the Sicilians annually commemorated, by running about in the night with lighted torches and loud exclamations. Ceres first stopped at Athens, where she was hospitably received by Celeus, whom she taught in return to sow corn, and fostered Triptolemus, his son. [See *Celeus*.] To the latter she lent her chariot, and sent him through the world to instruct mankind in the art of agriculture. [See *Triptolemus*.] She next was entertained by Hypothoon and his wife Meganira, but the wine set before her she refused; as not suiting her mournful condition. She, however, prepared herself a drink from an infusion of corn, which she afterwards freely used. During a sacrifice here offered her, Abbas, son of Meganira, having derided the ceremony, and ridiculed the goddess herself, was punished for his impiety, by being turned into a newt; and Erisichthion, for felling her consecrated grove, she visited with insatiable hunger. Thence Ceres passed into



Lycia, where being thirsty, and desirous of drinking at a spring, the clowns not only hindered her, but sullyng and disturbing the water, jeered her for her misfortunes, on which she changed them to frogs. It is disputed by several nations, who first informed Ceres where her daughter was, and thence acquired the reward, which was the art of sowing corn. Some ascribe the intelligence to Triptolemus, and his brother Eubuleus; but the generality agree in conferring the honour on the Nymph Arethusa, daughter of Nereus and Doris, and companion of Diana, who, flying from the pursuit of the river Alpheus, saw Proserpine in the infernal regions. It must be owned, that Ceres was not undeserving the highest titles bestowed upon her, considered as the deity who had blessed man with the art of cultivating the earth, having not only taught them to plow and to sow, but also to reap, harvest, and thresh out their grain; to make flower and bread; and fix limits or boundaries to ascertain their possessions.-----Ceres had abundance of names, the meaning of which will be given respectively under them. See *Alma*, *Altrix*, *Despoina*, *Eleusinia*, *Euchlaea*, *Magna Dea*, *Malaena*, *Mammosa*, and *Thesmophoros*. Her feasts and festivals were as follow, [an ample account of which will also be found in the order of the alphabet]: the *Aloa*, *Ambarvalia*, *Cercalia*, *Chloeia*, *Chthonia*, *Eleusinia*, *Epiledia*, and the *Thesmophoria*. Besides which, the gardeners sacrificed to Ceres on the 6th of April, to obtain a plentiful produce of their grounds, which were under her immediate protection. The usual sacrifice to this goddess was, a pregnant sow, or a ram. The garlands used in her sacrifices were of myrtle, or rape-weed; but flowers were prohibited, Proserpine being carried off as she gathered them. The poppy alone was sacred to her, not only because it grows amongst corn, but because, in her distress, Jupiter gave it her to eat, that she might sleep and forget her troubles. Cicero mentions an ancient temple dedicated to her at Catanea, in Sicily, in which the offices were performed by matrons and virgins only, no man being admitted.-----If to explain the fable of Ceres, we have recourse to Egypt, it will be found, that the goddess of Sicily and Eleusis, or of Rome and Greece, is

no other than the Egyptian Isis, brought by the Phoenicians into those countries. The very name of *Mystery*, from *Mistor*, a *veil*, or *covering*, given to the Eleusian rites, performed in honour of Ceres, shews them to have been of Egyptian origin. The Isis, or the emblematical figure exhibited at the feast appointed for the commemoration of the state of mankind after the flood, bore the name of *Ceres*, from *Cerets*, *dissolution* or *overtbrow*. She was represented in mourning, and with torches, to denote the grief she felt for the loss of *Persephone*, (from *peri*, *fruit* or *corn*, and *sapban*, *lost*, comes *Persephone*, or the *corn lost*) her favourite daughter, and the pains she was at to recover her. The poppies with which this Isis was crowned, signified the joy men received at their first abundant crop, *bobo*, which signifies a *double crop*, being also a name for the *poppy*. Triptolemus (from *terap* to *break*, and *telem* a *furrow*, comes *Triptolem*, or the *act of plowing*, was only the attendant Horus, bearing the handle of a plough; and Celeus, his father, from *ceil* a *tool*, or *vessel*, was no more than the name of the tools used in forming this instrument of agriculture. Eumolpus, (from *wam*, *people*, and *alep* to *learn*, is derived *Eumolep* or *Emolpus*, *i. e.* the *people regulated* or *instructed*) expressed the regulation or forming of the people to industry and tillage; and Persophone, or Proserpine being found again, was a lively symbol of the recovery of corn, and its cultivation, almost lost in the deluge.-----Thus, emblems of the most important events which ever happened in the world, simple in themselves, become when transplanted to Greece and Rome, sources of fable and idolatry. A late writer takes Ceres to be the Keturah of Scripture. Keturah, he says, was called *Guerarit*, being of Gerar, and the difference between that word and *Cereri*, whence the nominative *Ceres*, is very small: besides, that Ceres is, by some, supposed to be derived from the Hebrew *guesch*, *barley*. He proceeds; Ceres, being tired in her journey, laid herself down by the side of a well, and thither came persons of the neighbourhood to comfort her, among others Triptolemus and a good woman, who gave her water to drink. Here is plainly, says this author, the well, the angel, and the water,



mentioned in the story of Hagar, which they applied to Keturah; and this, he says, is only taking one of Abraham's wives for another.---- It may be sufficient to observe, that such explanations are little less than ridiculous.----- Ceres, according to Abbe Banier, was usually represented of a tall majestic stature, fair complexion, languishing eyes, and yellow or flaxen hair; her head crowned with a garland of poppies, or ears of corn; her breasts full and swelling; holding in her right hand a bunch of the same materials with her garland, and in her left a lighted torch. When in a car or chariot, she is drawn by lions, or winged dragons. Mr. Spence makes the following observations on this subject: "The face of Ceres is a very pretty one, and, I am apt to imagine from some expressions in the poets, that she was a beauty of the brunette kind; but here, as usual, we want some good paintings of the ancients to shew, whether that conjecture be true or false. Her head is often crowned either with corn or poppies, and her robe falls down to her feet; which signifies dignity, in the language of statuary. There is one objection that may be made to the beauty of Ceres, from most of the figures I have seen of her, which generally represent her breasts as none of the smallest. Virgil, in his Georgics, gives us an idea of Ceres, as regarding the laborious husbandman from heaven, and blessing the work of his hands with success." In respect to the representations of Ceres, as here given by these learned writers, it may be proper to observe, that, in their different accounts of her complexion, they are not more opposite to each other, than to the best taste of antiquity, in that protuberance of breast assigned her by both. In their female divinities, the ancients make the beauty of this part to consist in a moderate elevation. To prevent the prominence described, a stone from the isle of Naxos was pulverised and compressed upon it. The poets compare this virginal form to that of unripe grapes; and Apollonius expresses it by a term which notices its gentle elevation as not decidedly marked. That shape of the bosom was deemed, by the ancients, most beautiful, which resembled those eminencies that terminate in points. As well might these criticks

have described the goddess with *red feet*, because the first clay statues of her were (*ποινικονέζα*) so coloured, as with the brawny breasts of a Flemish hay-maker; for their descriptions, in this particular, could have been taken from statues only, comparatively modern. Ceres has been no where exhibited with more beauty than on a coin of Metapontum in Magna Græcia, and another, found at Naples in the collection of the Duke of Caraffa Noia, with the common reverse of an ear of corn, and a mouse on its blade. On these, the goddess appears with her veil thrown behind her vestment; her head, besides the ears and blades, crowned with an elevated diadem, in the manner of Juno; and her hair over her forehead, in beautiful disorder, as if to indicate her affliction for the rape of Proserpine.---The drapery of Ceres, in allusion to ripe corn, should be yellow, especially, as she is distinguished in Homer by an epithet corresponding.

CERNES, a priest of Cybele.

CERRHAEI, a people of Greece, who profaned the temple of Delphi.

CERTHE, the daughter of Thespius, and mother of Iobe.

CERUS, the god of opportunity, thus named, from the tardiness of his arrival; was, perhaps, the same with Cerusmanus, who was revered as a beneficent deity, and the Creator.

CERYCES, that is, *heralds*, thus named from Ceryx, the son of Mercury, were held in great veneration. A sacerdotal family of this name at Athens is mentioned by Thucydides.

CERYX. See *Ceryces*.

CESTRINUS, son of Helenus and Andromache, settled himself with a company of Epirots, his voluntary followers, in a province near the river Thyamis, soon after the death of his father, whose kingdom fell to the lot of Molossus, son of Pyrrhus, Andromache's second husband.

CESTUS. With this article of female habili-ment we have no further concern than as it relates to Venus. It is justly remarked by Abbe Winklemann, that the goddess, when dressed, has always two cinctures; one immediately beneath the breast, the other round the bottom of the body. To confirm the truth of this observation, he refers to the Venus of the Capi-



tol, and the statue of the goddess, in the possession of Lord Egremont. It is the lower cincture which is properly the *cestus* of Venus. When Juno, wishing to inflame the heart of Jupiter, solicited and obtained the loan of this mysterious girdle, she put it, according to Homer, not upon the ordinary cincture, immediately under her breast, but where Venus wore it, *below*; for that such is the true sense of *ἐν εγκατθέλω κολπῷ*, is evident from the context, which informs us that Juno was already encompassed with a zone, profusely adorned with fringe. Of what the mystic cestus consisted, the description of Homer will shew.

“ In it was every art, and ev’ry charm,  
To win the wisest, and the coldest warm :  
Fond love, the gentle vow, the gay desire,  
The kind deceit, the still-reviving fire,  
Persuasive speech, and more persuasive sighs,  
Silence that spoke, and eloquence of eyes.”

POPE.

This fiction, than which nothing can be more beautiful, has been happily imitated by Tasso, in his magic cincture of Armida.

Teneri sdegni, e placide e tranquille  
Repulse, cari vezzi, e lieti paci,  
Sorrisi, parolette, e dolci stille  
Di pianto, e sospir tronchi, e molli baci.

**CETES**, an Egyptian king, supposed to have been the same with Proteus.

**CETHEGUS**, a Rutilian leader, killed by Aeneas, in the twelfth Aeneid.

**CETO**, daughter of Neptune, by the Nymph Thesca, and sister of Phorcus, or Phorcys, by the same parents, married her brother Phorcus, by whom she had the Phorcydes and Gorgons, Thoosa and Scylla.

**CEUS**, or **COEUS**, son of Coelus and Terra, married Phoebe, and by her became the father of Latona and Asteria.

The father of Troezen was thus named. See also *Euphemus*.

**CEYX**, son of Lucifer, and husband of Alcyone, was drowned on his voyage to consult the oracle at Claros. His wife, apprized by a dream of his misfortune, found his dead body washed up on the shore. They both are said to have been changed into Halcyons. This Ceyx is generally called king of Trachinia, but Apollodorus makes that king to have been a different person from the husband of Alcyone.

**CHABES**, a herald of Busiris, whom Hercules put to death.

**CHAERON**, son of Apollo, gave his name to Chaeronea, which before was called Arne.

**CHALCEA**, a festival among the Athenians, so named from *χαλκος*, *brass*, because it was celebrated in memory of the origin of working that metal in Athens. The whole Athenian nation assembled at the celebration of the Chalcea.--- Sometimes also this festival was called *Athenaia*, because it was kept in honour of Minerva, called *Athene*, who was the goddess of all sorts of arts, and on that account named *Ergane*, from *Ergon*, *work*. In later times it was only kept by mechanics, those especially concerned in brass work, and to the honour of Vulcan, the god of smiths, and instructor of the Athenians in it. This festival was celebrated on the thirtieth of the month Pyanepsion.

**CHALCIOEUS**, a surname of Minerva, from her temple at Chalcis. She was also called *Chalciotis* and *Chalcidica*.

**CHALICOPE**: of this name there were three.--- One daughter of Aeetes, king of Colchis, sister of Absyrtus and Medea, and wife of Phryxus. [See *Phryxus*.]----A *second*, daughter of Eurypilus, or Euryalus, king of Coos, and by Hercules, mother of Thessalus.----The *third*, daughter of Rhexenor, and wife of Aegeus.

**CHALCODEMUSA**, the wife of Arcesius, mother of Laertes, and grand-mother of Ulysses.

**CHALCODON**, a son of Aegyptus by Arabia; also an inhabitant of Cos, who wounded Hercules; an assistant of Hercules in cleansing the Augean stable, and the father of Elpenor, a Grecian chief in the war against Troy, were all of this name.

**CHALCON**. See *Bathyclaeus*.

**CHALYBS**, son of Mars. The name of his mother is unknown.

**CHAMANIM**, the Hebrew denomination of the *Pyreia* or *Pyrateria* of the Greeks. These Chamanim were, according to Rabbi Solomon, idols exposed to the Sun upon the tops of houses. Aben Ezra affirms them to have been portable chapels or temples, in the form of chariots, in honour of the Sun. What the Greeks call *Pyreia*, were temples consecrated to the Sun and the element of fire, in which a perpetual fire



was preserved. They were placed upon eminences, and were large inclosures without covering, where the Sun was worshipped. The Guebres, or worshippers of fire, in Persia and the East Indies, have still these Pyreia. The word Chamanim is derived from *chaman*, which signifies to *warm* or *burn*.

CHAMARIM, a word which occurs in several places of the Hebrew Bible, and is generally translated *the priests of the idols*, or *the priests clothed in black*, because *chamar* signifies *black*, or *blackness*. St. Jerom, in the second book of Kings, renders it *Aruspices*. In Hosea and Ze- phaniah he translates it *Aeditui*. The best commentators are, however, of opinion, that by this word we are to understand the priests of the fabulous deities, and in particular those of the worshippers of fire, because they were, as they say, dressed in black ; or, perhaps, the Hebrews gave them this name in derision, from the blackness incident to their attendance upon fire. We find priests among those of Isis called *Melanepbori*, that is, *who wear black* ; but whether this name originated from the blackness of their ordinary dress, or from their wearing a black veil, in the processions of this goddess, is not ascertained. *Camar*, in Arabic, signifies *the moon* : Isis is the same deity. Grotius thinks that the Roman priests called *Camilli*, came from the Hebrew Chamarim. Those among the Heathens who sacrificed to the infernal gods, were dressed in black.

CHAMOS, or CHAMOSH, an idol of the Canaan- ites and Moabites, who had his temples on mountains surrounded with tall oaks. The name Chamos comes from a root which, in A- rabic, signifies to *make haste*, for which reason many believe Chamos to be the Sun, whose precipitate course might well procure it the name of swift, or speedy. Others have con- founded Chamos with the god Hammon, adored not only in Libya and Egypt, but also in Ara- bia, Ethiopia, and the Indies.-----Macrobius shews that Hammon was the Sun, and the horns with which he is represented, denoted his rays. Calmet is of opinion that the god Hamonus and Apollo Chomeus, mentioned by Strabo and Ammianus Marcellinus, was the same with Chamos, or the Sun. These deities were wor- shipped in many of the Eastern provinces.-----

Some who have gone upon the resemblance of the Hebrew term *Chames*, to the Greek *Comos*, have believed Chamos to signify Bacchus, the god of inebriety, according to the signification of the Greek *Comos*. St. Jerom, and with him most other interpreters, take Chamos and Peor for the same deity ; but it is more probable that Baal-Peor corresponded with Thammuz, or Adonis ; so that Chamos must be the same with the Sun. They who derive this word from the Hebrew *Camos*, with a *caph*, *mem*, and a *sa- mech*, סמך, pretend that it signifies the *hidden god*, Pluto, whose abode is in hell. In this sense it will indeed signify the same as Tham- muz, and is taken for Adonis, because this god was adored as one that had been concealed and buried, and then raised from the dead. But the god Chamos is never written in Scripture, so as to justify this explanation. To Chamos, an altar on the mount of Olives was erected by Solomon.

CHANG-KO, a Chinese goddess worshipped by bachelors. She is held in as great esteem by their learned men, as Minerva was by the Greeks and the Romans.

CHAON, son of Priam, whom Helenus his bro- ther inadvertently killed. To do honour to his memory, the country of Epirus was from him called Chaonia.

CHAONIA, a festival celebrated by the Chaoni- ans in Epirus.

CHAOR-BOOS, an idol in the kingdom of Asem, in which every man is permitted to marry four wives, but, lest any family disputes should take place, every woman is obliged to bring up her own children. When any person is taken sick, a priest is sent for, who breathes upon the patient, and repeats several prayers, but should no hopes of recovery appear, the sick person is directed to sacrifice to Chaor-boos, god of the four winds. This sacrifice consists of a certain number of fowls, according to the circumstances of the patient, offered four times, according to the number of the winds.

CHAOS. Hesiod, the first author extant of the fabulous system of the creation, begins his ge- nealogy of the gods with Chaos. In the begin- ning, says he, was Chaos, after this Terra, the Earth, then Love, the fairest of the immortal gods : Chaos engendered Erebus and Night,



from whose mixture was born Aether and the Day. Terra formed afterwards Coelus, or Heaven, and the Stars, the mansion of the immortal gods: she likewise formed the mountains, and by her marriage with Coelus, brought forth Oceanus and with him Cæus, &c. &c. Incapable of conceiving how something could be produced out of nothing, Hesiod asserted the eternity of matter, and imagined to herself a confused mass lying in the womb of nature, which contained the principles of all beings, and afterwards rising by degrees into order and harmony, at length produced the universe. Thus the ancient poets endeavoured to account for the origin of the world, of which they knew so little, that it is no wonder they disguised, rather than illustrated, the subject in their writings. Virgil represents Chaos as one of the infernal deities; and Ovid, in his *Metamorphoses*, gives a very poetical picture of that disorderly state in which all the elements lay blended, without order or distinction. It is easy to see, under all this confusion and perplexity, the remains of truth: the ancient tradition of the creation being obscured with a multiplicity of images and allegories, became an inexhaustible fund for fiction to improve upon, and swelled the Heathen theology into an unmeasurable compass; so that, in this sense, Chaos may indeed be properly stiled the father of the gods. Though it seem not easy to give a picture or graphical representation of Chaos, a modern painter has been bold enough to attempt it. Beyond the clouds, which compose the body of his piece, he has represented an immense abyss of darkness, and in the clouds an odd medley of water, earth, fire, smoke, winds, &c. but he has unluckily thrown the signs of the zodiac into his work, and thereby spoiled the whole. This painter was Diepenbeke, a pupil of Rubens, whom M. Meysens stiles a great artist. The piece itself has been considered as a very ingenious jumble.

**CHARAXUS**, one of the Centaurs.

**CHARICLO**, mother of Tiresias, by Eueres. See *Tiresias*.

There was also a Nymph of this name, daughter of Apollo, and mother of Ocyroe, by Chiron the Centaur.

**CHARILA**, a festival observed once in nine

years by the Delphians, of which Plutarch has given the following account. A long drought having brought a famine upon the Delphians, they went with their wives and children as supplicants to the palace, on which the king, not having enough for all, distributed meal and pulse to those who were most known. Being troubled, however, with the importunities of a strange child, who was an orphan, he beat her with his shoe, and threw it in her face. The girl, grieved at the affront, departed and hung herself. The famine becoming more intolerable, the Pythia was consulted by the king, who answered, that the death of Charila must be expiated. The Delphians, after a long search, having discovered that the girl who had been beaten was so named, instituted certain sacrifices with expiatory rites, which were religiously performed every ninth year. The king presided at them, and having distributed corn and pulse to all persons, strangers as well as citizens, the image of Charila was brought in, and smitten by him with his shoe. The governess of the Thyades then took it, and conveying it to a desolate place, put a halter round its neck, and then buried it where Charila was interred.

**CHARIS**, wife of Vulcan.

**CHARISIA**, a nocturnal festival in honour of the Charities or Graces. It continued the whole night, most of which was spent in dancing, which being ended, cakes, made of yellow flour, mixed with honey, &c. were distributed among the assistants.

**CHARISIUS**, a name of Jupiter, derived from a Greek word signifying *grace*, or *favour*, he being the god by whose influence men obtain the favour and affection of one another; on which account the Greeks used at their meals to make a libation of a cup to Jupiter Charisius.

**CHARISTA**. See *Ocyroe*.

**CHARISTERIA**, a thanksgiving day at Athens, upon the twelfth of the month Boedromion, that being the day on which Thrasybulus expelled the thirty tyrants, and restored liberty to the Athenians.

**CHARISTIA**, the *kinsmen's feast*, a festival of the Romans, celebrated on the eleventh of the calends of March, *i. e.* the nineteenth of February.





## GHOSTS LANDING FROM THE BOAT OF CHARON.



*Approved for BELL'S NEW PLYMOUTH by*  
*London Printed for John Bell Bellin's Alley Second April 1747.*

London Printed by John Bell White, at the George Street, April 27th 1830.



in honour of the goddess Concord. The Charistia were instituted to re-establish peace and amity in families embroiled, or at variance in themselves: it consisted in a great entertainment made in each family, to which relations and kindred only were admitted. The joy and freedom inspired by the repast was looked upon as a proper means to re-unite divided minds, to which the good offices of their friends present would greatly contribute. So most authors; yet some say the Charistia was a festival of Pluto, because oblations were then made for the dead: these add, that black bulls were the victims offered, and the ceremonies were performed in the night, it not being lawful to sacrifice to Pluto in the day-time, on account of his aversion to the light. Both accounts may be easily reconciled; for these religious observancies were no more than expressions of homage to their common ancestors deceased.

CHARITIES. See *Graces*.

CHARME AND CARME, the mother of Britomartis, by Jupiter.

CHARMOSYNA, a festival at Athens, and, according to Plutarch, in Egypt.

CHARON, according to the theogony of Hesiod, was son of Erebus and Nox, parents of the greatest part of the infernal monsters. His post was to ferry the souls of the deceased over the waters of Acheron. His fare was never under one obolus, nor above three, which were put into the mouths of persons interred, for as to bodies which were denied funeral rites, their ghosts were forced to wander an hundred years on the banks of the river before they could be admitted to a passage. The Hermonienses alone claimed a free transportation, because their country lay near to hell. Some mortal heroes also, by the favour of the gods, were allowed to visit the infernal realms, and to return to light again. Such were Hercules, Orpheus, Ulysses, Aeneas, and Theseus. Charon was of a rough and churlish temper, treating all his passengers with the same rudeness, without regard to rank, age, or sex; the poor, the rich, the beautiful, and deformed, were all alike to him. The present inhabitants of Egypt call the famous lake of Moeris the *lake of Charon*, concerning whom they relate, that being a person of mean extraction, he planted himself by this

lake, and exacted for every corpse that was ferried over to be interred, a certain sum; and though he did this without authority from the prince, yet he carried on the imposition for several years, till, refusing passage to the dead body of the king's son, unless the usual sum was paid him, the fraud was discovered. The king, however, was made so sensible of the great advantage which would attend the continuance of this impost by royal authority, that he ordered it to be regularly paid, appointed Charon his first minister, and confirmed him in his old employment, which he made the best post in the kingdom. Charon, they add, gained by it such vast riches, that he became powerful enough to assassinate the sovereign, and ascend the throne in his stead. To this narrative we must subjoin another from Tzetzes, who speaking of the Fortunate Islands, which he makes to be the British, observes: "It is reported that the souls of the dead are carried over thither; for on the shore of the ocean, which washes that island called *Britain*, there live men who are employed in fishing, and are subject to the Franks, but pay them no tribute, because, as it is reported, they convey over the souls of the dead. These men, returning from fishing in the evening, lay themselves down to sleep in their huts; soon after they hear a knocking at the door, and a voice calling them to their wonted business; getting up, they go to the shore, not knowing by what necessity they are impelled: there they see ships fitted out, yet without having any men in them, into which entering, they row, and find the vessels burthened as if it were with passengers, yet they see none. In an instant they arrive at the island, to which they could scarce have sailed in twenty-four hours, making use of their own vessels.---Being arrived, they again see nothing, but they hear voices familiarly greeting their passengers, and calling them by their names. Having thus set their freight on shore, they return with lighter vessels. Hence many believe that Britain is among the islands of the blessed, and that men, when dead, are transported thither." This venerable boatman of the lower world is represented as a fat, squalid old man, with a grey beard, and rheumatic eyes, his tattered rags scarce covering his nakedness. Virgil de-



scribes him as strong, and in all the vigour and firmness of old age, meanly clad, with a large rude beard, hair grey and matted, and eyes fixed and fiery. His character was probably supposed to be rough, for the reason that he presided over the Hateful Passage.

CHAROPOS AND CHAROPS, *ferocious, furious*, an epithet applied to Hercules.

CHAROPS, son of Hippasus, and brother of Socus, slain by Ulysses in the ninth Iliad.

CHAROPUS. See *Nireus*.

CHARYBDIS, was a rapacious woman, a female robber, who, it is said, stole the oxen of Hercules, for which she was thunder-struck by Jupiter, and turned into a whirlpool, dangerous to sailors. This whirlpool was situate opposite the rock Scylla, at the entrance of the Faro from Messina, and occasioned the proverb of running into one danger to avoid another. Some affirm, that Hercules killed her himself; others, that Scylla committed this robbery, and was killed for it by Hercules; but that her father Phorcus put her into a chaldron, and stewed her in it so long, that he brought her to life.

CHASTITY, a virtue, deified by the Romans. Chastity is represented, on the reverse of a medal of Faustina, the younger, sitting, and dressed in the habit of a Roman matron, (in whom this virtue was supposed to reign in its utmost perfection), holding a sceptre in her hand, and two doves at her feet. "They called her," says Mr. Spence, "The Goddess Pudicitia, and represented her like a Roman matron; she has her veil on, and is in the modest attitude of pulling it over part of her face." Juvenal speaks of her personally, and says humourously enough, "That he believes she was once upon our earth in the reign of Saturn, but that she quitted it about the time Jupiter began to have a beard." There were in Rome two of this name, the Pudicitia Patriciae, and the Pudicitia Plebeia. See *Pudicitia*.

CHELIDONIA. See *Aedo*.

CHELIDONIA, a festival anciently celebrated at Rhodes in the month Boedromion, when the boys went from door to door begging and singing a certain song called *Chelidonisma*, because it began with an invocation of the

*Chelidon* or *swallow*. It is said to have been composed by Cleobulus the Lindian, as an artifice to get money in a time of public calamity.

CHELONE, a Nymph who was changed to a tortoise.

CHEMENS, genii, or spirits so called by the inhabitants of the Caribbee islands, who suppose them to watch over the concerns of men; every man, in their apprehension, having a Chemen to himself. They offer the first fruits of every thing to the Chemens, and place these offerings at one corner of their huts, on a table made of rushes, where, they pretend, the Chemens assemble to eat and drink the oblations; as a proof of which they affirm, that they hear not only the vessels, in which the presents are placed, to move up and down, but also the noise of the mouths of these deities in the act of eating.

CHENCRIUS. See *Pyrene*.

CHERA, that is, *the widow*, an epithet of Juno, on account of her frequent differences with Jupiter and his alienation from her.

CHEREMOCRATES, the architect of the temple of Diana at Ephesus.

CHERON. See *Chæron*.

CHEROPONIA, a Grecian festival, celebrated by artizans in general.

CHERSIDAMAS, killed by Ulysses in the ninth Iliad.

CHIAPPEN, an idol of the savages, inhabiting the valley of Tunia, near Panama, and is their Mars, or God of War. Before they set out to fight they sacrifice slaves and prisoners in honour of him, and besmear the body of the idol with the blood of the victims. They seldom undertake any enterprise without first consulting Chiappen, for which purpose they undergo a penance of two months, abstaining, during that time, from the use of salt, and from all commerce with women.

CHICOCKA, an idol of the African negroes, supposed to be the guardian of the dead. He is thought to take effectual care, that no magician clandestinely remove the deceased, or compel them to work, hunt, or fish. His statue, composed of wood, is erected at a small distance from their burial places.

CHILO. See *Seven Wise Men of Greece*,



**CHILON**, a celebrated Athlete, whom the Greeks long held in great veneration.

**CHIMAERA**, was daughter of Typhon and Echidna: she breathed a fire that was fierce, menacing, and unextinguishable: she had three heads, one of a lion, one of a goat, and a third of a dragon, and corresponding to those were the upper, middle, and lower parts of her body: the place of her habitation was in Lycia, where she was born, and her education was committed to Amisodarus. Jobates, king of Lycia, commanded Bellerophon, not only to destroy this monster, but also to extirpate a people called the Solymi. Minerva, or as others say, Neptune, commiserating his situation, as exposed to such dangers, sent him the flying horse Pegasus, by whose assistance he overcame the Solymi, and slew the Chimaera. The foundation of the fable is this: Anciently in Lycia there was a volcano, or burning mountain of this name, the top of which being desert, was inhabited only by lions; the middle, having good pastures, by goats; and the foot, being marshy, by serpents. As Bellerophon was the first who caused this mountain to be inhabited, it was feigned he slew the Chimaera. Pliny says, the fire of this volcano would kindle even water, and only be extinguished with earth and with dung. Some represent the Chimaera with the form of a lion before, of a goat between, and of a dragon behind; and explain the figure by referring to three captains of the Solymi, whose names, in the language of that people, happened to signify these three creatures, *ary*, a lion, *axal*, or *urzil*, a kid, and *tooban*, a dragon. Others suppose, the Chimaera to have been a pirate-ship, whose prow bore the figure of a lion, her middle that of a goat, and her stern a serpent. By Chimaera, philosophers understand a mere creature of the imagination, such as can exist nowhere but in thought.----Amongst the bronzes in the Grand Duke's collection at Florence, is a curious representation of the Chimaera, composed of a lion and goat in their respective proportions, with an inscription in Etruscan characters, which makes it the better worth notice.

**CHIM-HOAM**, a Chinese idol, supposed to be the guardian of cities. It is an established law

in China, that all the mandarins, or governors of towns and cities shall, when they enter upon their government, and twice a month throughout the year, upon pain of forfeiting their employments, repair to the temple of Chim-Hoam, and there prostrating themselves before his altar, and bowing their heads to the ground, adore and worship this idol, and sacrifice candles, perfumes, flowers, flesh, and wine. When they take possession of their government, they take an oath before the idol, that they will govern uprightly, and, in case they fail, submit themselves to be punished by him.

**CHINA**, an idol of the people of Casamanse, on the coast of North Guinea, in Africa. In honour of this deity, they make a general yearly procession, about the end of November, at mid-night, previous to the sowing their rice, which devotion is thus performed. The whole people being assembled at the place where the idol is kept, they take it up with great humility and reverence, and go in procession to the appointed station, where sacrifice is to be offered: the chief priest walks at the head of the multitude, immediately before the idol, carrying in his hand a long pole, to which is fastened a banner of silk, with some shin-bones of men, who, perhaps, have been put to death for that very purpose, and several ears of rice. Being come to the intended place, a quantity of honey is burnt before the idol, after which every one present makes his offering, and smokes his pipe; they then unite in prayers, begging of the god to bless their harvest. This done, they carry him back in the same order, to the place of his residence, observing the profoundest silence. This deity is represented by the head of a bullock or ram, carved in wood, or else made of paste of the flour of millet, kneaded with blood, and blended with hair and feathers.

**CHINES**, idols of the Chinese, not in the shape of any living creature, but built in a pyramidical form, and curiously wrought. The people have such a veneration for these Chines, that when they purchase a slave, they carry him before one of them, and after they have offered rice, beg of the idol that if the slave runs away, he may be devoured by tigers and lions: this keeps the



poor wretches in awe, and prevents their running off, even under the cruelist treatment. In the province of Tukien, near the walls of the city Fohieu, is one of those Chines or pyramids, nine stories high: it is built in the form of an octagon, and its perpendicular height is nine hundred cubits: it is adorned with several curious figures, and the whole of the outside is faced with porcelain: at every story is a marble colonade, and an iron balustrade gilt, and round each balustrade are a great number of little bells, which being agitated by the wind, make a pleasing kind of harmony: upon the top of the pyramid is a large copper idol, spread over with gold.

**CHIONE**, daughter of Daedalion, being caressed both by Apollo and Mercury, bore twins, Philammon, son of Apollo, a famous musician, and Autolycus, son of Mercury, a juggler and thief. The mother was imprudent enough to boast of her infamy, preferring the honour of an amour with the two deities, by whom she had her children, to the chastity even of Diana herself, and attributing the virgin modesty of the goddess to a want of personal attractions. This insolence the goddess punished, by piercing the tongue of Chione with an arrow, which, at once, terminated her boasting and her life.

**CHIROMANTIA**, the art of fore-telling events by inspecting the lines of the head.

**CHIRON**, was son of Saturn and the nymph Philyra, daughter of Oceanus. In his intercourse with the Nymph, to avoid being surprised by his wife, he assumed the form of a horse. The offspring of this amour was a creature whose upward parts resembled a man, and its extremities those of a horse. When grown up he betook himself to the woods; and, by hunting with Diana, not only acquired that art in perfection, but likewise the knowledge of simples, and the methods of applying them. He had so light and exquisite a hand in surgical operations, that some say he obtained the name of Chiron on that account. His skill in music was so great, that he could cure diseases by its harmony alone; and such was his knowledge of the celestial bodies, that he could ascertain the influence of each, in the destruction or preservation of mankind. So far the fable. Plutarch,

in his Dialogue on Music, styles this famous personage, *The wise Centaur*; and Sir Isaac Newton places his birth in the first age after Deucalion's deluge, commonly called the *Golden*, adding, that he formed the constellation for the use of the Argonauts, when he was fourscore and eight years old; for he was a practical astronomer, as well as his daughter Hippo; he may therefore be said to have flourished in the earliest ages of Greece, as he preceded the conquest of the Golden Fleece, and the Trojan war. He is generally called the son of Saturn and Philyra, and is said to have been born in Thessaly, among the Centaurs, who were the first Greeks that acquired the art of breaking and riding horses; whence the poets, painters, and sculptors have represented them as a compound of man and horse; and perhaps it was at first imagined by the Greeks, as well as by the Americans, when they saw cavalry, that the horse and rider constituted but one animal. Chiron was represented by the ancients as one of the first inventors of medicine, botany, and *chirurgery*, a word which etymologists have derived from his name. He inhabited a grotto or cave in the foot of Mount Pelion, which, from his knowledge and wisdom, became the most famous school throughout Greece. Almost all the heroes of his time were ambitious of receiving his instructions; and Xenophon hath enumerated the following amongst his disciples, viz. Cephalus, Aesculapius, Melanion, Nestor, Amphiaraus, Peleus, Telamon, Meleager, Theseus, Hippolitus, Palamedes, Ulysses, Mnestheus, Diomedes, Castor and Pollux, Machaon and Podalirius, Antilochus, Aeneas, and Achilles. From this catalogue, it appears, that Chiron instructed both fathers and sons. Xenophon has given a short eulogium on each, which redounds much to the honour of the preceptor. The Greek historian, however, has omitted the names of several of his scholars, such as Bacchus, Phoenix, Cocytus, Aristaeus, Jason, and his son Medeus, Ajax, and Proteus. Of these we shall only notice such as more particularly interest Chiron. It is pretended, that the Grecian Bacchus was the favourite scholar of the Centaur, and that he learned of this master the revels, Orgies, Bacchanalia, and other ceremonies of his worship.



According to Plutarch, it was likewise at the school of Chiron that Hercules studied music, medicine, and justice ; though Diodorus Siculus tells us, that Linus was the music-master of this hero. But of all the heroes who have been disciples of Chiron, none reflected upon him so much honour as Achilles, whose renown he, in some measure, shared, and to whose education he minutely attended ; being his grand-father on the side of his mother. Apollodorus tells us, that the study of music employed a considerable part of the time which he bestowed upon his young pupil, as an incitement to virtuous actions, and a curb to the impetuosity of his temper. One of the best remains of antique painting, is a picture on this subject dug from the ruins of Herculaneum. The death of this philosophic musician was occasioned, at an extreme old age, by an accidental wound in the knee, with a poisoned arrow, shot by Hercules, his scholar. He was placed by Musaeus, after his death, among the constellations, through respect of his virtues, and in gratitude for the services he had rendered the people of Greece. Sir Isaac Newton alleges, in proof that the constellations were formed by Chiron and Musaeus for the use and honour of the Argonauts, that nothing later than that expedition was delineated on the sphere. According to the same author, Chiron lived till after the Argonautic expedition, in which he had two grand-sons. The ancients have not failed to attribute to him several writings, among which, according to Suidas, are *Precepts* in verse, composed for the use of Achilles, and a medicinal treatise on *the diseases incident to horses*. Fabricius gives a list of the works ascribed to Chiron, and discusses the claims of others to them. He also assigns him a distinguished place in his catalogue of ancient physicians. Mr. Spence remarks, that “ The poets observe of the figure of Chiron, (what is chiefly to be observed in all good figures of Centaurs, and particularly in those two finer ones from the Villa Adriani at Rome,) that the upward or human part is roughened by degrees, and is united extremely well with the equine part, a little below his breast. This cannot so well be justified from the Farnese globe, because, in that, his back

is turned towards us. He is represented as coming from the chase, with a young lioness in his hand, which is held by him, as a sacrifice toward the altar just before him.” In the picture dug from the ruins of Herculaneum, it may be observed, that the attitude of Achilles is composed and tranquil, but his countenance very expressive. The animation of his features announce the future hero, and in the attention of his eyes, which are bent on Chiron, may be perceived, a promptitude to acquire knowledge, and an ardor to complete that career of instruction which might enable him to fill up with heroic deeds the short life the Fates had decreed him. On his brow appears an ingenuous shame, and a secret reproach at his own incapacity ; his instructor is taking the plectrum from his hand, and making him touch the lyre, at the same time shewing him in what he had failed. Achilles, according to Aristotle, was remarkable for his beauty, and here the sweetness of his countenance and the graces of his youth are finely blended with pride and sensibility. In respect to Chiron, it may be remarked, that though, in this picture, he is not distinguished by his hair rising on his forehead, and flowing down his temples, like Jupiter’s, so as to cover his ears, and mark his relation to the god ; yet on the Centaur of the Villa Borghese, and the most ancient in the cabinet of the Capitol, their hair is so represented.

CHITONIA, a festival in honour of Diana, named *Chitonia*, from Chitone, a village in Attica, where it was celebrated.

Another festival of the same name was celebrated at Syracuse, with songs and dances proper to the day.

CHIUN. See *Kiion*.

CHIUS, son of Apollo by Anathrippe. He gave his name to the island so called.

CHLAMYS, part of the dress of Mercury, which is fastened over the shoulders on his breast, and floats behind him in the air. Spence says, that the reason why painters have added the Chlamys, as part of Mercury’s dress, is very obvious, because “ The old artists generally marked out the motion of any person as going on very swiftly by the flying back of the drapey.” The same author adds, in a note, “ The



flying back of the clothes, which one sees so frequently in the best old statues which represent any person as in a swift motion, is strongly marked out by Ovid, in his Daphne flying from Apollo." After what is here observed by Mr. Spence, in respect to this article, it may not be improper to add, that the Chlamys was a part of the dress of a warrior, in shape rather oval than round, short, and fastened on the left shoulder: particularly affected by Castor and Pollux, but worn by them over both shoulders, and fastened by a knot on the breast; a peculiarity, as Aelian remarks, for which they only were distinguished.

CHLOE. See *Chloeia*.

CHLOEIA, a festival celebrated at Athens on the sixth of the month Thargelion, with mirth, sports, and the sacrifice of a ram to Ceres, who was worshipped in a temple in or near the Acropolis of Athens, under the title of *Chloe*; a name supposed by Pausanias to involve some mystical sense, though understood by none but the priests, may yet have been derived from *χλον*, grass, Ceres being goddess of the earth and all its productions. Gyraldus is of opinion that Ceres was called Chloe among the Greeks, for the same reason that among the Latins she was named *Flava*.

CHLOREUS, a priest of Cybele, who accompanied Aeneas to Italy, and was there killed by Turnus.

CHLORIS, daughter of Arcturus, was debauched by Boreas, and carried by him to Mount Niphates, called *the bed of Boreas*, but since known by the name of Caucasus. She brought him a daughter called Hyrpax.

CHLORIS, according to the Greeks, or *Flora* amongst the Romans, a Nymph married to Zephyrus, from whom she received power over all flowers.

CHLORIS, daughter of Amphion, the first female who gained the prize of running in the Olympic Stadium. Some assign this honour to Hippodamia, who instituted this female race. See *GAMES, Olympic*.

CHOCHAEUS, a surname of Apollo.

CHOES, an Athenian festival in honour of Bacchus, celebrated in the month Anthesterion.

CHOLAS, a festival in honour of Bacchus.

CHON, an Egyptian title of Hercules.

CHONNIDAS, the preceptor to whom Theseus was committed by his grandfather Pittheus. In acknowledgment of the benefits which resulted from his instructions, sacrifices were instituted by the Athenians to his honour.

CHORINAEUS, a priest in the army of Aeneas. Messapus having violated the truce, by killing Aulistis, the irritated priest seized a blazing fire-brand, dashed it in the face of Ebiosus, and stabbed him in the side with his poniard.

CHOROEBUS. See *Coroebus*.

CHOUBRET, a festival observed by the Mahometans of India, in which they commemorate the examination of departed souls by the good angels, who record all the good actions done in this life, whilst the bad angels write all the bad: this, they believe, is perused by God; for which reason they at this season examine themselves, say a few prayers, give alms, &c. but flattering themselves that their account will be clear, and written down in the book of life, they end the solemnity with illuminations and bonfires, treating and making presents to each other.

CHRESIPHON, an architect concerned in the temple of Diana at Ephesus.

CHRESPHONTES, a son of Aristodemus.

CHRETEIS, an epithet of Atalanta.

CHRETHON, son of Diocleus, and brother of Orsilochus, killed by Aeneas before Troy.

CHROMIA, daughter of Itonus.

CHROMIS, son of Hercules, fed his horses on human flesh, and was destroyed with a thunderbolt by Jupiter.

There was likewise a Satyr so called; a Phrygian whom Camilla slew in the eleventh Aeneid; and a young Shepherd mentioned by Virgil.

CHROMIUS, son of Neleus and Chloris, was killed, together with his ten brothers, by Hercules.

Priam had a son also of this name, who was killed by Diomedes.

CHRONIA. See *Kronia*.

CHRONIUS, the builder of the temple of Diana at Orchomenos.

CHRONOS, the Grecian name of Saturn. See *Saturn*.

CHRONUS, son of Uranus and Gea.

CHRYASUS, a king of Argos, descended from Inachus.



**CHRYSA AND CHRYSE**, daughter of Halmus, and mother of Phlegyas, by Mars.

There was also a city of the Troas of this name, celebrated for a temple of Apollo Smintheus.

**CHRYSAME**, a Thessalian priestess of Diana Trivia. Having fed a bull with some noxious esculent, she sent it amongst the enemies of her country, who, eating it, became delirious, and by that means were easily defeated.

**CHRYSANTIS**, a Nymph who acquainted Ceres with the rape of her daughter.

**CHRYSAOR**, son of Medusa by Neptune, or, as some report, sprung from the blood of Medusa armed with a golden sword, whence his name *χρυσος αορ* ; but whatever was his origin, it is agreed that he was the husband of Calirrhoe, one of the Oceanides, and, by her, father of Geryon, Echidna, and the Chimaera.

Glaucus had a son whose name was *Chrysaor*.

**CHRYSAOREUS**, a surname of Jupiter, from his temple at Chrysaoris, where the Carians assembled on critical occasions.

**CHRYSAS**, a river of Sicily, worshipped as a god.

**CHRYSEIS**, daughter of Chryses, priest of Apollo, is more known by this patronymic than by her true name *Astynome*. She was taken by Achilles when he sacked Lyrnessus, and was wife to the king of that country. Agamemnon falling in love with her, retained her for himself, and was so far from consenting to restore her to her father, (who came to demand her attired in his sacerdotal ornaments and furnished with a considerable ransom) that he repulsed him very unbecomingly. Chryses besought Apollo to revenge him, and was heard. A pestilence was sent on the Grecian army, and ceased not till Chryseis was restored to her father, at the express monition of the soothsayer Calchas.-----Though with child, she denied all intercourse with man, affirming herself to be pregnant by the god Apollo. The son she was delivered of was named Chryses, who was informed of his extraction time enough to serve his brother Orestes. Some make Iphigenia the daughter of Agamemnon and Chryseis: others relate that Chryses, being acquainted with the kind treatment his daughter had received from the Greeks, brought her back to the army, and delivered her to Agamemnon again. Briseis and Chryseis appear to have been cousins, as

Brises and Chryses were said to be brothers.---

Bayle remarks on this article, that if three or four persons could have lain without females, the lives had been saved of three hundred thousand.

There was another Chryseis, daughter of Thespius, and mother of Onesippus.

**CHRYSES**, priest of Apollo, and father of Astynome, who, from him, was called Chryseis.---- See *Chryseis*.

Another *Chryses* was grandson of the former, being the son of Astynome, by Apollo, or, as others contend, Agamemnon. When Orestes and Iphigenia fled from Taurica with the statue of Diana, they betook themselves for safety to Sminthe. Here Chryses, who had succeeded his grandfather in the priesthood, received them, and, having accompanied them to Mycenae, reinstated them in their father's possessions.

**CHRYSIPPE**, a daughter of Danaus.

**CHRYSIPPUS**, natural son of Pelops, king of Phrygia, was of incomparable beauty: some say his mother was the nymph Danaïs; others name her Axioche, or Astyoche. Laius, king of Thebes, being entertained by Pelops, fell in love with Chrysippus, his host's son, and carried him away by force; but being pursued with speed, his prey was taken from him, and himself brought prisoner to Pelops, who forgave him the fact, considering that love had induced him to commit it. The affection of Pelops for Chrysippus was greater than that which he bore his legitimate children, for which reason his wife Hippodamia, animated by the spirit of a step-mother, exhorted Atreus and Thyestes, two of her sons, to take away the life of their rival; for she made no doubt but he would one day aspire to the crown. They refusing to perpetrate so base a deed, she formed the resolution to do it herself, and seizing, whilst Laius was asleep, his sword for that purpose, she made use of it to dispatch Chrysippus. The suspicion fell upon Laius, from the circumstance of his sword being found in the youth's apartment, but Chrysippus, before he expired, had time to clear him. Some authors report that she did not kill Chrysippus with her own hand, but caused the murder to be committed by Atreus and Thyestes, who, after they had killed, threw him into a well; and, as their father banished them his presence, they retired to Triphilia,



a district of Elis in Peloponnesus. Thucydides relates, that Atreus fled to his nephew Eurystheus, king of Mycenae. Some authors represent Pelops as satisfying himself with turning away Hippodamia; whilst others assert that she avoided the revenge he meditated on her by escaping to Midea, a town in the territory of Argos. Others, however, affirm that, finding herself accused by her husband, she put an end to her life.

**CHRYSIS**, priestess of Juno, at Argos, was, by her negligence, the occasion of the temple's being burnt in which she presided. Having placed a lamp too near the sacred ornaments, they took fire, and she, falling asleep, the building was consumed. Some say that she herself perished in the flames; some that she escaped to Phlius; others, to Tegea, where she took refuge at the altar of Minerva; and that the Argians, in respect to that asylum, forebore to demand her. They even preserved her statue, which, in the time of Pausanias, might be seen at the entrance of the temple. The Argians elected another priestess, named Phaeinis. The delegation of this dignity was very considerable; as it regulated their dates and chronology.--- This conflagration is said to have happened in the ninth year of the Peloponnesian war. Arnobius demands, "Where was Juno when the same flames destroyed her celebrated temple, and burnt her priestess Chrysis, at Argos?"--- upon which Mr. Bayle remarks, that "little judgment is shewn in employing such a proof against the Heathen gods, for might not the same question be retorted on Arnobius himself? might they not ask him where the God of Israel was when the king of Babylon pillaged and burnt the temple of Solomon? "I do not know," continues Bayle, "what the Fathers were thinking on when they wrote some of their arguments against the Gentiles." St. Jerome has observed that Chrysis, priestess of Juno, was a virgin.--- Marianus Victorius erroneously asserts, in his Notes on that passage, that the said Father is speaking of Chryseis, concubine of Agamemnon.

**CHRYSOMALLUS**. See *Bisaltis*.

**CHRYSOCERI**, a designation given to the oxen selected for sacrifices. They were so called from their horns being gilded.

**CHRYSOR**, a divinity amongst the people of the East, supposed to be the same with Vulcan.

**CHRYSOTHEMIS**, daughter of Agamemnon and Clytemnestra.

**CHTHONIA**, in Grecian antiquity, an anniversary kept by the Hermonians in honour of Ceres, named Chthonia, either from her being goddess of the earth, which is called in Greek *Xθων*, or from a damsel of that name whom Ceres carried from Argolis to Hermione, where she dedicated a temple to the goddess. Pausanias reports, that this festival was celebrated every summer. In it a procession was led up by the priests and the acting magistrates, attended by a crowd of men and women: the boys also made a solemn procession in honour of the goddess, clothed in white, and crowned with wreaths of hyacinths, to commemorate the untimely death of Hyacinthus. These were followed by persons dragging an untamed heifer, fast bound, to the temple, which having entered, she was let loose, and the gates of the temple shut, on which four old women, who had been left within, armed with scythes, pursued the heifer, and dispatched her, by cutting her throat: the doors were then opened, and three other heifers, in succession, were killed in the same manner. It was observed that they all fell on the same side.

**CHTHONIUS**, one of the five companions of Cadmus, who survived the conflict with the men which sprung from the sown teeth, and who assisted in the building of Thebes.

Also a son of Aegyptus and Caliadne, and likewise a Centaur killed by Nestor at the marriage of Pirithous.

**CHYTILA**, an infusion of wine and oil, sometimes used in sacrifices.

**CHYTRI**, an Athenian festival in honour of Bacchus and Mercury, kept on the thirteenth of the month Anthesterion.

**CICONES**, a people residing near the Hebrus in Thrace, who tore asunder Orpheus for his obscene practices, and were themselves conquered on his return from Troy, by Ulysses, who plundered their capital, Ismarus.

**CILENO**, one of the Pleiades.

**CILIX**, son of Agenor, and brother of Cadmus and Europa, built Cilicia. Apollodorus mentions him as the son of Phoenix, but this perhaps was a different person.

**CILLAEUS**, a surname of Apollo, from Cilla,



a city of Boeotia, where he had a celebrated temple.

**CILLUS**, a charioteer of Pelops, who, from affection to his memory, erected a city, and called it after him, Cilla.

**CIMMERIANS**, **CIMMERII**; inhabitants of the western coast of Italy, whose country was supposed to be so dark as to become proverbial.---Homer, according to Plutarch, drew his images of Hell and Pluto from the gloomy regions of the Cimmerians.

**CIMMERIS**, a surname of Cybele.

**CINNARADAS**, a descendant of Cinyras, and high-priest of Venus in the island of Paphos.

**CINGULA**, a name of Juno.

**CINCIA**. See *Cinxia*.

**CINXIA**, a name of Juno, from her unloosing at marriages the virgin's zone or girdle, on which occasion she was invoked.

**CINYRAS**, king of Assyria, according to some writers, and of Cyprus, according to others, was father of Adonis by his own daughter.----This incest was involuntary on the part of Cinyras, he not knowing at their intercourse that Myrrha was his daughter. On discovering her face, he endeavoured to murder her, and would certainly have done it, had she not escaped.----He is said to have suffered so much from reflecting on his incest, that he meditated violence on himself: but his death is ascribed to other causes, for, according to some, he lost his life in rashly disputing the prize of music with Apollo, which happened after he had broken his promise to the Greeks of furnishing them with provisions during the siege of Troy; a failure which not only exasperated Agamemnon, but provoked the Greeks to drive him from Cyprus. The long life ascribed to him by Anacreon but ill accords with the musical contest; for who could believe that a man, at a hundred and sixty, would have the presumption to contend with Apollo? Mythological history varies exceedingly in respect to the father, the wives, the sons, and the daughters of Cinyras. He is said to have had fifty daughters, who were all transformed into halcyons, or, as Ovid relates, into stones, by Juno, for steps to the stair-case of her temple. Cinyras, according to Pindar, was much beloved by Apollo, and he amassed such prodigious riches,

that they, as well as those of Croesus, became proverbial. According to the same author, he was extremely beautiful, and largely enjoyed the gratuities of Venus. The Fathers of the church, who wrote against the abominations of the Heathens, reproached them with saying, that the Venus who was honoured in the island of Cyprus, had been the strumpet of Cinyras. The chief temple of Venus in that island was at Paphos: there indeed was an ancient tradition which declared that it had been built by king Acrias, but, according to modern tradition, was consecrated by Cinyras, upon whose birth the goddess came thither. It was not he who instituted the science of the Aruspices, but Thamyras, of Cilicia, after which an ordinance was made that the descendants both of Cinyras and Thamyras should preside in the sacred ceremonies. In process of time the descendants of Thamyras resigned their privilege to those of Cinyras, which removed all occasion of complaint, it being alleged that the royal family did not enjoy any prerogative above that of a foreign one. Tacitus observes that no one but the Cinyrades, or descendants from Cinyras, were consulted. Cinyras had united in himself the offices of priest and king; for which reason the priesthood of the Paphian Venus was, ever afterwards, enjoyed by a prince of the blood. Hence Cato imagined he had dealt liberally with Ptolemy in offering him, on condition of surrendering the island, an appointment from the Romans to the priesthood of Venus. Mention is made by Lucian of another temple built by Cinyras, upon Mount Libanus. He also built three cities, Paphos, Cinyrea, and Smyrna, and called the last by the name of his daughter. He is mentioned as the inventor of tiles, pincers, the hammer, the lever, and the anvil; and also as the first who discovered copper-mines in Cyprus. He is ranked among the ancient soothsayers. His monument, and that of his descendants, stood in the temple of Venus at Paphos, as is observed by Clemens Alexandrinus. According to some writers, Cinyras was not born in the island of Cyprus, but came thither from Assyria, over which he reigned.

**CINYREIUS** *Juvenis*, Adonis, the son of Cinyras.

**CIONES**, or *Kiotes*, a kind of idols very common



in Greece, being only oblong stones erected pillar-wise, whence they obtained their name.

**CIRCE**, daughter of Phoebus, by Persis, daughter of Oceanus. She was the most skilful of all sorceresses. Her first husband was king of the Sarmatae, whom she poisoned, as also several of his subjects, to try the effects of her skill, and prove the force of her poisons; for which she was expelled the kingdom. Sol carried her in a chariot to a promontory on the coast of Tuscany, afterwards called *the Cape of Circe*; here she fell in love with Glaucus, one of the sea deities, but he preferring Scylla, Circe, impatient of such a rival, turned her into a sea-monster, by poisoning the waters she used to bathe in. Picus, king of the Latins, her next favourite, for rejecting her addresses, was changed by her into a wood-pecker. The most remarkable of Circe's adventures was with Ulysses: this prince, returning from Troy, was shipwrecked on her coast, and his men, by a drink she gave them, were transformed into brutes. Ulysses himself was preserved by Mercury, who gave him the herb moly to secure him from her enchantments, and instructed him, when she attempted to touch him with her wand, to draw his sword, and make her swear by Styx that she would use him as a friend, otherwise he would kill her. Ulysses following this advice, escaped the potent effects of her charms, and procured for his companions the restoration of their shapes.---- During his abode with Circe, she bore him two sons, Agrius and Latinus. Circe had a sepulchre in one of the isles called Pharmacusae, near Salamis. Some writers contend, that Circe was no other than the Egyptian Isis, whose Horus, or attending image, every month assuming some different form, as, a human body, with the heads of a lion, dog, serpent, &c. gave rise to the fable of her changing men by her enchantments into animals: hence the Egyptians gave her the name of Circe, which signifies the *Ænigma*. Boccace, in his *Genealogy of the Gods*, mentions two Circes, who, afterwards, came to be confounded: she whom Diodorus from Hesiod, calls the daughter of the Sun, was much more ancient than Ulysses, since she lived in the time of the Argonauts, and

was sister of Aetes. The other, whose court Ulysses visited, and who reigned over the coasts of Italy about the time of the Trojan war, was daughter of the former Circe, granddaughter of Elius, and sister of Aetes, the second. As few authors distinguish these two Circes, and the two Aetes, kings of Colchis, it is not to be wondered that the fable is obscure.

**CIRCENSES LUDI**, were games celebrated in the circus at Rome. See **GAMES**, *Circensian*.

**CIRCUMPOTATIO**, a funeral feast provided in honour of the dead. This was frequent among the Romans as well as the Athenians. Solon at Athens, and the Decemviri at Rome, endeavoured to reform this custom, for they thought it absurd, that mirth and inebriety should mingle with grief.

**CIRIS**, Scylla, daughter of Nisus, was changed into a bird so called.

**CIRRHA AND CYRRHA**, a town at the foot of Parnassus where Apollo was worshipped, and from whose caverns proceeded the oracular blasts.

**CISSEIS**, Hecuba; thus named from her father.

**CISSEUS**, king of Thrace, and father of Hecuba. Melampus and Aegyptus had each a son of this name, as was the father of Theano, wife of Antenor.

**CISSOTOMOI**, a Grecian festival in honour of Hebe, goddess of youth.

**CISSUS**, a youth greatly esteemed by Bacchus, was unfortunately killed whilst sporting with the Satyrs. Bacchus changed him into the plant ivy, which became in a peculiar manner consecrated to his worship.

**CISSUSA**, a fountain in which Bacchus was washed when young.

**CITHAERON**, king of the Plataenses. See *Cithaeronia*.

**CITHAERONIA**, a name of Juno. Jupiter having restored Io to her former shape, the rage and jealousy of Juno became so violent, that nothing could pacify her, upon which Cithaeron, then esteemed the wisest man, advised Jupiter to give out, that he would take another wife. The expedient pleasing the god, he caused a magnificent oaken image to be dressed, and putting it into a chariot, declar-



ed, he would marry Plataea, the daughter of Aesopus. This report soon reaching Juno, she immediately flew to the chariot, fell furiously on the image, and stripping off its clothes, discovered the jest. After laughing heartily at the trick, she was reconciled to her husband; and from king Cithaeron, adviser of the artifice, she was afterwards called Cithaeronia. See *Daidala*. In honour of this king the mountain in Boeotia was called by his name, and considered as sacred to Jupiter and the Muses.

**CITHERIADES AND CITHERIDES**, names common to the Muses, from Mount Cithaeron, where they sometimes abode.

**CITU**, a solemn festival, formerly observed by the Peruvians on the first day of the moon of September, after the equinox. It was looked upon as a day of general lustration, and the people prepared themselves for it by fasting twenty-four hours, and abstaining from all commerce with women. They made a kind of paste, mixed with blood, which they drew from between the eye-brows and nostrils of young children; and with this they rubbed their heads, faces, stomachs, shoulders, arms, and thighs, having first washed their bodies all over. - This purification was intended to drive away diseases and all kinds of infirmities. They likewise rubbed the door-posts of their houses with the paste, and left some of it sticking, to shew that the house was purified. The high priest performed the same ceremony in the palace, and in the temple of the Sun, whilst the inferior priests purified the chapels and other sacred places. The moment the Sun began to appear, they worshipped it. One of the royal family presented himself in the great square of Cusco, magnificently dressed, having a lance in his hand adorned with feathers of various colours, and enriched with a great number of gold rings: this Inca joined himself with four others, armed likewise with lances, which he touched with his own, and this was a kind of consecration of them; he then declared, that the Sun had made choice of them to drive away diseases and infirmities: these four ministers of the Sun then visited the several quarters of the city, upon which occasion every body came out of their houses, shook their garments, and rubbed their heads, faces,

arms, and thighs. These ceremonies of purification were accompanied with great acclamations of joy; and the superstitious Peruvians believed, that all evils were thereby driven to five or six leagues distance from their city.

**CLADEUS**, a river of Elis, which the Greeks made a divinity.

**CLADEUTERIA**. See *Clodeouteria*.

**CLARA DEA**, *the splendid Goddess*, or Iris.

**CLARIUS**, a surname of Apollo, from Clarium, a city in Ionia, or rather from Claros, an island in the Aegean, where he was particularly worshipped, and oracles were statedly given.

**CLAROS**. See *Clarius*.

**CLARUS**, a Lycian chief who commanded under Aeneas in the Latian war.

**CLAUDIA**, a vestal virgin, being suspected of unchastity, is said to have cleared herself from the imputation in the following manner: the image of Cybele having been brought out of Phrygia to the Tyber, in a barge, the vessel stuck so fast that it could not be moved, even by the united strength of a thousand men, till the vestal Claudia tying her girdle, the badge of chastity, to the barge, drew it easily along to the city.

**CLAVIGER**, or the *key-bearer*, an epithet of Janus, from his being represented with a key.--- The same epithet, in the sense of a *club-bearer*, was given to Hercules, from his club. *Clavigera Proles Vulcani*, is Cercyon or Periphetes.

**CLAUSUS**, a Sabine king, who joined Aeneas against Turnus. From him the Claudian family are said to have sprung.

**CLEDONISMANTIA**, or **CLEDONISM**. See *DIVINATION by ominous words*.

**CLEMENCY**, or **MERCY**, had an altar at Athens, erected by the kindred of Hercules, and a temple dedicated to her by order of the Roman Senate, after the death of Julius Caesar, on some of whose denarii this goddess appears. The poets describe her as the guardian of the world, and she is pictured holding a branch of *laurel*, or *olive*, and a spear, to shew that gentleness and pity ought principally to distinguish victorious warriors. The Greeks and Romans gave the name of Asylum to the temples they erected to this goddess. Mr. Spence remarks, that "The distinguishing character of Clemency, both in her statues and in the



poets is, the mildness of her countenance: she has an *olive branch* in her hand, as a mark of her peaceful and gentle temper. The Romans were at first of so rough a turn, that I question whether she was admitted as a goddess among them in the earlier ages of the state. I do not remember that she is ever mentioned as such by any poet of the two first ages; and the fullest passage relating to her in one of the third, speaks of an altar to her indeed, but it is of an altar at Athens, and not at Rome. The Athenians, as less warlike, were more compassionate; they made a goddess of *Misericordia* too, who, perhaps, was never received as a goddess among the Romans at all."

CLEOBIS. See *Croesus*.

CLEOBULA, daughter of Boreas and Orythia, who was also called Cleopatra, married Phineus the son of Agenor, and by him had Plexippus and Pandion. She was repudiated by her husband for the sake of a daughter of Danaus.

There were several other women named CLEOBULA: for instance, the wife of Amynton, and mother of Phoenix. The mother by Apollo of a son named Euripides. Another who bore to Aegeus Amphidamas and Cepheus; and also, the mother of Pithus.

CLEOBULUS, a Trojan slain by Oileus, as mentioned in the *Iliad*. See also *Seven Wise Men of Greece*.

CLEOCHARIA, the mother of Eurotas by Lelax.

CLEODAEUS, son of Hyllus, who, after the death of his father, made an unsuccessful effort to recover Peloponnesus.

CLEODICE, daughter of Priam and Hecuba.

CLEODORA, a Nymph, mother of Parnassus, from whom the mountain so called had its name. Also, one of the Danaides.

CLEODOXA, daughter of Niobe and Amphion, who, for the pride of her mother, was changed into stone.

CLEOGENES, son of Silenus.

CLEOLAUS, son of Hercules by a menial servant of Jardanus.

CLEOMEDES, a celebrated Athlete of Astypalaea above Crete, who, in a combat at Olympia, having killed his antagonist, an Epidaurian, with a blow of his fist, was deprived of his prize, and became delirious. On his re-

turn to the place of his residence, he entered a school, and by pulling away the pillars which supported it, crushed sixty of the boys in the ruin. Being pursued with stones, he withdrew to a tomb, but his assailants having entered it, were unable to find him. The oracle at Delphi was consulted on his sudden disappearance, and returned for answer, that *Cleomedes the Astypalaean was the last of the heroes*; on which, sacrifices were offered him as a god.

CLEONAEAN LION: the killing of this animal was the first labour of Hercules. See *Hercules*.

CLEONAEUS, an epithet of Hercules from the lion he killed.

CLEONE, a daughter of Asopus.

CLEOPATRA, one of the four daughters of Boreas and Orithya. See *Cleobula*.

Also, one of the Danaides. Of this name likewise, was a daughter of Idas and Marpessa, who, being grand-daughter by her mother of Evenus, king of Aetolia, married Meleager, son of king Oeneus. A fourth Cleopatra was daughter of Tros and Calirrhoe.

CLEOPHYLUS, a man whose posterity preserved the poems of Homer.

CLEROMANTIA. See *DIVINATION*, by lot.

CLEOSTRATUS, a young man of Thessaly, was chosen by lot to be sacrificed to a dragon which laid waste the country; but his friend Menestratus pitying his fate, resolved to save him or die in the attempt. Having armed himself for the purpose, he slew the dragon, and delivered both his friend and country.

Of this name, likewise, was an ancient astronomer of Tenedos, who lived five hundred and forty years before the birth of Christ, first found the signs of the Zodiac, and reformed the Grecian calendar.

CLEOTHERA. See *Aedo*.

CLETA, one of the Graces, according to the Lacedaemonians. They admitted but two, and Phaenna was the other.

CLIAS. See *Pyrodes*.

CLIMENE, one of the Mincides.

CLIMENUS, son of Archas, and descended from Hercules.

CLIO, one of the Muses, daughter of Jupiter and Mnemosyne, the goddess of Memory, presided over *History*. Her name is derived from



κλέος, *glory*, or from κλέειν, to *celebrate*. She is generally represented under the form of a young woman crowned with laurel, holding in her right hand a trumpet, and in her left, a book: others describe her with a lute in one hand, and in the other a *plectrum*, or quill.--- Mr. Spence gives the following particulars relative to her: "Clio presided over the noblest kind of *Poetry*; her office was to celebrate the actions of departed heroes: she, therefore, has a roll or book in her hand, or else the longer bolder pipe, as in the relievo of the Muses in the Justiniani palace at Rome. Horace, in speaking of this pipe, seems to give it the shrillness of the trumpet, and, indeed, it is shaped much in the same manner with the trumpets which the modern artists give to their figures of Fame. As Pindar, and several other of the old lyric poets dealt so much in celebrating the actions of departed heroes, this Muse may, perhaps, have been sometimes represented with a lyre too, though I do not remember to have seen any instance of it in the remains of the old artists. Statius makes her descend to lower offices, as if she must preside over every thing written in heroic verse; and his mistake, for it seems to be one, may be easily accounted for, from their looking formerly on every thing in hexameters as an epic poem." See *Muses*.

CLITA, the daughter of Merope, and wife of Cyzicus king of the Dolians, strangled herself for grief at the loss of her husband, who fell in a rencounter with the Argonauts.--- Her fate was lamented by the Dryads, whose tears became a fountain to commemorate her name.

CLITOR: Lycaon had a son of this name, and also Azan. The latter founded a city in Arcadia, which was called from him, and contained temples to Ceres, Aesculapius, and other divinities. It was also remarkable for a fountain, whose waters excited a disrelish of wine.

CLITUMNUS. See *Oracle of Clitumnus*.

CLOACINA, a goddess at Rome, who presided over the *cloacae* of the city. These *cloacae* were receptacles for the common filth, begun by Tarquin the elder, and finished by Tarquin the proud. They were carried under the

whole of Rome, and though washed by vast torrents, were of sufficient strength to resist their force. In one of these sewers Titus Tatius is said to have found the figure of a woman, which he consecrated as a goddess by the name of Cloacina.

CLOANTHUS, one of the attendants of Aeneas.

CLODEOUTERIA, or BISBAIA, a Grecian festival, mentioned by Hesychius, which seems to have been solemnized at the time when vines were pruned, the word signifying *pruning books*.

CLODONES, names of the Bacchants amongst the Macedonians.

CLOEIA. See *Chloeia*.

CLOELIA, a Roman virgin, and one of the hostages given to Porsenna, king of Etruria; having escaped from her confinement, and swum across the Tiber, an equestrian statue was erected to her in the *Via Sacra*.

CLONIA, the mother of Nycteus.

CLONIUS, one of the leaders of the Boeotians to the siege of Troy, killed by Agenor; also, a leader in the Aeneid, who fell by Turnus.

CLORIS. See *Chloris*.

CLOSTER, son of Arachne, to whom is ascribed the invention of the distaff.

CLOTHO, the youngest of the Fates, Destinies, or Parcae. It is her office to spin the thread betwixt her fingers; that is, to give life, and continue us in it. She is represented holding the spindle, dressed in a long gown of several colours, and a crown on her head with seven stars. See *Fates*.

CLUACINA, an epithet of Venus, from the word *cluo*, to *bear*, *listen*, or *agree*, according to some authors; but signifying to *fight*, according to others. Her image was erected in the place where peace was concluded between the Romans and Sabines.

CLUSIUS, a name of Janus, from *shutting*, because, in time of peace, his temple at Rome was shut.

CLYMENE: of this name there were several,--- One, daughter of Oceanus and Tethys, was mother, by Iapetus, of Atlas, Prometheus, Menoetius, and Epimetheus. The *second*, a Nereid, and mother, by Jupiter, of Mnemosyne. A *third*, also said to have been daughter



of Oceanus, had by Apollo, Phaethusa, Lampetia, Lampethusa, or Phoebe, and Phaeton. The *fourth*, mother of Thesimeneus, by Parthapaeus. A *fifth*, daughter of Mynias, mother of Atalanta, by Jasus. The *sixth*, daughter of Crateus, and wife of Nauplius. The *seventh*, a woman of Troy. An *eighth*, an attendant on Helen, who accompanied her mistress when she went off with Paris. A *ninth*, the mother of Homer.

CLYMENEIA PROLES, *the offspring of Clymene*; that is, Phaeton.

CLYMENEIDES, an appellative of the sisters of Phaeton, taken from the name of their mother.

CLYMENUS, a surname of Pluto. The father of Harpalyce was likewise so called; as was a king of Orchomenos, son of Presbon, who being killed by a stone which a Theban had thrown, was succeeded by his son Erginus. One of the Heraclidae of this name, erected a temple to Minerva of Cydonia. Another Clymenus was son of Oeneus, king of Calydon; another, of Phoroneus; and another, king of Elis. See *Harpalyce*, *Eurydice*, GAMES OLYMPIC.

CLYNDUS, son of Phryxus and Chalciope: Apollonius calls him Cytisorus. See *Phryxus*.

CLYSONYMUSA, son of Amphidamas, was killed by Patroclus.

CLYTEMNESTRA, daughter of Jupiter, or of Tyndarus, king of Sparta, by Leda, was, with her brother Castor, the offspring of one of the eggs brought forth by her mother, after her visit from Jupiter in the shape of a swan.--- Clytemnestra, according to some writers, was originally the wife of Tantalus, son of Thyestes; but the more prevalent opinion makes her first marriage to have been with Agamemnon. On the departure of this hero to Troy, he committed his kingdom and family to the care of Aegisthus, but appointed at the same time, a favourite musician to inspect the conduct of his deputy, and demeanour of his wife. In the absence of Agamemnon both proved unfaithful, and intelligence of it being transmitted to him, he resolved, when at home, to take vengeance on both. But, in this, was prevented by the offenders themselves, who, on his arrival at Mycenae, killed him, either as he came from the bath, or sat down at the

feast, to celebrate his return. Cassandra, who attended him, with their children, partook of his fate; nor would Orestes have escaped, but for the caution of Electra, his sister. All obstacles being now removed, Clytemnestra married her paramour, and he, as sovereign, ascended the throne. Orestes, however, still burning with revenge, after an absence of seven years, returned to Mycenae, and, the better to carry on his design, not only kept himself concealed, but occasioned a report to be spread of his death. This being a subject of joy to his mother and Aegisthus, they repaired to the temple of Apollo with offerings of thanks. In this temple, Orestes having secreted himself with Pylades his friend, they both rushed forth unawares, and cut off the adulterers whilst exulting in their guilt. Contaminated by their crimes in the public opinion, they were both interred without the walls of the city. See *Agamemnon*, *Aegisthus*, *Cassandra*, *Orestes*.

CLYTIA AND CLYTIE, daughter of Oceanus and Tethys, or Eurynome, and Orchamus, king of Babylon, was beloved by Apollo; but the god having also an amour with Leucothoe, her sister, Clytia discovered the secret to her father. Apollo, in return, deserting her, she pined away, with continually gazing on the Sun, and was changed to the flower denominated from him, which turns as he moves, to look on his light. See *Leucothoe*.

There was another *Clytia*, daughter of Amphidamas, and mother of Pelops, by Tantalus.--- A *third*, concubine of Amyntor, son of Phrasor; and a *fourth*, daughter of Pandarus.

CLYTIUS, one of the giants slain in the war against Jupiter, by Hecate; or, according to Apollodorus, by Vulcan. Also, a son of Laomedon, the father of Pireus, who attended Telemachus; a son of Aeolus, who followed Aeneas into Italy, and was killed by Turnus; and a youth in the army of Turnus, beloved by Cydon, were all of this name. There was also another Clytius, son of Alcmeon and Arsinoe, daughter of Phegeus, who, after his father's death, retired to Elis, where he left his descendants. From him Eperastus the diviner, who obtained a prize at the Olympic games, was descended.



CLYTONEUS. See *Nauplius*.

CLYTORIS, a beautiful virgin of Thessaly, deflowered by Jupiter, who, for this purpose, assumed the shape of an ant.

CLYTUS, one of the Centaurs.

Also a Greek in the Trojan war, killed by Hector.

CNACALESIA, an anniversary solemnity celebrated upon Mount Cnacalus, in Greece, by the Cophyatae, in honour of Diana, who had from that place the name of Cnacalesia.

CNACALUS. See *Cnacalesia*.

CNAGIA, a surname of Diana.

CNEPH: so the ancient Egyptians, particularly the people of Thebais, called the sovereign intellectual principle by which the world was framed. They represented him in the shape of a man of a dark-blue complexion, holding a girdle and a sceptre, with a royal plume on his head, and thrusting forth an egg out of his mouth, whence another god proceeded, whom they named Ptha, and the Greeks Vulcan.----- The reason of this hieroglyphic is thus given, viz. because this intellectual being is difficult to be found out, hidden and invisible, the giver of life, and the king of all things; and because he is moved in an intellectual spiritual manner, which is signified by the feathers on his head: the egg which proceeds from his mouth is interpreted to be the world.

CNIDUS, or GNIDUS, a city and promontory of Doris in Caria, over which Venus peculiarly presided. She there had an exquisite statue formed by the hand of Praxiteles.

CNOSSIA, a mistress of Menelaus.

CNUPHIS. See *Cnepb*.

COBOLI, in the Russian language *Colfy*, in the German *Coboldi*, the name of certain spirits, genii, or demons, worshipped by the ancient Sarmatians, viz. the Borussi, Samogitae, Lithuanians, Livonians, &c. These spirits, they believed, dwelt in the most secret parts of their houses, and even in the chinks of the wood. They presented to them the most dainty meats. When these spirits had a mind to take up their residence in any house, they took this method of declaring their intention to the master of the family: in the night time they heaped together chips of wood, and strewed the dung of several animals on the milk pails: if the master of a house, the next morning, suffered the

chips to continue in a heap, and made his family eat of the polluted milk, then the Coboli appeared, and stayed with him; but if he dispersed the chips, and threw away the milk, they looked out for another habitation.

COCALUS, a king of Sicily, by whom Daedalus was hospitably treated when he fled from Minos. On the arrival of Minos in Sicily, the daughters of Cocalus destroyed him.

COCCOCA, a surname of Diana.

COCYTUS, one of the rivers of hell. It has its name from *κωκυλλειν*, to weep and lament. It, with Phlegethon, was a branch of the river Styx, flowing by contrary ways, and re-uniting, to increase the vast channel of the Acheron. The Cocytus, according to Horace, moved on with a dull and languid stream.

COCYTIA VIRGO, the infernal virgin, that is, Alecto, one of the Furies.

CODRUS, the last king of the Athenians, fell in defence of his country against the Heraclides, descendants of Hercules.

COELESTIS DEA, the heavenly goddess, a deity worshipped anciently in Africa, and supposed the same with the Mithra of the Persians, and Astarte of the Phoenicians. She had a splendid temple at Carthage, dedicated by one Aurelius, a Pagan high-priest, and destroyed by another Aurelius, created Bishop of Carthage in the year 390 of Christ, who converted the Pagan temple into a Christian church, and placed his episcopal chair in the very place where the statue of the goddess had stood. There is still visible on a marble at Florence the following inscription, CAELESTI AUG SAC Q M----TIUS PRIMUS ACT AMPLIATIONEM TEMPLI ET GRADUS DONAVIT )----(. CXXV. VOT SOL LIB ANI. And at Rome, on the base of a stone on which the statue of this deity was placed, is found this inscription, INVICTAE CAELESTI.

COELUS, by the Greeks called Uranus, was son of Aether and Dies, or Air and Day. Others make him the offspring of Titaea, or Terra, who had given him birth that she might be surrounded and covered by him, and that he might afford a mansion for the gods. She next bore Ourea, or the mountains, the residence of the Wood-nymphs; and, lastly, she became the mother of Pelagus, or the Ocean. After this she married her son Coelus, and had by him a nu.



merous offspring. Terra, however, was not strictly bound by her conjugal vow, for by Tartarus she had Typhæus, or Typhon, the great enemy of Jupiter. Coelus, having, for some offence, imprisoned the Cyclops, his wife was displeased at it, and inciting her son Saturn to revenge the injury of his brothers, she furnished him with an instrument to castrate his father. The blood which flowed from the wound is said to have produced the Furies, Giants, and Wood-nymphs; and the genital parts being thrown into the sea, the waters became impregnated with Venus. Lactantius reports that Coelus, or Uranus, was a powerful and aspiring prince, who, affecting to be a god, called himself the son of the ambient Sky, which title was assumed also by Saturn his son. Diodorus, however, represents him as the first king of the Atlantides, a nation inhabiting the western coast of Africa, and famous for commerce and hospitality; and adds, that for his skill in astronomy, and his extraordinary beneficence to mankind, he was stiled *the eternal king of the universe*. But it seems more rational to conclude, (as Hesiod begins his theogony with Chaos, whose offspring was Gloominess and Night, from whom sprung Air and Day, and whose descendants were Coelus, or Heaven) that the whole is no more than a figurative description of the creation, obscured by fiction. None of the actions of Coelus have been transmitted to posterity, but it is generally allowed that the supreme power was conferred on him for his singular prudence and policy; that his dethroning happened in the thirty-second year of his reign, and that he was buried in Oceania, supposed to be Crete, near the town called Aularia. His childrens' names are mentioned under the article *Titaea*.

COERANUS, a person killed by Ulysses.

Also a charioteer of Merion, killed by Hector.

COESIA, an epithet of Minerva, from the colour of her eyes.

COEUS, a Titan, son of Coelus and Terra, and father, by Phoebe, of Latona and Asteria.

COLAENUS, king of Attica, prior to the reign of Cecrops.

COLAXES, son of Jupiter, by the nymph Ora.

COLCHIS AND COLCHOS, a country of Asia, lying southward of Asiatic Sarmatia, east of the

Euxine, north of Armenia, and west of Iberia. This region was renowned in ancient fable as the birth-place of Medea, and the scene of the Argonautic expedition. It produced excellent flax, was renowned for its poisons, and supposed to have been colonized from Egypt. See *Argonauts*, *Chrysomallus*, *Medea*.

COLCHIS, Medea, who was of Colchis, or Colchos.

COLCHOS. See *Colchis*.

COLIAS, a surname of Venus, from the worship paid her on a promontory of Attica so called, which was shaped like the sole of the foot.

COLLASTRIA, according to St. Augustine, was goddess of the mountains.

COLLINA, one of the inferior rural deities, supposed by the Romans to reign over the hills.

COLOPHON, a city of Ionia, which had a temple consecrated to Apollo, and contended for the honour of being the birth-place of Homer.

COLOSSUS. See *Seven Wonders of the World*.

COMAETHO, daughter of Pterelaus. See *Amphitryon*.

Also priestess of Diana.

COMAEUS, a surname of Apollo.

COMANES, attendants on the sacrifices of Bel-lona, in Comana, a city of Cappadocia. Their number of both sexes exceeded six thousand, and their chief priest was so powerful as to acknowledge no superior but the king; whence the office was generally held by a person of royal descent.

COMBADAXUS, a deity of the Japanese: he was a bonzee, or Indian priest, concerning whom the Japanese tell the following story: When he was about eight years old, he ordered a magnificent temple to be built, and pretending to be weary of life, gave out that he would retire into a cavern, and sleep ten thousand million of years, after which he would come to life again: accordingly he went into the cavern, the mouth of which was immediately sealed up. The Japanese believe he is still alive, and invoke him as a god.

COMBE, daughter of Asopus, first invented a suit of armour. Her children having conspired to murder her, she escaped from them in the shape of a bird.

COMETES, father of Asterion, and one of the Argonauts.



Also one of the Centaurs, whom Hercules killed at the marriage of Pirithous.

Of the same name likewise were a person killed in the chace of the Calydonian boar; the adulterer of Aegiale; and a son of Orestes.

COMETHO. See *Comaetho*.

COMMINUS, a name of Mars amongst the Romans.

COMPITALIA, feasts held among the Romans in honour of the Lares. The word comes from the Latin *compitum*, a *cross-way*, because the feast was held at the intersection of several roads. The Compitalia are more ancient than the building of Rome. Dionysius of Halicarnassus and Pliny indeed say, they were instituted by Servius Tullus, but this only signifies that they were then introduced into Rome.---- Notwithstanding the Compitalia are said by Dionysius to have been celebrated a little after the Saturnalia, and are fixed by the Roman calendar to the twelfth of January, it appears that they had not any certain date, at least not in the time of Varro, as is observed by Casaubon. The feast being thus moveable, the day for holding it was proclaimed annually, and it was ordinarily held on the fourth of the nones of February, that is, on the second of that month. Macrobius observes, that the Compitalia were kept not only in honour of the Lares, but also of Mania, or Madness, the mother of the Lares. The priests who officiated at them were slaves and *liberti*, and the sacrifice a sow. They were re-established, after a long neglect, by Tarquin the Proud, on occasion of an answer of the oracle, that *they should sacrifice heads for heads*, that is, that for the health and prosperity of each family, children were to be sacrificed; but Brutus, after expelling the kings, in lieu of those barbarous victims, substituted the heads of garlic and poppy; thus satisfying the oracle, which had enjoined *capita, heads*.--- During the celebration of this feast, each family placed at the entrance of their house the statue of the goddess Mania; they also hung up at their doors figures of wool, representing men and women, and accompanied them with supplications that the Lares and Mania would consider them as substitutes for those within. The slaves, in lieu of the figures of men, offered balls or fleeces of wool. Servius Tullus enjoined

that the slaves who assisted at the Compitalia should be free during the feast. Augustus ordered the statues of the Lares, placed in the cross ways, to be twice a year crowned and ornamented with flowers.

COMPITALITIA. See *Compitalia*.

COMPLAINT, one of the children of Nox.

COMPLICES, a name common to the Penates.--- See *Penates*.

COMUS, god of nocturnal revels and festivals. Philostratus gives the following description of him. "He is very young, and full of wine, so that his face is red with it, and indeed so drunk that he sleeps standing: as he sleeps he hangs his head forward, and hides his neck: he rests his left hand upon a stake, but in his sleep he lets go his hold, and the torch in his right hand seems to fall from it: Comus, however, fearing the fire, claps his left leg close to the right, and inclines the torch towards the left, and to avoid the smoke of it he removes his hand from his knee. As he bends forward, he hides his face, but the rest of his body appears very plain. He has also a crown of roses on his head." Comus is generally represented as a young man crowned with roses or myrtle, holding in one hand a golden cup, and in the other a platter of fruit.

CONCH. See *Triton*.

CONCORDIA, or CONCORD, a divinity of the Romans. To this blessing Tiberius, at the request of his mother Livia, widow of Augustus, dedicated a temple at Rome. She had several other magnificent temples, besides in the portico of Livia, which probably was that erected by Tiberius, there was one on the descent of the Capitol, and one on Mount Palatine, built of brass, by Cn. Flavius, on account of a vow made for reconciling the Senate with the people. In one of these were deposited the rich spoils of the temple of Jerusalem. Concordia is commonly represented on coins as a graceful female, holding a cup in her right hand, and in her left sometimes a sceptre, and at others a cornucopia, to intimate that plenty is the result of unanimity and friendship. Her symbols were two hands joined, as is seen on a coin of Aurelius Verus, and another of Nero; also two serpents twisting round a *caduceus*. Mr. Spence observes, that "Concord is sometimes represented with



two cornucopias in one of her hands, a thing which, (says he) I do not remember to have seen in any other figure but her's, and as agreement often doubles the advantages we receive in the world, they seem to be given her with more propriety than perhaps they could be to any other."

CONFUCIUS, the Chinese philosopher and deity, according to the best accounts, was born about 450 years before the Christian era. The Chinese priests relate, that as soon as Confucius was born, two dragons came to guard him from all harm, and that the stars bowed down to salute him. When he was about twenty years old he married, and had a son, but soon after parted with his wife, lest she should interrupt him in his studies. Having acquired a large share of knowledge, he was solicited to act as a civil magistrate, but not relishing that employment, he opened a school for the instruction of youth, and we are told he had no fewer than five thousand disciples. He delivered excellent precepts for the regulation of their conduct, in the practice of every duty; and he prevailed on the women not to wear any thing ungraceful, or unbecoming their sex. In study, and in the practice of every virtue, public and private, this great man lived till he was seventy years of age, and at last died of grief, when he beheld the corruptions that had crept in among his disciples. The whole empire lamented his loss. It is generally allowed that the Chinese, like other Heathens, acknowledge one universal Supreme Being, but they admit that there are many demi-gods, who act under him, of which Confucius is one. We shall therefore describe their manner of sacrificing to him. To this illustrious person many temples are erected, and all in the form of obelisks or pyramids. The governor of each city containing a temple, is always the officiating priest, and the learned in the neighbourhood unite to assist him. The evening before the sacrifice, these meet in a body, and rice is provided, with all sorts of grain. A table being placed before the altar to receive them, and perfumes and fewel procured, the temple is illuminated with tapers of wax. The priest then makes choice of the hogs, and such other beasts as are brought to be offered, by pouring out wine on their ears. If in this

experiment they shake but their heads, they are deemed such victims as Confucius approves, but if not, they all are rejected. Before these animals are slaughtered, the priest makes a reverential bow, after which they are slain in his presence. When their throats are cut, a second reverence is made, the hair is scraped off, and the entrails taken out, but the blood is preserved till the following day. At cock-crowing next morning, a signal is made, and the priest, with his assistants, again light up tapers, and furnish their censers with perfumes. This done, the choir is directed to sing, and the priest standing before the altar, commands, "Let the hair and the blood of the dead carcase be offered up in sacrifice." Another priest immediately takes up the bason which contains the blood and the hair, and with the master of the ceremonies pronounces, "Let the blood and the hair be buried." Immediately the priests carry it out, and bury the bason with its contents, in a court before the chapel. This being performed, they uncover the flesh of the sacrifice, and the master of the ceremonies says, "May the soul of Confucius descend upon it!" The sacrificing priest then takes up a chalice filled with wine, and pours it upon the image of a man composed of straw. The image of Confucius is then placed on the altar, and the following ejaculation repeated, "O Confucius! thy virtues are god-like and inimitable; our emperors themselves are obliged to thee, for it is by thy unerring precepts that they regulate their conduct. All our oblations to thee are pure and perfect: O! let thy enlightened spirit descend upon us, and assist us by its presence!" When the priest has repeated this short prayer, the people fall down on their knees, but in a few minutes rise up. When the priest washes his hands, and wipes them with a towel, or napkin, one of the inferior priests supplies him with a bason, a towel, and a chalice full of wine, the master of the ceremonies chanting aloud, "Let the priests go near the throne of Confucius." Upon which the sacrificing priest kneels down, and presents a piece of silk and a cup of wine to Confucius.--- The silk is burnt in a fire-pan, while all the people kneel, and the priest addresses Confucius in the following words, "Thy vir-



tues surpass those of all the saints that have ever lived before thee: our oblations are but trifles; all we beg is, that thy spirit would vouchsafe to hear us." This part of the ceremony being over, the master of the sacrifice says, in a chanting tone, "Let us drink the wine of blessing and true happiness," ordering, at the same time, all the people to kneel. After this, the officer attending puts into the hand of the priest a chalice full of wine, and the master of the ceremonies chants again, "Drink the wine of true happiness," and the priest drinks it. Then the officer puts into the hand of the priest a piece of the flesh, and the master of the ceremonies chants aloud, "Partake of the flesh of the sacrifice." This being over, the priest says, "When we offer this sacrifice, we live in expectation of receiving thereby all the comforts of this life." The remainder of the flesh is distributed among all the people present; and, consistent with the ancient and general notion of sacrifices, all those who taste it believe, that Confucius will be gracious to them. The last ceremony is that of re-conducting home the soul of Confucius, which they imagine was present at, and assisted in the sacrifice: this is done by the priests repeating the following prayer: "We have offered up our oblations to thee with the utmost reverence and respect; we have implored thee to be present at our sacrifices of a sweet smelling savour, and now we accompany thy soul to Heaven." During this ceremony the people kneel; and it is an established rule that those of the highest rank should be present. When the sacrifice is over, what remains of the food is distributed among the populace, and they are at liberty either to carry it home, or to eat it in the temple. These remains of the flesh are given to the children, in hopes the virtue it is endowed with will one day make them celebrated persons; and the remains of the silk offered to Confucius are distributed among the girls to dress babies with, imagining that while they preserve those precious relics, they will be preserved from every danger.

CONFUSIUS. See *Confucius*.

CONISALUS, or CONISALTUS, a deity whom the Athenians worshipped, with the same rites

and ceremonies as the Lampsacans did Priapus; whence some are induced to think they were the same deity under different names.

CONNIDAS, tutor of Theseus. To him the Athenians sacrificed on the day preceding the feast dedicated to Theseus: thus, says Plutarch, "Doing honour to his memory upon a much juster account than that which they pay to Silanio and Parrhasius, for having only made pictures and statues of Theseus."

CONNIDEIA, a solemnity at Athens upon the day preceding the festival of Theseus, in which a ram was sacrificed to Connidas, tutor of that hero.

CONSECRATION: the Greeks and Romans had a consecration or dedication of animals. Suetonius mentions the consecration of a great number of horses by Julius Caesar, when he passed the Rubicon; and Eustathius observes, that it was customary among the Greeks to consecrate whole herds of cattle, and several sorts of fowls, especially geese and peacocks, to their gods; giving such animals their liberty, and forbidding all persons to touch or molest them. Athenaeus remarks, that they paid the same compliment to fishes, especially those of the most palatable and relishing kind; and Pliny takes notice, that the dolphin of Octavius Anicius had this favour conferred upon him. Aelian likewise relates, that they sometimes put neck-laces about the necks of their fishes before they turned them loose to their element. The Romans had also their magical consecrations; it being customary for their emperors to offer sacrifices, repeat charms, and dispose statues in certain places, imagining that such magical operations would hinder Barbarians from entering their dominions. In this manner Marcus Antoninus endeavoured to fortify himself against the invasion of the Marcomanni; and of this kind seems to have been both the Palladium of Troy, and the vocal statue of Memnon. There is a curious and particular description of the consecration of the Roman Pontiffs in Macrobius, to the following purport: They dug a pit in the earth, into which the person to be consecrated was let down, dressed in priestly vestments, and the pit covered with a plank bored almost full of holes; a bull, crowned with garlands of flowers, was



placed on this plank, and his throat being cut, the blood poured through on the priest, who received it on his head and his face. On ascending from the pit, all covered with blood, he received the salutation of *Pontifex*.—Consecration among medalists, is the ceremony of the apotheosis, a translation of an emperor to the order of the gods. [See *Apotheosis*.] On medals the consecration is thus represented: one side presents the emperor's head, crowned with laurel, sometimes veiled, whilst the inscription intitles him *Divus*; on the reverse is a temple, bustum, altar, or eagle, taking its flight towards heaven, either from off the altar, or from a cippus: at other times the emperor is seen in the air, borne up by the eagle, the inscription always *Consecratio*. These are the usual symbols: yet, on the reverse of Antoninus is the Antonine column. In the apotheosis of empresses, instead of an eagle is a peacock. The honours rendered these princes after death, were explained by the words *Consecratio*, *Pater Divus*, and *Deus*. Sometimes around the temple or altar are put *memoria felix*, or *memoriae eternae*: for princesses *aeternitas*, and *sideribus recepta*; on the side of the head *Dea*, or *Deæ*. The custom of consecrating temples, altars, &c. is very ancient, and when confined to these, is called *Dedication*. See *Apotheosis*, *Dedication*.

**CONSENTES**, an appellative given by the Romans to the twelve superior divinities, who were supposed to have concurred with Jupiter in his councils. Their names are thus given by Ennius:

*Juno, Vesta, Minerva, Ceres, Diana, Venus,  
Mars, Mercurius, Jovi, Neptunus, Vulcanus, Apollo.*

**CONSERVATOR**, a name of Jupiter on several of the coins of Dioclesian, which exhibit his effigies, with thunder in his right, and a spear in his left hand; the inscription, *Conservatori*. On others, instead of thunder, he holds forth a small image of Victory, with this inscription: *Jovi Conservatori Orbis*, to *Jupiter the conservator of the world*.

**CONSEVIUS**, or rather **CONSVIVS**, a surname of Janus.

**CONSIVA**, a surname of Ops.

**CONSTELLATION**, an assemblage or system of such stars as appear in the heavens to be

near one another. Astronomers not only denominate them singly, but distribute them into asterisms or groups, allowing several stars to one Constellation, which, the better to distinguish and observe, they reduce to the forms of animals; as men, bulls, bears; &c. or images of objects familiarly known; as a crown, a harp, a balance, &c. To some the names of those are assigned, who have rendered themselves famous by illustrious actions, or whose memories are consecrated to future veneration. The division of the stars by images and figures is of great antiquity, and seems to be as old as astronomy itself. In the book of Job, Orion, Arcturus, and the Pleiades, are mentioned; and in the writings of the first poets, Homer and Hesiod, the names of many constellations. The ancients, in their division of the firmament, took in only so much as came under their notice, distributing it into forty-eight constellations; on our globes, however, about seventy are included. The names of the whole are as follow, viz. *Ursa Minor*, the Little Bear; *Ursa Major*, the Great Bear; *Draco*, the Dragon; *Cepheus*, *Cepheus*; *Bootes*, *Arctophilax*, or the Bear-ward; *Corona Borealis*, the Northern Crown; *Hercules kneeling*; *Lyra*, the Harp; *Cygnus gallina*, the Swan; *Cassiopea*, in her chair; *Perseus*; *Auriga*, the Waggoner; *Serpentarius ophiucus*, the Snake-bearer; *Serpens*, the Serpent; *Sagitta*, the Arrow; *Aquila vultur*, or *Antinous*, the Eagle, or *Antinous*; *Delphinus*, the Dolphin; *Equulus equi sectio*, the Horses Head; *Pegasus equus*, the Flying Horse; *Andromeda*; *Triangulum*, the Triangle; *Aries*, the Ram; *Taurus*, the Bull; *Gemini*, the Twins; *Cancer*, the Crab; *Leo*, the Lion; *Berenices Coma*, *Berenice's Hair*; *Virgo*, the Virgin; *Libra (chela)* the Scales; *Scorpius*, the Scorpion; *Sagittarius*, the Archer; *Capricornus*, the Goat; *Aquarius*, the Water-bearer; *Pisces*, the Fishes; *Cetus*, the Whale; *Orion*, *Orion*; *Eridanus fluvius*, *Eridanus* the River; *Lepus*, the Hare; *Canis Major*, the Great Dog; *Canis Minor*, the Little Dog; *Argo Navis*, the Ship *Argo*; *Hydra*, the Hydra; *Crater*, the Cup; *Corvus*, the Crow; *Centaurus*, the Centaur; *Lupus*, the Wolf; *Ara*, the Altar; *Corona Australis*, the Southern Crown; *Piscis Australis*, the Southern Fish.



The preceding were the ancient Constellations ; the new southern ones are: Columba Noachi, Noah's Dove ; Robur Carolinum, the Royal Oak ; Grus, the Crane ; Phoenix, the Phenix ; Indus, the Indian ; Pavo, the Peacock ; Apus, *Avis Indica*, the Bird of Paradise ; Apis, *Musca*, the Bee, or Fly ; Chamaelon, the Cameleon ; Triangulum Australis, the South Triangle ; Piscis volans, *Passer*, the Flying Fish ; Dorado, *Xiphias*, the Sword Fish ; Toucan, the Toucan ; Hydrus, the Water-snake. The Greek and Roman poets gave wild and romantic fables about the origin of the Constellations, as may be seen in Hyginus, Natalis Comes, and Ricciolus ; hence some out of vain zeal, rather than out of any love for the science, have been led to alter either the figure of the Constellations, or at least their names ; but the more judicious have rejected all such innovations, since they serve no good end ; but occasion confusion. The old Constellations, therefore, are still retained, both because better could not be substituted, and likewise to preserve a correspondence and uniformity between the old astronomy and the new.

CONSUALIA, feasts held among the ancient Romans, in honour of the god *Consus*, *i. e.* Neptune, different from those other feasts of the same deity called *Neptunalia* : They were introduced with a magnificent cavalcade, or procession, on horse-back, Neptune being reputed the first who taught men the use of horses : whence his name *Hippius*, or equestrian. Evander is said to have first instituted this feast, which was re-established by Romulus under the name of Consus, to intimate that some god under the denomination of Consus, the god of counsel, suggested to him the rape of the Sabine women. It is said that the institution was planned with a view to this rape. But, however that might have been, it is certain the neighbouring people were not only invited to the feast, but to draw the greater concourse, he gave out that having found an altar under ground, he proposed to consecrate it to the god it was intended to honour. Those who pretend to explain the mysteries of Heathen theology, affirm, that the altar hidden under ground was simply a symbol of the secret design which Romulus had formed. The Consualia were in the

number of feasts called *sacred*, being consecrated to a divinity. Originally they were not distinguished from those of the Circus ; whence it is said by Valerius Maximus, that the rape of the Sabines was effected at the games of the Circus. Plutarch observes, that during the days of this solemnity, horses and asses were left at rest, and were dressed out with crowns, &c. on account of its being the feast of Neptuneus Equestris. Festus reports that the cavalcade was performed with mules, it being an opinion that the mule was first used in drawing a car. Servius intimates that the Consualia fell on the 13th of August ; Plutarch places them on the 18th, and the old Roman calendar on the 21st of that month. See *Consus*.

CONSUS, a deity worshipped by the ancient Romans, and supposed to be the god of Counsel. He was also called *Neptunus Equestris*, and had an annual festival instituted to his honour, called Consualia, with likewise an altar under ground, in the great Circus at Rome, to shew that counsel ought to be kept secret. This god was supposed to have inspired Romulus with the design of ravishing the Sabine virgins. See *Consualia*.

CONSYNA, the wife of Nicomedes, king of Bithynia, who, for her lascivious behaviour, was torn asunder by dogs.

CONTUBERNALES, a title given to those divinities who were worshipped in the same temple.

CONTUMELY AND IMPUDENCE, two Vices, adored by the Athenians, under the figure of partridges, from a supposed analogy of nature.

COON, the eldest son of Antenor and Theano, was killed by Agamemnon, whose hand he pierced with a javelin, in attempting to revenge Iphidamas his brother.

COOS : According to Ovid the Coan women, or women of Coos, were transformed into cows by Juno, whom they reviled ; being provoked because the Gorgonian herds, stolen by Hercules, were, by her means, driven through their country.

COPIA. See *Abundantia*.

COPREUS, son of Pelops, on the death of Iphitus, fled to Mycenae.

CORA, or CORE, a name of Proserpine. See *Corcia*.

CORAS, brother of Catillus and Tyburtinus, mentioned in the *Aeneid*.



**CORCYRA**, an island in the Ionian sea, so called from a Nymph beloved by Neptune, was famous for the shipwreck of Ulysses, and the gardens of Alcinous.

**COREIA**, a festival in honour of Proserpine, named *Kore*, which, in the Molossian dialect, signifies a *beautiful woman*.

**CORESIA**, a surname of Minerva, to whom Cicero ascribed the invention of the chariot drawn by four horses abreast.

**CORESUS**, priest of Bacchus, at Calydon. See *Callirhoe*.

**CORETAS**, the person who first delivered the oracles at Delphi.

**CORIA**, a surname of Minerva amongst the Arcadians.

**CORIPHAGENA**, a name of Minerva, because she sprang from Jupiter's brain. This epithet is given her by Plutarch.

**CORNIGER**, or the *horn-bearer*, a surname of Bacchus. The same epithet is applied by the poets to several rivers, as by Virgil to the *Tyber*, and by Ovid to the *Numicias*; the figures of their divinities being pictured with horns.

**CORNIX**. See *Coronis*.

**CORNUCOPIA**, a horn out of which proceeded plenty of all things; by a particular privilege which Jupiter granted his nurse, supposed to be the goat Amalthea. The real sense of the fable is, that a small territory in Libya, shaped not unlike the horn of a bullock, and exceedingly fertile, was given by king Ammon to his daughter Amalthea, who, from first favouring the worship of Jupiter in that region, was fabled to have been his nurse. On medals the Cornucopia is assigned to all deities, genii, and heroes, to evince the bounty of the former, and the beneficence of the latter.

**COROEBUS**, son of Mygdon and Anaximena, assisted Priam against the Greeks, and hoped to have obtained, in consequence of it, his daughter Cassandra in marriage. Cassandra persuaded him to withdraw from the war, but in vain. He was killed either by Peneleus or Diomedes, at the taking of Troy.

Of the same name was a hero of Argolis, who having killed the serpent which Apollo sent to revenge Argos, a plague ensued. The oracle at Delphi being consulted on the means to appease it, answered that *Coroebus* must erect a temple

on the spot where a tripod which was given him should fall from his hand.

Another *Coroebus* has been mentioned as killed by Neoptolemus; and a *fourth* by occupation a cook, who obtained the first prize in the Olympic games, for his superiority in running.

**CORONIDES**, Aesculapius, son of Coronis.

**CORONIS**, daughter of Phlegyas, king of Thessaly, was beloved by Apollo, and, in consequence of the amour, became pregnant.—The god being informed by a crow that she also favoured a young man of Thessaly, was so exasperated at her infidelity, that he shot her with an arrow; but repenting of what he had done, delivered her of the child, and changed the tale-bearer from white to black. Others relate, that Coronis, though with child by Apollo, admitted the familiarities of Ischys, the son of Elatus, for which Diana slew her, in revenge of her brother. The god, however, in compassion to the infant, either by Mercury, or in his own person, delivered the mother, and committed the child to Trigio, who after having nursed, consigned him to Chiron. Aesculapius was the boy thus rescued.

**CORONIS**, daughter of Coroneus, king of Phocis, shunning the importunities of Neptune, and flying to Minerva for shelter, that goddess transformed her to a daw; but Coronis rendering herself unworthy the protection of Minerva, was afterwards banished her presence.

**CORONIS**, daughter of Atlas, by his wife Aethra, and one of the Hyades.

**CORONUS**, son of Caeneus, one of the Argonauts, according to the first book of Apollonius.

**CORPREUS**. See *Peripbes*.

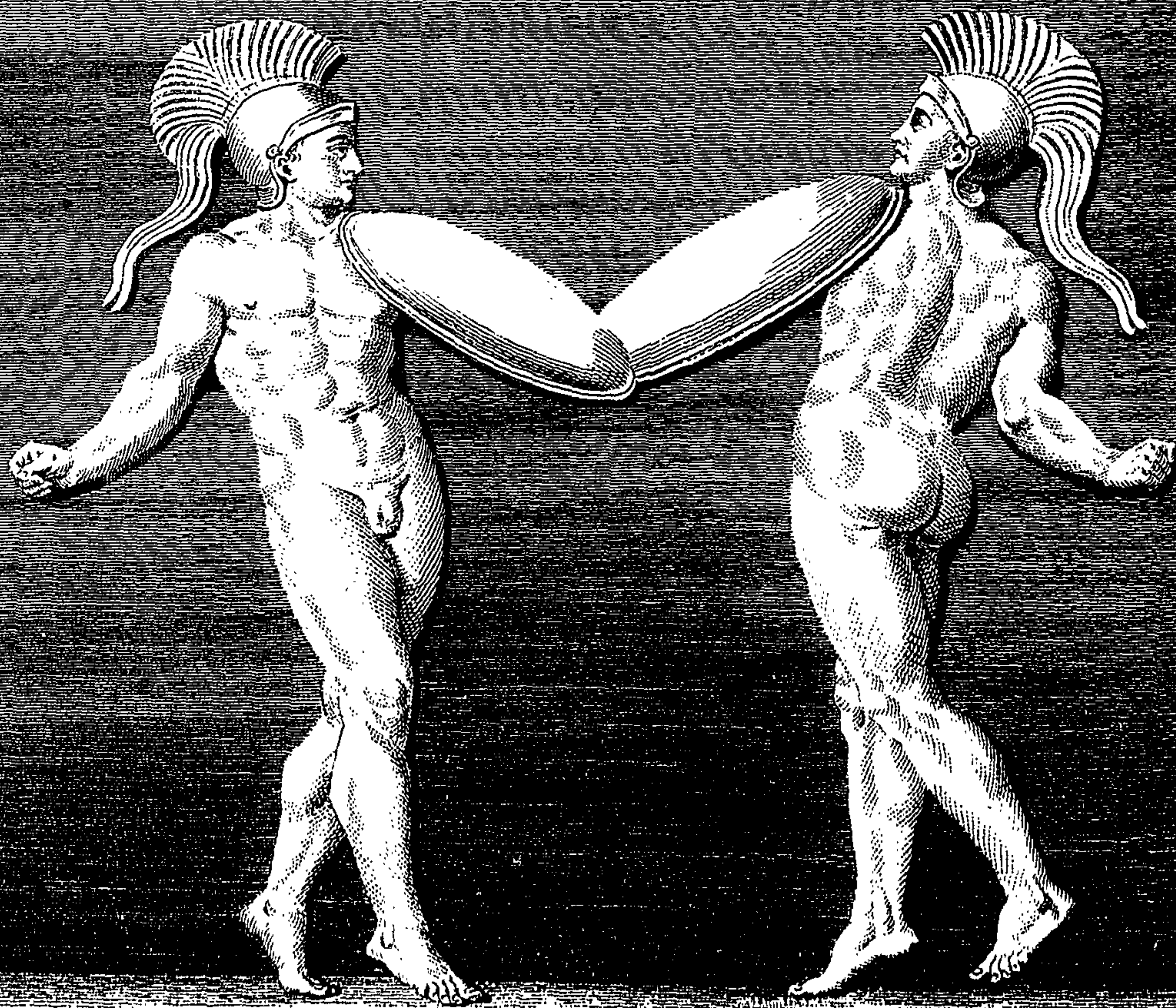
**CORTINA**: It has been imagined by some, that the skin of the serpent Python, (with which the Pythoness had covered the tripod she sat upon, to deliver her oracles in the temple at Delphi) was thus named; whilst others have taken it for the tripod itself. The *Cortina*, however, was a bason either of silver or gold, so shallow as to resemble a hollow table, or waiter, and being placed on the sacred tripod, served the Pythoness to sit on.

**CORUS**. See *Catillus*.

**CORUS**, the Genius of the North-west Wind, is represented as elderly and with a beard. He is



*The* ARMED DANCE *of the* CORYBANTES.



*Engraved for* BELLS NEW PANTHEON *by* Grignion.

London Printed for L. Bell, British Library Street July 27 1789.



dressed so as to defend him from the cold, and carries a vase in his hand, as if pouring forth water. Silius Italicus hath described him spreading out his dusky pinions, and driving on a tempest of snow, against the army of Hannibal; when passing the Alps: an image congruous to that of Lucilius, who stiles Corus king of the winds: *Rex Corus ille duos hos Ventos, Austrum atque Aquilonem, novissime alebat, &c.*

CORYBANTES, priests of Cybele, who danced and capered to the beating of drums. They inhabited Mount Ida in the island of Crete, where they nourished the infant Jupiter, keeping a continual tinkling with their cymbals, that his father Saturn, who had determined to devour all his male offspring, might not hear the cries of this child. As among all the religious orders of antiquity we meet with none oftener in authors, so none were so extravagant in their rites as these priests of Cybele. These we find under the different names of Corybantes, Curites, Galli, and Idaei Daëtyli, but can scarcely discover the etymology of either, or indeed little clear information about them, more than that they all were laterly eunuchs; by nation Phrygians; and in their solemn processions danced in armour, making a confused noise with timbrels, pipes, and cymbals, howling as insane, and slashing their flesh. Of these rites Catullus has left a most beautiful description. So powerful were the associations connected with them that, according to Maximus Tyrius, those who possessed the Corybantian spirit, upon hearing the sound of a flute, were instantly seized with enthusiasm, and lost the use of their reason: hence among the Greeks, *κορυβαντισμός*, to *Corybantize*, was synonymous with to be frantic, or possessed. Diodorus Siculus remarks, that Corybas, son of Jason and Cybele, passing into Phrygia with his uncle Dardanus, there instituted the worship of Cybele, and gave his own name to her priests. Strabo relates it as the opinion of some, that the Corybantes were children of Jupiter and Calliope, as also were the Cabiri. Others say, the word had its origin from their dancing, and phantastic gestures. See *Curetes, Idaei Daëtyli*.

Such are the accounts of the Corybantes in general, to which may be added the notices that follow.

The Phrygians, notwithstanding their boast of being the oldest of nations, did not emerge from barbarism till after many others. Their first efforts towards civilization were owing to the exertions of their jugglers, or diviners, who resembled indeed the Daëtyli their neighbours, but from their attachment to their ancient superstitions, were looked upon as descended from Saturn and Rhea. The first art introduced amongst them was metallurgy, and Ovid describes them as employed with the Curetes in fabricating armour. As the darkness of savage life can only be effectually dissipated by the beams of literature, the Corybantes, or Phrygian Diviners, discovering this truth, were not only zealous to receive it themselves, but also to reflect it on their nation. Hence the notion of their origin from Apollo and Thalia.

Their number at first was but three; and for the same reason the Cabiri and Daëtyli were confined to that number, which Julian states, in the language of mysticism, to have been in conformity to the *archic hypostasis*. The names of the first, according to Nonnus, were *Cyrbas*, *Pyrrchus*, and *Idoeus*. Diodorus reduced them to Corybas alone, the son of Jason and Cybele, who is said to have denominated from himself, those who aided him in celebrating the mysteries of his mother.

Demetrius, of Scepsis, has mistaken their origin, having considered them as youths only, devoted to the worship of Cybele, who were chosen to dance in armour, and vault in cadence, at her feasts. The same opinion is adopted by Strabo, who supposed them to be simply the ministers of Rhea. But this is to confound, as Diodorus has done, the first Corybantes and those who succeeded. Besides, it is evident, from proofs out of number, that pre-eminence in the priesthood was peculiar to them.—They differed not from the Galli, or Eunuchs, the chief of whom, notwithstanding the contrary is asserted, was the only one that suffered emasculation.—The Metagyrtes were members of an inferior order, mendicants by profession, whose employment was to beat the cymbals and drums; which instruments they carried attached to their necks. At length their dissolute conduct considerably discredited the worship of their divinity, which, being ancient and considerably



extended, naturally became depraved in proportion. Hence, in process of time, the Corybantes not only deified their chief, but were regarded as divinities themselves. See *Attys*, *Cybele*, *Galli*, &c.

**CORYBANTICA**, a festival held in Crete, in honour of the Corybantes, protectors of Jupiter, when he was concealed in that island from his father Saturn, who sought to devour him.

**CORYBAS**. See *Corybantes*.

**CORYCIA**, a Nymph beloved of Apollo, by whom she had the Corycides.

**CORYCIDES**, Nymphs so called from the grot of *Corycium*, situate at the foot of Parnassus. This name is often applied to the Muses. See *Corycia*.

**CORYMBIFER**, a name of Bacchus, in allusion to the whirls of ivy-berries which garnished his crown, and because the ivy was sacred to him.

**CORYNAEUS**, a commander under Turnus, killed by Asylas.

**CORYNETA AND CORYNETES**, son of Vulcan, a celebrated robber.

**CORYPHAEA**, a name of Diana, so called by Pausanias, from a mountain near Epidaurus.

**CORITALIA**, a surname of Diana.

**CORYTHUS**, son of Oenone and Paris. See *Oenone*.

**COSINGAS**, a Thracian, and priest of Juno.

**COTTUS**, one of the giants with a hundred hands, who, in the revolt against Jupiter, fell in the general overthrow of the conspirators.

**COTYS**: Of this name there were several; *one* was king of Asia; *another* king of Maeonia, and son of Manes, by Callirhoe; a *third* conceited he should marry Minerva.

**COTYTTIA**, a nocturnal festival in Greece, in honour of Cotytta, or Cotyttis, goddess of wantonness. It was observed by the Athenians, Corinthians, Chians, Thracians, and others; and celebrated with such rites as were most acceptable to the goddess, who was thought to be delighted with libidinous excess.

Another festival of this name was celebrated in Sicily, where the worshippers carried boughs, hung with cakes and fruit, which any person might pluck off, and devour. This last, according to Gyraldus, was in memory of the rape of Proserpine, who is by some thought to be the same with Cotytto. The worship of this deity was translated from Greece to Rome.—

Her priests were named Baptae. See *Baptae*.

**COTYTTIS**. See *Cotytto*.

**COTYTTO**, the goddess of libidinous excess.— See *Cotyttia*.

**COVELLA**, a surname of Juno.

**CRABUS**, an Egyptian divinity.

**CRANE**, a Nymph. See *Carna*.

**CRANTOR**, armour-bearer of Peleus, killed by Demoleon.

**CRATAIS**. See *Crateis*.

**CRATEUS**, son of Minos and Pasiphae, having consulted the oracle on his fate, was told he should be killed by Althemenes, his son. This youth, terrified at the prediction, to avoid being the cause of death to his father, after killing one sister, whom Mercury had dishonoured, and marrying the rest to princes at a distance, departed himself into voluntary exile. Crateus, though secured by these expedients from the dread of danger, being unable to endure the dereliction of his son, equipped a fleet, and determined to find him. His first course was directed to Rhodes, and there unhappily Althemenes was. Crateus attempted to land, but was resisted by the natives, who took him for an enemy. In the combat Althemenes unknowingly opposed him, and wounding him with an arrow, put an end to his life. A recognition took place before Crateus expired, and Althemenes, as he wished, sunk into the earth.

**CRATEIS**, a Nymph, the mother of Scylla.

**CRENAEUS**, one of the Lapithae.

**CREON**, son of Sisyphus, king of Corinth, promised Jason, who had repudiated Medea, Glaucus his daughter in marriage. To be revenged on her rival, Medea presented her a robe, which, being impregnated with poison, was no sooner put on, than it began to kindle on the wearer, who, with her father and his family, perished in the flames. See *Creusa*.

**CREON**, son of Menoeceus, and brother of Jocasta, the mother and the wife of Oedipus, on the death of Laius, her former husband, ascended the Theban throne. But such was the havoc of the Sphinx amongst the people of Thebes, that their new sovereign voluntarily offered both his sister and sceptre to any person who should solve the acnigma proposed,



and thereby terminate the mischief. Many candidates came forward, and all rued their temerity, till Oedipus, by explaining the riddle, occasioned the death of the Sphinx. Having taken possession of the kingdom, he unknowingly married his mother, and by her had two sons, who agreed, when the throne became vacant, to reign alternately, each for a year. Eteocles, as the elder, assumed the sovereignty, but refusing to resign it at the expiration of his time, Polynices endeavoured to compel him, and led against him for that purpose an army of Argives. The contest, however, being decided by a single combat, which was equally fatal to both, the government devolved again upon Creon, till Leodamas, the son of Eteocles, should be of an age to reign. Creon espousing the party of Eteocles, forbade that Polynices or his adherents should be buried, on pain to the offenders of being buried alive. Antigone, notwithstanding, in defiance of his threat, interred her brother Polynices; and having suffered the punishment denounced, Haemon, son of the Tyrant, for the love of her, killed himself on her grave. The prohibition of sepulture to the Argives, drew upon Creon the resentment of Theseus, by whose hand he in consequence fell.

CREONTIADES, son of Hercules, by Megara, daughter of Creon, was killed by his father because he had slain Lycus.

CREOPHILUS, a Samian, whom Homer, from his hospitality, is said to have rewarded with a poem. Some pretend he was the poet's master.

CREPHAGENETES, a deity worshipped at Thebes in Egypt, and supposed to have been the same with Cneph. See *Cneph*.

CREPITUS VENTRIS, was even a divinity.

CRESCENT. See *Diana, Io, &c.*

CRESPHONTES, one of the Heraclidae, was celebrated as a hero.

CRETAN BULL: the seventh labour of Hercules. See *Hercules*.

CRETA: In the island of this name, once famous for its hundred cities, the Corybantes were said to have educated Jupiter. Human sacrifices were here offered to him, and to Saturn; and greater part of the Pagan divinities are said to have been natives of it.

CRETE; of this name were both a daughter of Deucalion, and the wife of Minos.

CRETEUS. See *Crateus*.

CRETHEIA VIRGO, Helle, grand-daughter of Cretheus.

CRETHEIS, wife of Acastus, king of Thessaly, was in love with Peleus, the husband of Eri-gone, but, not being able to engage his affection, she pretended to his wife that Peleus was unfaithful; and Erigone, in consequence, put an end to her life. Cretheis, not satisfied with this revenge, accused Peleus with designs on her own virtue; for which Acastus exposed him to wild beasts and Centaurs. Peleus, however, returning victorious, first killed Cretheis, and afterward, her husband.

CRETHEUS, son of Aeolus, by Tyro, his brother's daughter, was father of Aeson, Pheres and Amithaon, and grand-father of Jason. He built the city of Iolchos in Thessaly, the capital of his dominions. His wife Demodice having persuaded him that Phryxus had attempted her honour, Cretheus, in his fury, resolved to destroy him. Phryxus, however, saved him by flying with Helle.

CRETION, son of Diocles, was killed in the Trojan war with his brother, by the same stroke from Aeneas. It was with great difficulty that Menelaus could rescue their bodies from the Trojans.

CRETIDES, Nymphs of the island of Crete.

CREUS, son of Coelus, or Uranus and Terra.

CREUSA, daughter of Creon, king of Corinth, was married to Jason whilst his first wife Medea was still alive: this so enraged the rejected Medea, that, in revenge, she sent Creusa a present of a robe, and a golden crown tinged with naphtha, which set fire to her and the palace.

CREUSA, daughter of Priam, king of Troy, by Hecuba, was wife of Aeneas, but whom, though she escaped the conflagration of that city, he lost on their way to embark, she being carried away by the goddess Cybele.

Another *Creusa* was daughter of Erechtheus, king of Athens, and mother of Janus, by Apollo; but See *Evadne*.

CRIASUS, son of Argos, king in Peloponnesus.

CRINIS, priest of Apollo, who, for neglecting



the sacrifices of his god, was punished, by having his country over-run with rats and mice. Nevertheless, on making compensation, his offence was forgiven, and the vermin were destroyed by the arrows of the god; an exploit which procured him the title of *rat-killer*. See *Smintheus*.

CRINISUS. See *Acestes*, *Egesta*.

CRINO, one of the Danaides. Also, a daughter of Antenor.

CRIOBOLIUM, a sacrifice of rams. See *Aegibolium*.

CRIOPHAGUS, *the ram-eater*, a divinity so named from the multitude of rams which were sacrificed to him.

CRIOPHORUS, a surname of Mercury.

CRITHEIS, daughter of Melanopus, became pregnant by a person unknown; and, afterward, marrying Phermicis of Smyrna, was delivered of Homer.

CROCALE, daughter of the river Ismenus.

CROCODILE, an amphibious animal, the symbol of Egypt, and one of its gods.

CROCUS. See *Smilax*.

CRODUS, or KRODO, a divinity of the ancient Saxons, supposed to be Saturn.

CROEON, father of Meganira.

CROESMUS, a Trojan chieftain, slain by Me- ges.

CROESUS, the fifth and last king of Lydia, of the family of the Mermnades, succeeded Alyattes, his father. He made the Greeks of Asia tributary, subdued the Phrygians, Mysians, Paphlagonians, Thracians, and Carians, amassed vast riches, and became one of the most powerful and magnificent of princes. He drew the learned to his court, and took a pleasure in conversing with them. When Solon came to Sardis, at the request of Croesus, and not being in the least affected by the pomp of embroidery, purple, and jewels, in which Croesus was tricked out, he commanded his attendants to open his treasury, and shew him the stores he possessed. When Solon had returned from viewing them all, Croesus asked him, "If ever he had seen a happier man?" To which Solon answered, "He knew one Tellus, a fellow-citizen, who was an honest man, had good children, a competent estate, and ended his life in fighting for his country."—

Croesus looking upon him as void of judgment, for not measuring happiness by the extent of wealth, again asked him, "If, besides Tellus, he knew any man more happy?" Solon replied, "Yes, Cleobis and Bito, who were conspicuous for their fraternal affection, and filial duty; for when the oxen which should have drawn their mother to the temple of Juno, were too long in coming, they themselves supplied their place to hasten her thither. The fond mother delighted with their piety, was congratulated by the votaries of the goddess she served, and her sons having enjoyed the sacrifice and applause, retired to rest, but awoke no more." "How!" cried Croesus displeased, "Dost not thou reckon us then among the number of the happy?" Solon, unwilling either to flatter him, or to exasperate him more, replied: "King of Lydia! as God has given us Greeks a moderate proportion of other things, so likewise of a free and popular wisdom, (not, perhaps, so well suited to the splendor of royalty, as to our less exalted condition), which, contemplating the vicissitudes of human life, forbids us to be elated at a present enjoyment, or greatly to admire the happiness of any, while liable to the changes of time, since futurity contains in it an unknown variety. Him only we esteem happy, whose happiness God continues to the end; but for him who has still all the hazards of life to encounter, we think he can with no more reason be pronounced happy, than the wrestler can be proclaimed and crowned as victor, before he has finished the combat."—Solon, on this, was dismissed, and Croesus remained uninstructed. Shortly after, the Lydian monarch made war upon Cyrus, but not being able to withstand the power he had provoked, his capital was sacked, and himself taken. Cyrus condemned him to be burnt, and a pile being kindled for the purpose, Croesus, when the flames approached him, three times apostrophized Solon. Cyrus surprized, inquired, what man or god he invoked. Croesus repeated their conversation, and such was its effect upon Cyrus, that he not only remitted the punishment, but honoured Croesus with his friendship.

In the assault upon Sardis, the son of Croesus, who had been dumb from his birth, observing



the weapon of a Persian soldier aimed at his father, and being unable to ward off the blow, at once, through the impulse of terror, exclaimed, "Kill not Croesus!" Plutarch mentions that among the statues of gold which Croesus placed in the temple at Delphi, was one of a female baker, of which this was the occasion. Alyattes, father of Croesus, having married a second wife, who brought him several children, she formed the design of securing the crown to her own issue, by putting a period to the life of her son-in-law. With that view she tampered with this baker to poison a loaf, which was to be served up at the table of Croesus; but the woman, struck with horror at the idea of so criminal an act, acquainted the prince with the plot. Retaliation took place, and the loaf being served up to the children of the queen, their deaths secured to Croesus the succession; whilst he, on ascending the throne, in gratitude to his preserver, erected to her memory this statue of gold: in honour to whom, the same author observes, she had a better title than many of those boasted heroes, who have risen to fame by murder and havock.

**CROMERUACH**, the principal idol of the Irish before the arrival of St. Patrick amongst them. At his approach it fell to the earth, whilst the lesser idols sunk chin-deep in it. According to the biographers of the Saint, the heads of the latter, in memory of this miracle, are still visible above ground in the plain of Moy-sleucht in Brefin. Cromeruach was of gold and silver carved, surrounded by the twelve other godlings of brass.

**CROMUS**: Both Neptune and Lycaon had sons of this name.

**CRONIA**, an Athenian festival in honour of Saturn, who is called in Greek Κρονος. It was celebrated in the month Hecatombæon, which was formerly called Cronius. Another of Saturn's festivals was celebrated upon the 16th of Metagitnion, at Rhodes, where they offered in sacrifice a condemned criminal.

**CRONIUS**, one of the Centaurs.

**CROTON**, a man killed by Hercules, and afterwards honoured by him.

**CROTOPIAS**, Linus, the grand-son of Crotopus.

**CROTOPUS**, eighth king of the Argives, and father of Psamathe, the mother, by Apollo, of Linus.

**CTEATUS**, one of the Molionides. See *Actor*, *Molionides*.

**CTESIPHON**, a Grecian architect, who planned the temple of Diana at Ephesus.

**CTESIPPUS**: Of this name there are two; one, son of Hercules and Deianira; the other, son of Astydimia.

**CTIMENE**, the youngest daughter of Laertes by Anticlea, and sister of Ulysses.

**CUBA**, the tutelary goddess of sleepers.

**CUNIA**, or **CUNINA**, a tutelar deity of infants. She attended the cradle, and watched the young ones whilst they slept.

**CUPAVO**, a son of Cycnus, who, for the sympathy he felt for Phaeton, was changed into a swan.

**CUPENCUS**, a chief on the part of Turnus, killed in the twelfth Aeneid.

**CUPIDO**, **CUPID**, the *God of Love*. Some make him one of the most ancient of the deities, and say he had no parents, but succeeded immediately to Chaos. Others report, that Nox or Night, produced an egg, and having hatched it under her sable wings, brought forth Cupid, or Love, who, on golden pinions, immediately flew through the whole world. Hesiod makes him the son of Chaos and Terra; Simonides of Mars and Venus; Alcaeus of Strife and Zephyrus; Sappho of Venus and Coelus; and Seneca of Venus and Vulcan. Others imagine him to have been the offspring of Porus, god of Counsel, and Penia, goddess of Poverty; whilst, according to some, he was reputed the son of Zephyrus and Flora. The common opinion however is, that Cupid was descended from Mars and Venus, and the favourite child of his mother; who, without his aid, as she confesses in Virgil, could do but little execution. Indeed the poets, when they invoke the mother, seldom fail to address the son; and it was perhaps this consciousness of his importance that rendered him sometimes refractory. This Cupid was called Anteros, or Lust. But the ancients mention another, son of Jupiter and Venus, of a nobler character, whose delight was to inspire refined sentiments of love and of virtue. His name was Eros, or properly *Love*. Eros bore



a golden dart, which caused real joy and affection, Anteros a leaden arrow, which raised a fleeting passion, ending in satiety and disgust. Venus being told by Themis, that her son Eros could not grow to maturity till she had another son, the goddess became the mother of Anteros, by Mars; whence she is called by Ovid the parent of two Cupids, or Loves. To Anteros the Athenians erected an altar and a statue, representing him naked, under the form of a beautiful youth, holding two cocks upon his breast, and endeavouring to make them peck his head. It is thought that the two winged Cupids which draw the chariot of Venus, in a medal of the Julian family, are Eros and Anteros. Cupid was usually represented naked, to shew that love has nothing of its own: he is armed with a bow and quiver full of darts, to typify his power over the mind; and crowned with roses, as emblems of the delightful but transitory pleasures he bestows; sometimes he is depicted blind, to intimate that Love can see no faults in the object beloved; at others he appears with a rose in one hand, and a dolphin in the other: sometimes he is seen standing betwixt Hercules and Mercury, to signify the prevalence of eloquence and valour in love; at others he is placed near Fortune, to express how much the success of lovers depend on that inconstant goddess: he is always drawn with wings, to denote that nothing is more fleeting than the passion he excites. In antiques he is seen leaping, dancing, playing, and climbing trees; he is pictured in the air, on the earth, on the sea, and sometimes in the fire: he rides on animals, drives chariots, plays on musical instruments: he mounts panthers and lions, and uses their manes for a bridle, to denote that love tames the most savage; and rides upon a dolphin, to shew that his empire extends over the sea. He is generally described with a bow, arrows, and a torch; sometimes with an helmet and a spear, to signify that love disarms the fiercest of men. Mr. Spence gives the following particulars relative to these little, though powerful deities: "As to the Cupids, they were supposed of old to be very numerous, but there were two which were the chiefs of all that number. One of these chief Cupids was looked on as the cause of love, and the other as the

cause of its ceasing; accordingly the antiquarians now at Florence usually call the two little Cupids at the foot of the Venus of Medici by the names of Eros and Anteros; and there is something not only in the air of their faces, but in their very make and attitudes, which agrees well enough with those names, the upper one being lighter, and of a more pleasing look, and the lower one more heavy and sullen: Ovid calls the latter *Lethæus* Amor, and Cicero, Anteros. Were we to follow a figure that Father Montfaucon gives us for Anteros, we must make him an old man; his appearance in it is much more like that of a Hercules than of a Cupid. Ovid certainly speaks of this very Cupid as a boy, and I do not know any one of the poets that ever speaks of Cupid as an old man. I formerly used to think, from his name, that Anteros was looked on by the ancients as the cause of aversion; but that, I believe, is a mistake too; for Ovid, the great master in all affairs relating to love, represents him only as making the passion of love cease, but not as creating aversion, where he speaks most fully of this deity; and in another of his poems, shews that love and aversion were then supposed to proceed not from different Cupids, but from different arrows of the same Cupid. There are scarce any figures more common in the works of the ancient artists than those of Cupids in general, and they always represent them as young, pleasing, and handsome. I remember a pretty statue of one at the Venevè, a seat of the king of Sardinia, near Turin, in which he appears like a youth of about seventeen or eighteen years old; and Raphael, (who may almost pass for an authority, when we are speaking of Roman antiquities) represents him as about the same age in his marriage of Cupid and Psyche; but the most common way of representing Cupid in the works of the ancients themselves is quite as a child, of not above seven or eight years old, and sometimes even younger than that: his look is almost always like that of a child; generally pretty, and sometimes a little idle or sly, according to the occasion. His hair, which is very soft and fine, in the best statues of him, is sometimes dressed up too in a very pretty manner, as particularly, in that celebrated figure of him with Psyche, in the



Great Duke's gallery; a good copy of which begins now to be not uncommon in England. He is almost always naked, and of a good shape, rather inclining to plumpness, but not too much, it being usually only enough to express the healthful and thriving air that becomes his age. His wings are ornamental as well as useful, and were probably sometimes represented in the paintings of the ancients as of various and pleasing colours. His bow, his quiver, and his darts, are spoken of so vulgarly among our poets to this day, that they scarce need be mentioned here; besides which the ancient poets sometimes give him, as well as Hymen, a lighted torch; and some of them seem to speak of his arrows themselves as all burning, or at least as tinged with fire. The ancient artists and poets represent their Cupids in general in two sorts of ways, that are very different from each other; either as idle and playful, or as very powerful, and as governing all things:—hence, in gems, and other pieces of antiquity, wherever you meet with Cupids, you almost always meet with them concerned in some little diversion, or some little foolery or another. You see some of them driving a hoop, or playing with quoits, and others wrestling or fighting in jest, in a little sort of circus of their own: sometimes they are got about their mother, or perhaps some Nymph, by the water-side, and are diverting themselves in their different manners. In some antiques two of them are very seriously employed about the catching of a butterfly; in another, one is as intent to burn a butterfly with the torch he holds in his hand: though this indeed might be brought as an instance of their power, as well as of their idle tricks, for the butterfly is generally used by the Greek artists as an emblem for the human soul; and a Cupid fondling or burning a butterfly, is just the same with them as a Cupid caressing or tormenting the goddess Psyche, or the soul. It is remarkable enough that in the Greek language the same word is used indifferently for this little fluttering insect and the soul, (or the *animula vagula blandula*, as Adrian called it) and it is as remarkable that, though the old artists have represented Cupids playing with butterflies so many different ways, there is scarce any one of them

for which I could not produce some parallel in their representations of Cupid and Psyche.—There might have been a great deal of good sense, (and perhaps something above good sense) in the fixing on this emblem; at least, nothing, I think, could point out the survival and liberty of the soul, after its separation from the body, in a stronger and more argumentative manner, than an animal which is first a gross, heavy, creeping insect, and which, after dropping its slough, becomes, by an amazing change, a light, airy, flying, free, and happy creature. I remember to have seen an antique in which Cupid was represented in a car drawn by two Psyches, and another in which a Cupid was drawn by two butterflies: and this latter might yet have a further meaning, for as the car denotes triumph, and the drawing any one in a car is a mark of the utmost submission, this might be principally intended by the artist to express the absolute power of love over all the beings of the air. In like manner they express his dominion over all the other elements: thus you see him riding on a lion, on a dolphin; sometimes on a Centaur, sometimes on a Chimaera, to shew that love can conquer all the fiercest monsters that ever were supposed to have been upon the earth. He rides on the lion, playing on the lyre, and the savage creature he rides on looks as if he had quite forgot his nature, in listening to him. The moral of this gem is just the same with that of the known story of Cimon and Iphigenia, in Boccace, and the artist in it tells us, at the first glance of the eye, what one must read so many pages to learn from the author." It has been already hinted, that a diversity prevailed amongst the ancients, in their representations of the divinity of love, in respect to the age of the figure attributed to him. On one of the most ancient cornelians, if we may judge from the letters in the name of Phrygillus, the artist, he is represented not as an infant, but a grown-up boy, with the expansive wings of an eagle; such as were given to almost all the gods in the earlier exhibitions of them. After Phrygillus, however, Solon, Tryphon, and others, in some sort, changed the character of Cupid, by representing him as more infantine, and with shorter pinions; accordingly he appears



on a variety of gems to resemble the children of Fiamingo, and particularly in the Herculeum pictures on black ground, of the size of the dancers. The most beautiful infants in marble at Rome are the sleeping Cupid in the villa Albani; that in the Capitol playing with a swan; and an infant in the villa Negroni, mounted on a tiger, with two Loves, one frightening the other with a masque.

The Abbé la Pluche traces the origin of this little god from the Egyptian Horus, which attended the terrestrial Isis, or the Venus Popularis or Pandemos; who was, according to the custom of the neomenia, represented with different attributes, sometimes with the wings of the Etesian wind; at others, with the club of Hercules and arrows of Apollo, and at others riding on a lion, driving a bull, tying a ram, or inclosing in his net a large fish. These attributes, which pointed out the different seasons of the year, by the sun's entrance into those signs, gave rise to many fables, and the empire of Love was made to extend to heaven and earth, and even to the depths of the ocean, this little but powerful child disarming both gods and men.

CURA, *Inquietude*, a divinity to whom Fable attributes the formation of the human body, and an absolute power over it, through the whole of life.

CURCHUS, a deity of the ancient inhabitants of Prussia, who was believed to preside over eating and drinking, on which account they offered him their first fruits. In honour of this god they kept up a continual fire, and every year breaking his old statue, erected him a new one.

CUREOTIS, the third day of the festival Apaturia.

CURETES, a sort of priests or people of the isle of Crete, called also *Corybantes*. This name, according to Strabo, was given them because they cut off the hair on their foreheads to clude the grasp of an enemy; *κῠρῆτες*, being a derivative of *κῠρῶ*, *tonsure*, from *κείρω*, to *crop*. Others deduce it from *κῠροτροφία*, *feeding* or *educating* a child, as they are said to have educated Jupiter. They were also called *Idæi Dactyli*, and were, according to Diodorus Siculus, the first inhabitants of Crete, dwelling on Mount Ida. The *Idæi Dactyli* were originally of Phrygia, from whom some of the Curetes were supposed to have descended; whilst others were

imagined to have sprung from the earth. Ovid says they had their origin from a shower of rain. Lucian and Diodorus Siculus represent them as very expert in throwing darts, though other authors give them no weapons but bucklers and pikes; all, however, furnish them with tabors and castanets, and add that they danced much to the noise and clashing of them. In other authors a different account of the Curetes is given: according to Pezron, in particular, they were not only contemporary with Saturn, &c. but in the countries of Crete and Phrygia, what the Druids and Bards were among the Gauls, &c. *i. e.* priests who had the care of religious rites, and the worship of the gods:—hence, as it was supposed, there was no communication with the gods but by divinations, auguries, and the operations of magic, the Curetes passed for magicians and enchanters. To their skill in these arts they added the study of nature, the stars, and of poesy, and thus became philosophers, astronomers, and poets. Such were the Curetes, and, after them, the Druids, with this difference, that the Curetes, in the time of the Titans, were engaged in that war; for which reason they are represented not only as armed, but as wonderfully dexterous at dancing in armour, and fantastically brandishing their bucklers and javelins. From this circumstance Pezron conjectures Curetes to have comè, considering it as derived from the Celtic *curo*, the same with *κῠρω* in the Greek, to *strike or beat*. According to Kircher, the Curetes were what the *spirits* are among the Cabbalists, the *powers* in Dionysius, the *demons* of the Platonists, and the *genii* of the Egyptians.—Vossius distinguishes three kinds of Curetes, those of Actolia, of Phrygia, and of Crete, who were originally derived from the Phrygians.—The first, he says, took their name from *κῠρῶ*, *tonsure*, because from the time of a combat in which the enemy seized their long hair, they always kept it cut; those of Phrygia and Crete he supposes were so called from *κῠρῶς*, a *young man*, in reference to their youth, or because they nursed Jupiter when he was young; but these etymologies are frivolous at best.

Various as these accounts of the Curetes are, it is in common agreed that Crete was their country, and that their origin was as ancient as this fabu-



lous genealogy. In addition to the opinion that the Daëtyli were their ancestors, and that they came from Phrygia, Ephorus subjoins that they were brought into Crete by Minos, and gave to that island their name. The President des Brosses, to cut off all difficulty, advances that the Curetes were the ancient priests of that part of Europe which borders on Greece and the East, and corresponded to the Druids of the Celts, the Salii of the Sabins, the Sorcerers and Jugglers of Laponia, or to those of the Savages of America, Siberia, and Kamtchatka; and, adds he, it is in vain to squabble about their country, since priests of this kind are every where found where the rude faith of a savage superstition constitutes the basis of popular prejudice.

It appears certain, that they first cultivated the island of Crete, and laboured to civilize its inhabitants. They taught the Cretans to collect their sheep into flocks, and the goats scattered over their rocks: to domesticate bees for their honey; to flux iron and to forge it. A knowledge of astronomy has been ascribed to them, and in stiling them the offspring of Queen Melissa, who instructed the Cretans in new rites and sacred pomps, no more is meant than that the introduction of these originated with them.

*Gegenes*, or Earth-born and Ministers of Rhea, are titles sufficient to prove them the votaries of this ancient divinity, with whom they associated Ouranus, or Heaven, regarded in their theogony as the father of the gods. Hence it appears that their doctrine was consonant to that of all the Pelasgic hordes, and that they irritated against them the inhabitants of Crete, by attempting to innovate on their notions of religion. The partizans of the insular superstition were the Titans, that is, the Cretans, who adhered to their savage manners. At Gnosus, in a consecrated grove of cypress, they erected an altar to *Heaven* and *Earth*, from whom they deduced their birth. Their Jugglers being disposed to add a third divinity, it excited amongst the savages a violent commotion, whence their opinion arose of the dismembering the god. This event was represented in the Gnosian mysteries, of which the symbols were dice, a ball, a wheel, the palm of the hand, a sandal, a mirror, and a fleece; which

in the mystical sense were said to intimate that the Curetes had introduced the worship of Jupiter. To assimilate still more these ceremonies to those of Sais or Eleusis, a person was introduced in the character of Horus, or Iacchus, named Jasion, one of the ancient Curetes, and in the language of the Eclecticks, member of the Curetic Trinity. At length, like the Daëtyli, the Curetes had their name transferred to the divinity of their mysteries and country. These mysteries strikingly resembled those of Samothrace and Mount Ida, but perhaps were less scrupulously kept. The publicity of those at Gnosus is mentioned by Diodorus; but in this instance we should be cautious in admitting the fact, as the relater had a favourite opinion to support.

Homer and Hesiod both say that Ceres had an intercourse with Jasion in a new-ploughed field, which had born three crops, and that Plutus was the offspring of this casual rencounter.—Jupiter, according to Homer, being apprized of what had happened, struck Jasion with thunder. Apollodorus pretends that the punishment was merited by the profane attempt to violate a goddess. Others add that he was the son of Jupiter, and incurred the resentment of his father, by attempting to enjoy a phantom or statue of the goddess. According to some authors, Ceres transferred him to heaven with Triptolemus, and both became the constellations denominated the Twins.

From Hesiod we learn, it was in a fertile district of Crete that Jasion was favoured by the goddess of the earth. Diodorus Siculus attempts to explain this fable by pretending that at the marriage of Cadmus and Hermione, Ceres made a present to Jasion of wheat; and it is said that after a deluge which had destroyed the whole of this grain in Crete, a corn was discovered in his possession. The sense of this allegory is obvious, and the adventure of this hero has a reference only to the labours of husbandry.—They necessarily produce the true riches, here represented by Plutus, whom the Pelellides of Gnosus call the brother of Philomelus. The latter enjoying but a small portion of his father's possession, and being at variance with his elder brother, purchased oxen and invented the plough. Cultivating, by these means, the



earth, he thence drew a subsistence, and thus merited the protection of Ceres, who, pleased with his discovery, and its effects, placed him as a ploughman in the heavens. This recital is purely allegorical, and must have been easily comprehended by the Cretans, who were initiated in the mysteries of the Curetes.

It is however to the later times of Paganism that some of these fables appear to belong. The invention of them could not have been prior to the deification of the Curetes, who then ceasing to be *παρῆγοι*, or assistants to Rhea, they were not only regarded as subaltern divinities, to whom temples were reared, but placed by the Cretans in the rank of the greater gods, by whom they mutually swore as a sanction to their agreements. It appears from a passage in Pausanias, that, if we do not confound the Curetes with the Dioscouroi, it is at least difficult to distinguish between them.

CURIS, a name of Juno among the Romans, from the spear, in the Sabine language, called *Quiris*; whence, in her statues and on medals she is found leaning on a spear. Hence sprung the custom of the bride combing her hair with a spear found sticking in the body of a gladiator, and taken out of him when dead, which spear was called *Hasta celibaris*.

CURTIUS, the Roman youth, who devoted his own life to save his country. This hero, after plunging on horseback into the cavern that opened in the forum, was supposed to become the presiding deity of that little lake on the spot where he performed so glorious an action; it is just beside the Via Sacra, and still bears his name. Spence mentions him, as represented in this action on a fine relieve, at the villa Borghese, near Rome; and adds, "I have seen the story on some gems, in which there are flames issuing out of the gulf. Statius has a description of him as the deity of this lake, and seems to have borrowed his ideas from some old statue of him, which, in his time, seems to have been all over-run with moss, or that sort of green which is observed on Bernini's Triton-statue in the Piazza Barbarini at Rome.—He speaks of his wreath of oak, that sort of crown which the Romans gave to such as saved the life of a citizen, and which belonged much more justly to such as had saved the state.—

Curtius wore it as the preserver of his country. he was a true patriot river god."

CUSTOS, a name of Jupiter among the Romans. There is on the coins of Nero a figure of this god on his throne, bearing, in the right hand, thunder, and, in the left, a spear, with the inscription, IVPITER CVSTOS.

CYANA. See *Cyanippus*.

CYANE, a Nymph of Sicily, endeavouring to prevent the rape of Proserpine, Pluto metamorphosed her into a fountain, at which fountain the Syracusians used every year to celebrate a festival, when, besides sacrificing lesser victims, several bulls also were thrown into the water. Ovid states Cyane to have been the paramour of the river Anapis.

CYANE, daughter of Liparus, and wife of Aeolus. See *Aeolus*.

CYANEA AND CYANCE, daughter of Maeander, and mother by Miletus son of Apollo, of Byblis and Canis.

CYANIPPE, daughter of Adrastus.

CYANIPPUS, of Syracuse, despising the feasts of Bacchus, was punished by the god with a fit of drunkenness, in which he ravished his own daughter Cyane. Some time after the plague breaking out, and making extreme havock in the country, the oracle declared, that the gods would not be appeased till the incestuous were sacrificed; upon which Cyane prevailed on her father to offer himself for his country, and to die with her. Adrastus, king of Argos, had a son also named Cyanippus.

CYBEBE, a name of Cybele, from *κυβηβειν*, because, in the celebration of her festivals, the votaries became frantick.

CYBELE, or *Vesta the Elder*. It is highly necessary, in tracing the genealogy of the Heathen deities, to distinguish between this goddess and *Vesta the Younger*, her daughter, because the poets have been faulty in confounding them, and ascribing the attributes and actions of the one to the other. The Elder Vesta, or Cybele, she of whom we speak, was daughter of Coelus and Terra, and wife of her brother Saturn, to whom she bore a numerous offspring, and was commonly called by the Greeks *Estia*. Some, indeed, make the Phrygian Cybele a different person from Vesta; and say, that she was daughter of Mocones and



Dindyma, anciently king and queen of Phrygia; and that her mother, for some reasons, exposed her, whilst an infant, on Mount Cybelus, where she was nourished by lions, till discovered by some Shepherdesses. Her parents afterwards owned her, and she fell in love with Attys, by whom conceiving, her father caused her lover to be slain, and his body thrown to wild beasts: Cybele, at this, seized with phrenzy, filled the woods and mountains with her lamentations. Soon after a plague and famine laying waste the country, the oracle, on being consulted, advised to bury Attys with great pomp, and worship Cybele as a goddess; but, not finding his body, they made a statue of him, which they followed with howlings and funeral ceremonies. A magnificent temple was erected also to Cybele in the city of Pessinus, and lions placed at her feet, in memory of her having been nursed by these animals. In the narrative of Ovid, there is more of the marvellous, as may be seen in the article *Attys*. The worship of the Earth is very ancient, and it is in Phrygia we are to seek for the origin of it, since it was not received in Europe till the time of Cadmus, who transferred it from Asia; and it was Dardanus, contemporary with that founder of the colony, who, after the death of his brother Iasius, repaired with Cybele, his sister-in-law, and Corybas, his nephew, into Phrygia, where they introduced the mysteries of the goddess Earth, or Great Mother Goddess, to whom the name of Cybele was transferred, as was that of Corybas to the Corybantes, her priests. This deity was unknown in Italy till Hannibal was in the bowels of it with his army; when the Romans, consulting the Sibylline oracles, found the foe could not be expelled till they brought the Idaean Mother, or Cybele to Rome. This obliged the Senate to dispatch ambassadors to Attalus, king of Phrygia, to request of him the statue of this goddess, which was of stone, at the city of Pessinus, in Galatia. She was accordingly brought to Rome, and the ladies went to the Tyber to receive her; but the vessel which carried her being miraculously stopped, and remaining immovable in the Tyber, the Vestal Claudia, whose chastity had been suspected, evinced her purity, by drawing the

vessel on shore with her girdle; and the goddess was introduced into the city, according to the Sibylline order, by the best man of Rome, whom the Senate had adjudged to be young Publius Scipio. This image was reputed to have fallen from heaven, and, therefore, was esteemed one of the pledges of the Roman greatness.

This deity had a variety of names besides that of Cybele, under which she is most generally known, and which she obtained from Mount Cybelus, in Phrygia, where sacrifices to her were first instituted; though others derive the word *Cybele* from a *Cube*, because the cube, or die, which is a body every way square, was dedicated to her by the ancients. Her other names, an explanation of which will be found in the course of the alphabet, are Berecynthia Mater, Bona Dea, Dindyme, or Dindymene, Fatua, Fauna, Idaea Mater, Magna Deorum Mater, Magna Pales, Mygdonia, Ops, Pasithea, Pessinuntia, Rhea, and Vesta.

Her sacrifices and festivals, also, in the order of the alphabet, were the Magalesia, Oportunea, Orgia, and Palilia. These, like those of Bacchus, were celebrated with a confused noise of timbrels, pipes, and cymbals; the sacrificants howling as if mad, and profaning both the temple of the goddess, and ears of their hearers with the most obscene language and abominable gestures. Her temple was opened not by hands, but by prayers, and none entered it who had tasted garlic: the animals commonly sacrificed to Cybele were, the sow, on account of its fecundity, the bull, and the goat; and her priests sacrificed sitting, touching the earth, and offering the hearts of the victims. The box and the pine were sacred to her; the first, because the pipes used in her festivals were of that wood; and the latter, for the sake of Attys, or Atys, a Phrygian youth whom she much loved, and whom she made president of her rites, but who, having violated a vow of chastity, was turned by her into the pine-tree.

Her priests, a full account of whom occur in alphabetical order, were the Cabiri, the Corybantes, the Curetes, the Daetyli Idaci, the Galli, the Semiviri, and the Telchines, who were generally eunuchs.



Under the character of Vesta she is generally represented upon ancient coins, in a sitting posture, with a lighted torch in one hand, and a sphere or drum in the other. As Cybele, she makes a more magnificent appearance, being seated in a lofty chariot drawn by lions, crowned with towers, and bearing in her hand a key. Cybele being goddess, not of cities only, but of all things which the earth sustains, was crowned with turrets, whilst the key implies not only her custody of cities, but also, that in winter the earth locks those treasures up, which she brings forth and dispenses in summer: she rides in a chariot, because (it is said, but too fancifully) the earth hangs suspended in the air, balanced and poised by its own weight; and that the chariot is supported by wheels, because the Earth is a voluble body and turns round. Her being drawn by lions may imply, that nothing is so fierce and intractable, but a motherly piety and tenderness, can tame and subdue. Her garments are painted with divers colours, but chiefly green, and figured with the images of several creatures, because such a dress is suitable to the variegated and more prevalent appearance of the earth. The explanation given by Varro of the mysterious particulars of Cybele, are thus preserved by St. Austin: "She is called the Mother of the Gods; the drum which is ascribed to her, represents the globe of the earth; the turrets with which she is crowned, the cities and towns of the earth; the seats that surround her shew, that she only stands still while all things are in motion about her: her eunuch priests denote, that the earth must be manured in order to produce corn; their agitations and motions before the goddess, teach husbandmen, that they must not lie still: the sound of cymbals denotes the noise of the instruments of husbandry; and the tame lions give us to understand, that there is no soil so wild and barren, but it may be manured." This Vesta is the same with the Egyptian Isis, and represented the pure ether inclosing, containing, and pervading all things. Their symbols and attributes are alike. She was considered as the cause of generation and motion, the parent of all the luminaries, and is confounded with Nature and the World. According to Plato, she

obtained the name of Estia, as being the life or essence of all things.

CYBELUS, a mountain of Phrygia, where Cybele was worshipped.

CYBERNESIA, *the feast of Pilots*, a festival instituted by Theseus in memory of Nausithous and Phaeax, who were his pilots in the expedition to Crete.

CYCHREUS, son of Neptune and Salamis, who, after his death, was honoured as a god in Salamis and Attica. He is said to have been denominated *The Serpent*, from the ferocity of his manners; but rather, perhaps, from that animal being sacred to Ceres, whose priest Cycchreus is mentioned to have been.

CYCLOPS. The Cyclops, by some are said, to have been the sons of Neptune and Amphitrite; by others, the sons of Coelus and Terra. The three principal were, Brontes, Steropes, and Pyraemon, though their whole number exceeded an hundred. They were of prodigious stature, and had each but one eye, placed in the middle of their foreheads; lived on such fruits and herbs as the earth yielded without cultivation, and had no laws to controul them.—They are reported to have built the walls of Mycenae and Tyrinthe with such massy stones, that the smallest required two yokes of oxen to draw it. The most ancient story is, that, as soon as they were born, Jupiter threw them into Tartarus, but that they were delivered thence at the intercession of Tellus, who had foretold his victory over his father Saturn. Having slain Campe, their keeper, they came into the light of the upper regions, and fabricated for Pluto that helmet which renders him invisible; the trident for Neptune, with which he shakes the earth and sea; and, for Jupiter, those thunderbolts which terrify both gods and men. They were labourers under Vulcan, and worked at his forges in the island of Lemnos.—Some mythologists maintain, that the Cyclops signify those vapours raised in the air which occasion thunder and lightning; for which reason they are represented as forging the thunderbolts of Jupiter: others represent them as the first inhabitants of Sicily, who were cruel, of a gigantic form, and dwelt round Mount Actna. These monsters, notwithstanding, were accounted divine, and had a temple



at Corinth in which victims were offered.—  
Apollo is said to have destroyed him for having made the thunderbolts for Jupiter with which he killed Aesculapius.

CYCNEIA *Tempe*. See *the fourth Cycnus*.

CYCNUS, son of Sthenelus, king of Liguria, was so deeply affected by the fate of Phaeton, his relative and friend, that, in the midst of his lamentations, he was changed to a swan. Of this name, two others are mentioned by the poets; *one*, son of Mars and Pyrene, who was killed in a conflict with Hercules. The God of War was so provoked at the manner of his death, that he armed himself to revenge it, but before his contest with Hercules became decisive, the combatants were parted by a thunderbolt.

The *other* CYCNUS was son also of Mars, by Cleobulina, or the Nymph Pelopaea. This prince, who reigned in Thessaly, is said to have possessed so savage a temper, as to vow a temple to the honour of his father, to be built with the skulls of the strangers he should kill. Hercules, however, in his African expedition, is reported to have met with and killed him.

A *fourth* CYCNUS, son of the Nymph Hyrie, disappointed of a bull he had requested from Phylus, his friend, threw himself into the sea, and was changed to a swan. It is in reference to him, as an inhabitant of Tempe, that Ovid applies to it the epithet *Cycnea*.

*Another* CYCNUS, son of Neptune, whom Achilles finding invulnerable by a spear, threw upon the ground and strangled. Having stripped him of his armour, the body was re-animated in the form of a swan.

*Cycnus*, in statues, is given as the name of a horse.

CYDIPPE: Besides the mother of Biton and Cleobis, and the wife of Anaxilaus, there were several Nymphs of this name, particularly one beloved by Acontius. See *Acontius*.

CYDON, an adherent of Turnus, mentioned in the tenth Aeneid.

CYGNUS. See *Cycnus*.

CYLIDNUS, son of Phryxus and Calliope.

CYLLABARUS, king of Argos, succeeded Sthenelus, his father, and successfully united the parts of that kingdom which had been divided into three sovereignties, about 1312 years before the Christian era. He seduced Egiale, wife

of Diomedes, during the absence of that prince at the siege of Troy. Cyllabarus dying without issue, his crown passed into the family of Pelops.

CYLLARUS, one of the Centaurs, passionately fond of Hylonoma, and perished with her.—

Also, a famous horse belonging to Pollux.

CYLLEN, son of Elatus, from whom Mount Cyllene in Arcadia, was named, and whence Mercury, being born there, was called *Cylleneius*; but see *Cylleneius*.

CYLLENE, mother of Lycaon by Pelasgus.

CYLLENIUS, CYLLIUS, names of Mercury.

The words are derived from the Greek, and signify *a man without hands and feet*; the statues or images of Mercury called *Hermae*, from his Greek name *Hermes*, being busts only. Mercury, however, is said to have been named *Cylleneius* from Cyllene, a mountain in Arcadia, his birth-place.

CYLLENUS, son of Anchiala, brother of Tityas, and priest of Cybele.

CYMODECE, a sea-nymph, daughter of Nereus and Doris. According to Virgil, the ship of Aeneas assumed her form.

CYMOTHOE, a sea-nymph, daughter of Nereus and Doris.

CYNARAS. See *Cinyras*.

CYNISCA, daughter of Archidamus, obtained the first prize in the chariot-race at the Olympic games.

CYNOCEPHALI, a nation in India, reported to have heads like dogs.

CYNOCEPHALUS, an Egyptian divinity, the same with Anubis, of whom, perhaps, the Cynocephali were also votaries.

CYNOPHONTIS, a festival observed in the Dog-days at Argos, and so called *απο του κυνας φονειν*, from the killing of dogs; it being usual on this day to kill all the dogs that came in the way.

CYNOS, the city in Thessaly where Pyrrha, the wife of Deucalion, is said to have been buried.

CYNOSARGES, a surname of Hercules.

CYNOSSEMA, a promontory of the Thracian Chersonesus, where Hecuba, being changed to a dog, was buried.

CYNOSURA, one of the Nymphs of Mount Ida, by whom Jupiter was nursed, and who, in return for her good offices, was changed to the star so called.



CYNTHIA, a name of Diana, from Mount Cynthus, in the island of Delos.

CYNTHIUS, a name of Apollo, from Mount Cynthus, in the island of Delos.

CYPARISSUS, son of Amycleus, of the island of Caea, a beautiful youth beloved by Apollo, being excessively grieved for the death of a fawn or deer which he highly valued, and which was sacred to the Nymphs, he became melancholy, constantly bewailed his loss, refused all comfort, and would have laid violent hands on himself had not Apollo prevented him. Having before his death begged of the gods, that his grief might be made perpetual, Apollo changed him into the Cypress tree, the branches of which were always used at funerals, and thus granted his request.

CYPRA, a name of Juno upon the coast of Italy.

CYPRIA, CYPRIS, an appellative of Venus from the island of Cyprus, which was sacred to her.

CYPROGENIA. See *Cypria*.

CYPSSELIDES, the patronymic of the three sons of Cypselus.

CYPSSELUS. See *Labda*.

CYRENE, daughter of Hypseus, king of the Lapithae, or, according to others, the river Pe-neus, attracted the notice of Apollo, who happened to see her encounter a lion. Becoming enamoured of her, he carried her into Lybia, to a city which afterwards took her name, she having there brought him a son called Aristaeus. See *Aristaeus*.

CYRNO, mother of Cyrrnus by Jupiter. She gave her name to the island formerly called Therapne.

CYRNUS, son of Hercules, whose name was given to the island of Corsica. See also *Cyrno*.

CYRRHA, a city of Phocis, at the foot of Mount Parnassus, where Apollo was particularly honoured.

CYRUS, his palace. See *Seven Wonders of the World*.

CYSENIS, daughter of Diomedes, king of Thrace,

who cut men up alive, and dressed children as food for their parents.

CYTA, a capital city of Colchis, famous for its poisonous productions, the country of Medea, who thence was called *Cytaeis*, and the *Cytæan Virgin*.

CYTAEIS. See *Cyta*.

CYTHERAEA. See *Cythera*.

CYTHAERON, an amiable youth, was beloved by Tisiphone, one of the Eumenides, or Furies, who, fearing to affright him by her form, got a third person to disclose her flame. He was so unhappy as to reject her suit, on which, plucking a snake from her head, she threw it at him. The snake writhing round his body, strangled him. At his death he was changed to a mountain, which still bears his name.

CYTHERA, CYTHEREA, CYTHERIS, names of Venus, so called from Cythera, an island of Greece, where she was said to have been produced from the froth of the sea. A magnificent temple was there consecrated to her, under the title of Venus Urania.

CYTHEREIUS HEROS, Aenas, son of Venus.

CYTHEREIUS MENSIS, the month of April, so called from being sacred to Venus.

CYTHERIS. See *Cythera*.

CYTHORUS, son of Phryxus, who gave his name to a city and mountain in Galatia. This country was over-run with box.

CYTISORUS. See *Clyndus*.

CYZICUS, king of the Dolians, a people inhabiting the peninsula of the Propontis, most hospitably treated the Argonauts in their way to Colchis, for the Golden Fleece. These heroes, after parting from him, and being a day at sea, were driven back on his coast, at night, by a storm. Cyzicus supposed them to be pirates or enemies, and resisting their landing, was killed in the engagement. His wife Clita, being told of his untimely death, found the means of procuring her own. See *Clita*.



**DAAE, DAHAE, or DAI**, a people of Scythia, mentioned by Virgil, inhabiting the borders of the Caspian.

**DABAIBA**, an idol of the inhabitants of Panama. This goddess was of mortal extraction, and having led a virtuous life on earth, was deified after her death, and called by those idolaters *the mother of God*. When it thunders or lightens, they say Dabaiba is angry. They burn slaves by way of sacrifice to their deity, and worship her by fasting three or four days together, and by petty acts of devotion, such as sighs, groans, ecstasies, and the like.

**DABIS**, a Japanese deity: a colossus, or large image of this deity made of brass, stands in the road from Osacia to Sorungo. They make an offering to it every year, of a spotless virgin, who is instructed to ask the god such and such particular questions, to which the idol, (or rather some bonze or priest inclosed within the idol, which is hollow) returns an answer. The sacred interpreter of this deity seldom fails to impart to the inquisitive virgin that initiatory communication which makes her a woman, as demonstrative of the god in a human shape.—An Egyptian priest of Saturn formerly carried on an imposture of this kind with great success. He informed the male devotees, who came thither to pay their vows, that the deity expected a personal interview with their wives, among whom he always pitched upon the handsomest for his favourite. The dame thus honoured, was conducted into the temple, and the priest, after he had shut her in, conveyed himself through a subterraneous passage into the cavity of the idol, and from the mouth of it asked his devotee such questions as failed not to end (though not till the lights were extinguished) in a conciliatory embrace.

**DACTYLI IDAEI**, literally *the fingers of Mount Ida*. Concerning the personages so stiled mythology and fable give different accounts. The Cretans paid divine honours to them for having nursed and brought up Jupiter; whence it ap-

*Vol. I.*

pears they were the same as the Corybantes and Curetes; nevertheless Strabo makes them different, and says the tradition in Phrygia was, that the Curetes and Corybantes were descended from the Dactyli Idaei; that there were originally an hundred men in the island who were called Dactyli Idaei, from whom sprung nine Curetes, and each of the nine produced ten men, as many as the fingers of a man's two hands; and that this gave the name to the ancestors of the Dactyli Idaei. He relates another opinion, which is, that there were but five Dactyli Idaei, who, according to Sophocles, were the inventors of iron; that these five brothers had five sisters; and that from this number they took the name of *fingers of Mount Ida*, because they were in number ten; and that they worked at the foot of this mountain. Diodorus Siculus reports their story differently: he says the first inhabitants of the island of Crete were the Dactyli Idaei, who had their residence on Mount Ida; that some said they were an hundred, others only five, in number equal to the fingers of a man's hand, whence they had the name of Dactyli; that they were magicians, and addicted to mystical ceremonies; that Orpheus was their disciple, and carried their mysteries into Greece; that the Dactyli invented the use of iron and fire, and that they had been recompensed with divine honours. Diomedes the Grammarian says, the Dactyli Idaei were priests of Cybele, called Idaei, because that goddess was chiefly worshipped on Mount Ida, in Phrygia; and Dactyli, because, to prevent Saturn from hearing the cries of the infant Jupiter, whom Cybele had committed to their custody, lest he should be destroyed by Saturn, they used to sing certain verses of their own invention, in the Dactylic measure. Strabo only gives the names of four of the Dactyli Idaei, Salaminus, Damnanacus, Hercules, and Acmon. As these Dactyli were benevolent to mankind, they received divine honours; their very name was looked on as an infallible pre-



servative, and was always pronounced in terror, or danger. There were likewise stones called Daëtyli Idaei, which were of a sovereign virtue, and of which they made amulets, and wore on their thumbs. See *Corybantes*, *Curetes*.

The conformity between their religious ceremonies, together with their vicinity, have caused the Daëtyli and Cabiri to be mistaken for each other; and the former, though considered as originally from Crete, have been looked on as part of the latter; an error derived from the term Idaei, which had respect to Mount Ida in Phrygia, and not to that of the same name in the isle of Crete, where the Daëtyli were never established. The combined authority of Sophocles, Ephorus, Strabo, Diodorus Siculus, and Clement of Alexandria, will not admit a doubt on this head. The Daëtyli of Asia, like the conjurors in America, first thought to render themselves necessary by exercising among savages, the healing art; and to such skill had they attained in Greece, that their name long signified the *healers*. Frequent fires in the forest of Mount Ida having discovered to them veins of iron, they gradually acquired the art of working them. At least general tradition has attributed to them the invention of this art, and settled the date of it, under Pandion, king of Athens, 1432 years before the Christian era. The fabrication of iron and other discoveries of this kind, could not fail to enhance their fame as enchanters and jugglers. According, therefore, to Pherecydes, and the author of the Phoronis, they were renowned from their magical skill: a qualification to which they owed their consequence amongst the Phrygians and people of Samothracia. Diodorus Siculus relates, that the latter were exceedingly surprised at the displays they exhibited in their mysteries of initiatory rites.—The same historian adds, that Orpheus himself became their disciple, and learned these ceremonies from them, which, however, must have been something beyond those of simple jugglers or savage conjurers, while initiation consisted in trials more or less strong, adapted to the powers of the aspirants. The conquests of Sesostris in Asia and in Thrace, had there diffused the Egyptian ritual. The Cabiri and Daëtyli

could not avoid conforming to it, and adopting the concomitant doctrines.

Till then the Daëtyli, like the other Pelasgi, had been worshippers of Heaven and Earth.—Crowned with branches of oak, they sacrificed to the latter under the name of Rhea; hence they were deemed to be *παῖδες*, or assistants to the mother of the gods. Their altars were stones artlessly heaped in honour of *Kelmis*, the great *Damnameneus* and the powerful *Acmon*, who afterward were taken for Daëtyli, as the divinities of Samothrace had been for Cabiri.—Of this these three names, when explained, are a proof. In the ancient language of the Greeks *Acmon* signifies heaven. The word *Damnameus* remains in part in *Damia*, the name of Ceres at Epidaurus, and of *Domna*, that of Proserpine at Cysicus. This city was at no great distance from Mount Ida, the residence of the Daëtyli, where they honoured the Earth, probably under the epithet *Damna*, or *Damnamea*, powerful, which occurs in the fragment of the Phoronis. It is sufficiently known that amongst the earliest writers the genders of words are sometimes compounded, this perhaps has happened in the last-mentioned work, since we learn from Varro, that Heaven and Earth were represented in the mysteries of the Cabiri, as of different sexes.

In Hesychius it is evident that *Kelmis* equally signified one of these Daëtyli Idaei, or a child.—*Kelmas* signified the skin of a fawn. These words then related to the tender youth of the Cadmillus of Samothrace, and the Iacchus of Eleusis, both representing the Horus of Egypt, to which *Kelmis* might with both correspond. This conjecture is the better founded as amongst the other names given by Pausanias to the Daëtyli, that of Jasion occurs, which corresponds to the Iacchus of the Cretans; to Priapus, on account of the Phallus consecrated to him, and to Paeonius the same with Iacchus, or, in the language of the prophane, Dionysius. Hercules and Epimedes were admitted in the list, but as expressive only of strength and prudence, attributes of Acmon, or Heaven. Idas and Acesidas are merely epithets or surnames from places inhabited by the Daëtyli. It was only on the introduction of foreign worship that *Kelmis* was ranked amongst



the Dactylic divinities, as was Cadmillus with those of Samothrace.

To this era succeeded a third, that of the Apotheosis. *Aemon*, *Damnamenteus*, and *Kelmis* were then regarded, according to Stesimbrotus in his book on the mysteries, as the son of Jupiter and the Nymph Ida, because the god having ordered his nurses to throw behind them some dust from the mountain, caused the Dactyli Idaei to be formed of it. This allegoric fable which was explained to the initiated, was not the only one. A second represented these Dactyli as produced by the imposition of the hands of Ops upon Mount Ida, when the goddess betook herself to Crete. The allegory is obvious and easily explained. In gratitude for their inventions, the first inhabitants of Ida attained at length to divine honours, and were regarded as Lares and particular divinities.—But their worship was never so extended as that of the Cabiri, who at last were considered as *Dioscouroi*. The condition of the Dactyli corresponded more nearly with that of the *Curetes*.

**DACTYLOMANTIA**, a species of divination or enchantment effected by means of a ring, like the ring of Gyges.

**DADES.** See *Daidis*.

**DADUCHI**, priests of Ceres. That goddess having lost her daughter Proserpine, began to search for her at the beginning of the night, and in order to do this with success, she lighted torches at Mount Aetna, and thus set forth on the discovery; for which reason Ceres is always represented with a lighted torch in her hand. In commemoration of this exploit, it became a custom with her priests, in the feasts and sacrifices of this goddess, to run about in her temple with torches after this manner; one of them took a lighted torch from off the altar, and holding it in his hand, ran with it to a certain part of the temple, where he gave it to another, saying to him, *Tibi trado*; this second ran after like manner to another place of the temple, and gave the torch to a third, he to a fourth, and so of all the rest. From this ceremony the priests became denominated Daduchi, that is, *torch-bearers*, from *δας*, an *unctuous* and *resinous wood*, as pine, fir, &c. whereof the ancients made torches, and *ἔχω*, *I have, I hold*.

**DAEDALION**, son of Lucifer, brother to Ceyx, and father of Philonis, was so afflicted at the death of Philonis, who was killed by Diana, that he threw himself from the top of Parnassus, and was changed by Apollo to a falcon.

**DAEDALUS**, son of Hymetion, grandson of Eumolpus, or Eupalamus, and great-grandson of Erectheus, king of Athens, or son of Eupalamus, according to Ovid, was, without controversy, the most skilful artist Athens or Greece ever produced; an able architect, an ingenious statuary, who invented several instruments in those two arts, such as the hatchet, level, wimble, &c. To him is also ascribed the glory of having first made sail-yards for ships, and of introducing sails instead of oars; but nothing signalized him so much as his excellence in statuary, in which he arrived to such a pitch, that his statues were said to be animated, to see, to roll their eyes, to walk, nay, would fly away unless they were chained. But his misfortunes, as remarked by Pausanias and Diodorus Siculus, rendered him not less conspicuous than his celebrated works. He had liberally educated Talus, son of his sister Perdix, and the young man made such proficiency under him, that he likewise invented several very useful instruments, the first of which was the potter's wheel. Next, having found a serpent's bone, and cut with it a small piece of wood, he tried to imitate the ruggedness of its edge in iron, and thus discovered the saw. In a word, from Talus is derived the turning-wheel, and a number of other inventions.—These successes of the nephew raised the jealousy of Daedalus, who, fearing his reputation would one day be eclipsed, caused Talus to be secretly put to death; some say he threw the youth over a window; and having told one of his friends that he had been burying a serpent, his crime was thereby detected, as we learn from Diodorus Siculus, who remarks, that the same animal which had given Talus occasion to invent the saw, the object of his uncle's jealousy, served also to detect the author of his death.—This Talus is by many authors called Perdix, and under this name Ovid says that Minerva pitied him, and, before he fell to the ground, turned him into a partridge. Both Diodorus and Apollodorus relate, that the Arcopugus



of Athens condemned Daedalus capitally ; but Servius says it was only to perpetual banishment. Be this how it may, Daedalus secretly withdrew from Athens, and retired to the island of Crete, (carrying with him his son Icarus) where king Minos, overjoyed to have a man so celebrated, gave him a very favourable reception. It was during his retreat in this island that he built in Gnossus the famous Labyrinth which has been so much talked of, and in which he and his son are said to have been shut up, because he had assisted Pasiphae, wife of Minos, in her base amours : he, however, made himself and his son wings, with wax and feathers of birds, and fastening these wings to his shoulders, effected his own escape from Crete ; but his son not observing his directions, fell into the sea, and was drowned. Some say Daedalus fled to Sicily, others to Cocalus, king of Egypt, who caused him to be suffocated in a stove, to avoid, on account of him, the resentment of Minos. He executed at Memphis some extraordinary works, where, after his death, the inhabitants paid him divine honours.

Pausanias speaks of some wooden figures by this artist, existing in his time, which, though rude as to manual execution, had notwithstanding a commanding aspect, and divine expression ; and Lucretius, to describe the plastic powers of vernal vegetation, forms an epithet from his name, and applies it to the Earth.

—————Tibi suaveis DAEDALA Tellus  
Summittit flores.—————

For Thee, her fragrant flowers the *daedal* Earth  
Upsends.—————

DAEMOGORGON, an imaginary divinity, under whose name the ancients worshipped the system of Nature. But see *Demogorgon*.

DAEMON, a name assigned by the ancients to certain spirits, or genii, which are either beneficent or injurious. The first notion of Daemons was brought from Chaldaea, whence it spread among the Egyptians, Persians, and Greeks. Pythagoras and Thales were the first who introduced Daemons into Greece : Pluto imbibed the notion, and explained it more fully than the preceding philosophers. By Daemons he understood spirits inferior to gods, yet superior to men, which inhabiting the middle re-

gion of the air, kept up the communication between the immortals and mortals, carrying the offerings and prayers of men to the gods, and delivering the will of the gods to men. He, however, allowed of none but good and beneficent Daemons, though his disciples afterwards, unable to account for the origin of evil, adopted the other class, who were enemies to men.—There is nothing more common in Heathen theology than these good and evil genii, and the same superstitious notion gained admission among the Israelites, by their intercourse with the Chaldaeans. By Daemon, notwithstanding, they did not mean the devil, or a wicked spirit, they never took the word Daemon in that sense, till after perhaps the Babylonish captivity, if so soon. The word *δαίμων* is Greek. These Daemons were called by the Phoenicians *Baalim* ; for they had one supreme being whom they called Baal and Moloch, and various inferior deities called Baalim, which are often mentioned in the Old Testament. The first Daemon of the Egyptians was Mercury, or Thaut. The same author finds some resemblance between the several offices ascribed to the Daemons and those of the Messiah. The Platonists distinguish betwixt gods, Daemons, and heroes. The gods are those whom Cicero calls *Dii majorum gentium*, and Daemons those whom we call *angels*. Christians use the word in a bad sense, and understand by it only evil spirits, or devils ; and the reason of this, as assigned by Minucius Felix and others, is, because good spirits refuse the adoration of men, and evil spirits alone are the objects of idolatrous and false worship. Apuleius, defining the nature of Daemons, says, they have a rational soul, and an aerial body ; that they are immortal, and obnoxious to the same passions with men ; that predictions, auguries, divinations, oracles, dreams, and magii, belong to them. Justin Martyr speaks of the nature of Angels and Daemon as if he thought them not absolutely spiritual and incorporeal, for which reason he attributes such actions to them as cannot be performed without the intervention of a body. He says that some of the angels, having received from God the government of the world, soon became prevaricators of his law, and by the commerce which they had with the posterity of Adam, engendered



what we call Daemons or devils ; in which sentiment he was followed by many of the Fathers and ancient writers of the church. It was a fabulous notion among the ancient Hebrews that Adam begot Daemons and spirits. It being difficult to obtain a satisfactory account of the Jewish Daemonology in its full extent, an explanation of what was meant by the worship of Daemons, will be liable to some embarrassment. According to the division of the Rabbins, this was the last species of idolatry.—There was a particular species of Daemons, as some learned men have imagined, to whom the Israelites offered sacrifice, and these were a sort of evil spirits which appeared in desert places, in the form of goats, and denominated in Scripture *Seirim*, which properly so signifies: but it is doubted whether the Israelites were really guilty of this kind of idolatry: if they were, it seems borrowed from the practice of the Egyptians, among whom the goat was held a sacred animal. “The poets,” says Minucius Felix, “acknowledge the existence of Daemons; the philosophers make it a matter of dispute: Socrates was convinced of it, for he had a Daemon always at hand, by whose advice he governed himself in all his actions. The Magi are not only acquainted with Daemons, but perform every magical operation by their aid. These impure spirits lie concealed under statues and images, and by their influence acquire the authority of a present deity, whilst they inspire the priests, dwell in the temples, direct the entrails of beasts and the flight of birds, and give out oracles involved in falsehood and ambiguity.”—As to Socrates’s Daemon, it was nothing more, according to Plutarch, but his own *sneezing*, and that of others. According to the doctrine of the Mahometans, there are several kinds of Daemons: one sort is called *Ginn* and *Peri*, and are the same as we call Hobgoblins and Fairies; others are called *Ti-couin*, and are the Parcae or Destinies of the Pagans; others are a kind of Medusae, Furies, and Spectres; and, lastly, others are the *Schaitin*, i. e. the devil, and his infernal troop.—The miners of Hungary pretend, that while they are at work in those subterraneous places, they often see Daemons or spirits in the shape of little negro boys, but that they do them no

other mischief but now and then extinguishing their lamps. As these Daemons are supposed so necessary in the concerns of the deities, the article will not be deemed foreign to the purpose of this work. See *Genii*.

DAEMON BONUS, an appellative of Bacchus, to whose honour, in all feasts, the last glass was drank.

DAETOR, a Trojan slain by Teucer.

DAGGIAL, the false Messiah, or Anti-christ of the Mahometans, who believe he will make his appearance mounted on an ass, in imitation of the true Messiah, who made his entry into Jerusalem seated on that animal. The word signifies a person who has but one eye and one eye-brow, such, as they suppose Anti-christ will be. They pretend he will come at the end of the world, and that Jesus Christ, who is not yet dead, will then fight with him, and put him to death.

DAGON, the false god of Ashdod, or, as the Greeks call it, Azotus. He is commonly represented as a monster, half man and half fish; whence most learned men derive his name from *Dag*, a *fish*: those who describe him as the inventor of bread-corn, derive his name from the Hebrew *Dagon*, which signifies *frumentum*; whence, Philo Biblius calls him *Zeus Αρατρειας*, *Jupiter Aratrius*. Dagon, according to some, was the same as Jupiter; according to others, Saturn; and, to others, Venus. It is certain the Egyptians worshipped Venus under the shape of a fish, because, in the war of Typhon against the gods, she lay hid in that form: and Diodorus Siculus relates, that at Askelon, a famous city of the Philistines, Derceto, Dercetis, or Atergatis, (the same as Venus) was worshipped under the form of a woman, whose extremities terminated in a fish’s tail.—There is an ancient fable, that *Oannes*, a creature half man and half fish, rose out of the Red Sea, and came to Babylon, and having taught men several arts, returned again to the sea.—Apollodorus relates, that four such, in several ages, had arisen from the Red Sea, of whom one was named *Oftacon*, whence the learned Sclden derives the appellative Dagon. As it is past dispute, that the gods of the Greeks and Latins came from the East, and particularly from Phoenicia, it is very probable that Dagon and



Neptune are one and the same deity. When the Philistines had taken the ark of God from the Hebrews, and brought it to the city of Ashdod, they placed it in the temple of Dagon, close by the image of that deity; but the next morning, on entering the temple, they found the idol fallen on its face, with its head and hands broken off. This deity continued to have a temple at Ashdod, during all the ages of idolatry to the time of the Maccabees; for the author of the first book tells us, that "Jonathan, one of the Maccabees, having defeated the army of Apollonius, general of Demetrius, they fled to Azotus, and entered into Beth-Dagon, the temple of their idol, but that Jonathan set fire to Azotus, and burnt the temple of that god, and all those who fled into it."—Bochart is of opinion, that the god Dagon was Japhet, the third son of Noah, and that they made him the divinity of the sea, because his lot, and that of his descendants, included the islands, peninsulas, and countries beyond the sea, or, according to Lactantius, the continent of Europe. *Neptuno maritima omnia cum insulis obvenierunt.* Jurieu adds, that probably Noah himself may be concealed under Dagon, or Neptune, because the empire of the sea agrees perfectly well with him, who floated several months on the waters of the deluge, and who alone escaped from the flood, by which the rest of mankind were destroyed. Other authors, however, give a different account. According to them Dagon was one of the most celebrated divinities of the Philistines; if we may believe Sanchoniatho, of a very early origin. Coelus, says that author, had many sons, and among the rest Dagon, so called from the word *Dagon*, which, in the Phœnician, signifies *wheat*. As he was inventor of the plough, and taught men the use of corn for bread, he, after his death, was surnamed *Jupiter Agrotis*, or *The Labourer*. Saturn, when at war with Coelus, or Uranus, having made one of his wives prisoner, compelled her to marry Dagon, who, conformably to this idea, is no longer a god, half man and half fish, as the Rabbins imagined, but the god of corn, the inventor of agriculture, who, on that account, was deified after his death. His name then comes not from the Hebrew word *Dag*, a fish, but is Phœ-

nician, and in that language signifies *wheat*.—Some of the Rabbins confounding Dagon with Atergates, Derceto, or Dercetis, say, he was represented as a man in the upper parts of his body, and as a fish from his waist downward; while others contend, that he had the form of a fish above, and an human figure below. Some again allege, that he was all fish; others, that his figure was human from head to foot, and coincides with the account of him in Scripture, which mentions his head, his hands, and his trunk; and if we add *feet*, as in the Septuagint: "*The head, the hands, and FEET of the idol were found together, apart from the body,*"—we still have a human figure in all its parts. The Philistines had a great veneration for Dagon, and his temples were magnificent: that which he had at Gaza must needs have been of considerable extent, since Sampson, pulling down the pillars that supported it, buried in its ruins more than three thousand men. The temple at Azoth was not less famous, where the miraculous overthrow happened. The head of Saul having been placed in a temple of the same god, and his arms in one of Astaroth, is an additional proof that Dagon and Astaroth were different deities.

DAIBOTH, an idol of the Japanese, has many temples erected to his honour, to which vast crowds of devotees and worshippers resort.—The access to the chief temple of this deity is through a kind of gateway, on either side of which two monstrous figures are erected, with several arms, holding arrows, swords, and other offensive weapons. In the centre of the pagoda the idol is seated, after the Oriental fashion, on a table-altar, raised but a little from the ground. He is of a monstrous height, and touches with his hand the roof of the temple. Some idea of his enormous bulk may be formed from his hands, which are longer than the body of an ordinary man. This idol has the breasts and face of a woman, and black locks, woolly, and crisped like a negro's. He is encircled on all sides with gilded rays, on which are placed a great number of images representing the inferior idols of the Japanese. On either hand are several others placed on pedestals, and crowned with a nimbus or glory. The altar he sits on is furnished with a pro-



fusion of lighted lamps. The temple is supported by wooden pillars, formed not according to any of the rules of architecture, but by trees in their natural state, as cut down in their woods or gardens, which gives the whole a romantic appearance. The frame work of the temple is painted red, and adjoining to it is a chapel, varnished all over without, where the sacrifices are prepared, and where the people resort to worship, except on the greater festivals. The idol itself is described by Kempter as gilt all over, with ears very expansive, curled hair, a crown on its head, and a large stain or blaze on its forehead; its neck and breasts are naked, its right hand is extended, pointing to the hollow of its left, which rests supported on its belly.

**DAIDALA**, two festivals in Boeotia, one of which was observed by the Plataeans at Alalcomenos, where was the largest grove of any in Boeotia. Here assembling, the people exposed in open air pieces of sodden flesh, carefully observing, whither the crows that came to prey upon them directed their flight. After this, the several trees upon which any of the birds had alighted, were hewed down, and formed into statues; by the Greeks called Daidala, from the artificer Daidalus of Athens. The other solemnity was far the greatest and most remarkable, being celebrated not only at Plataea, but in all the cities of Boeotia, once in sixty years, to commemorate, and, as it were, compensate the intermission of the lesser festival for that space of time, during which the Plataeans were in exile. In this solemnity there were always prepared fourteen Daidala, to be distributed by lot among the Plataeans, Coroneans, Thespians, Tanagraeans, Chaeroneans, Orchomenians, Lebadeans, and Thebans; because they promoted a reconciliation with the Plataeans, and were not only desirous of their recall from banishment, but contributed offerings to celebrate the festival, about the time when Thebes was restored by Cassander; nor did these cities only unite, but others of less note also joined in the solemnity, which was kept in the following manner: A statue, habited like a woman on the banks of the Asopus, was appointed to be carried by a second, dressed like a bride-maid, to the top of Mount Cithaeron, (followed

by a train of Boeotians, who had places assigned them by lot), where an altar was erected of square pieces of timber. Upon this, large quantities of combustible matter being laid, each of the cities, and wealthy individuals, offered up a bull to Jupiter, and an ox or heifer to Juno, with plenty of wine and incense, whilst others less able to purchase such costly oblations, contributed victims of sheep. The whole, together with the Daidala, being raised in a heap, were set on fire, and not extinguished till the altar itself was consumed. The origin of the custom is said to have been a quarrel between Jupiter and Juno, in consequence of which the goddess retired to Euboea. The god, troubled at her departure, endeavoured, by all the arts of persuasion, to obtain her return, but finding his own attempts ineffectual, he consulted Cithaeron, king of the Plataeans, who had the greatest reputation for wisdom, on the means most likely to succeed. The expedient suggested was, that Jupiter should dress a statue in woman's apparel, and having placed it in a chariot, report her to be Plataea, the daughter of Asopus, with whom he had contracted a marriage. The artifice succeeded, and Juno returned. See *Cithaeronia*.

**DAIDIS**, an ancient Grecian solemnity, of three days continuance, during which torches, called in Greek *Λαδες*, were burnt, and which gave occasion to the name. On the first day were commemorated the labours of Latona, and birth of Apollo. The second was in memory of Glycon and his nativity. The third was observed in honour of the marriage of Podalirius, and the mother of Alexander.

**DAIKOKU**, a Japanese deity, to whom they hold themselves indebted for all the riches they enjoy. This idol is seated on a bale or sack of rice, holding a hammer, with which he strikes whatever he chooses, and whenever the stroke falls it is attended with plenty, such as immense riches, gay habits, and all the conveniencies of life. The bale of rice is the Oriental symbol of plenty itself.

**DAIPHANTUS**, the Phocensian. See *Elaphebolia*

**DAIPHRON**, son of Aegyptus, killed by his wife.

**DAIRA**, one of the Oceanides, mother of Eleusis, by Mercury.



**DAMAEUS**, a surname of Neptune, of the same signification with *Hippius*, expressive of his equestrian character.

**DAMASICHTHON**, son of Niobe and Amphion, was killed by Apollo and Diana. He was first shot in the leg, and, whilst stooping to extract the dart, received a mortal wound in the neck.

**DAMASISTRATUS**, king of Plataea, buried Laius.

**DAMASTES**, the same with Procrustes. See *Procrustes*.

**DAMASTORIDES**, one of Penelope's suitors, killed by Ulysses.

**DAMASUS**, a Trojan killed by Polypoetes.

**DAMATER**. See *Demeter*.

**DAMIA**, a Pagan divinity so called. Her sacrifice, which was always offered in private houses, with windows and doors shut, was called Damium. No man, nor picture of a male, was suffered to be present, nor women to reveal what passed. They spent nine days and nights in this festival, magnificently apparelled; danced, sung, and took what liberties they pleased. This Damia was said to be the wife of Faunus, and so chaste, that she never saw nor heard any other man than her own husband.

**DAMIUM**. See *Damia*.

**DAMNAMENEUS**. See *Daëtyli Idaei*.

**DANAE**. See *Acrisius Perseus*.

**DANAEIUS HEROS**, Perseus, son of Jupiter and Danae.

**DANAI**, a name given to the people of Argos, and the Greeks at large, from Danaus.

**DANAIDES**. See *Belides*.

**DANAUS**, king of Argos, was, according to some authors, an Egyptian, and brother of Ramesses; or, according to others, of Aegyptus. After having reigned nine years jointly with his brother, he, it is said, was forced to seek an asylum in the country of Argos, where, expelling Sthenelus, king of the Argives, he ruled that people, about 1476 years before the Christian era. Danaus had fifty daughters, and his brother Aegyptus as many sons. A quarrel having subsisted between the two brothers, which had forced Danaus to retire to Argos, it was proposed to bring about a reconciliation, by marrying the daughters of Danaus to the sons of Aegyptus. The nuptials

were accordingly celebrated; but Danaus being informed by the oracle, that he should be dethroned by one of his sons-in-law, ordered each of his daughters to murder her husband on the night of their wedding. This was accordingly done, except in the instance of Hypermnestra, who, by saving the life of her husband Lynceus, was the means of fulfilling the prediction of the oracle.

**DANAUS**, son of Pilumnus and Danae, and father of Turnus. See *Pilumnus*.

**DANCING AND DANCERS**. See *Bacchae*, *Baptæ*, *Corybantes*, *Daëtyli Idaei*, &c. Under this article it may be remarked, that nothing is more conspicuous in the representations of female dancers by the ancients, (the Bacchæ excepted, as the subject precludes it) than an air of decent and graceful modesty. It has been thought by some, that the earliest artists caught the attitudes and action of their figures from the ancient dances, whilst the dancers of later times, in their turn, made statues their models. The justice of this observation may be seen in many statues of women lightly clothed, most of which, without girdle or attribute, are represented as executing a modest dance; insomuch, that those which want arms discover by their attitudes, that with one hand they gently held the drapery on their shoulders, whilst, with the other, they prevented its exposing their hips. Compositions of this kind gives expression and significance to figures; and as several of these statues have an ideal head, they may represent *Eralo* and *Terpsichore*, the two Muses which more particularly preside over dancing. Statues of this sort may be seen in the Villas Medici, Albani, &c. Two such figures of the natural size are preserved in the Villa Ludovici, and several statues of Herculaneum, but with heads which are not ideal; another over the entrance of the Caraffo Colobrano palace at Naples, hath a head of sublime beauty, crowned with flowers. These statues, according to a custom which prevailed amongst the Greeks, were probably erected to beautiful dancers. Amongst the most beautiful pictures of Herculaneum are those of the *Dancers*, *Nymphs*, and *Centaur*s, on a black ground, which seem to have been caught by it in all the fire of creative genius.





*Engraved for BELL'S NEW PANTHEON by Grignion.*



DANIUS. See *Thymber*.

DANUBIUS, *the Danube*, a river deity, on a medal of Trajan, is exhibited sitting with his urn, and distinguished by a large veil floating over his head; but the finest figure of him is on the Column of Trajan at Rome. "He is," says Mr. Spence, "one of the first figures on that column, very near the base, and appears there, from the waist upward, rising out of his stream, to shew his duty to the Romans, and to support the bridge of boats they had laid over it. This is not expressed in Bartoli's edition of the Columna Trajana, but on the column itself you may discern the hand of the god, though partly covered with the water, is stretched quite to the bridge, and some way under it, as willing to support it."

DAOLA, a Tonquinese idol, who presides over travellers.

DAOULIS, a solemnity at Argos, in which was represented the combat of Praetus and Acrisius.

DAPALIS, an epithet of Jupiter, from the great festivals in honour of him.

DAPHNAEUS, a surname of Apollo. Diana was also surnamed *Daphnaea*, or *Daphnia*.

DAPHNE, daughter of the river Peneus, a virgin of Thessaly, was beloved of Apollo, but prepossessed in favour of Lucippus, a youth of her own age. Apollo, to be revenged on his rival, induced him to disguise himself as a virgin, and attend them when they bathed; but they, on a detection of the deceit, stabbed him. After this, the god pursued Daphne, who fled to preserve her chastity; but finding herself unable to escape, and being exhausted with fatigue, on supplicating the other divinities, she was suddenly changed to a laurel. Apollo immediately consecrated its leaves to bind his temples, and appointed that tree the reward of poetry.—A story has been transmitted of the laurel, which deserves admiration rather than credit: it is, that a certain painter attempted to paint the picture of Apollo upon a table of this wood, but that the laurel would not suffer the colours to stick on it, as abhorrent of the violence the god had intended, no less than if animated by Daphne herself. Some authors maintain, that the etymology of Daphne's name, which in Greek signifies a

*laurel*, was the foundation of this fable; whilst Gyraldus and others contend, that Daphne was so called from *Δαφνέω*, *to cry out*; because the laurel, as it burns, makes a crackling noise; and this tree being consecrated to Apollo, thence gave rise to the fable.

DAPHNEPHAGOI, *laurel-eaters*, a title of those diviners, who, before they render their responses, eat laurel leaves, to obtain a communication from Apollo, the laurel being sacred to him.

DAPHNEPHORIA, a novennial festival, celebrated by the Boeotians in honour of Apollo. The solemnity consisted in adorning an olive branch, with garlands of laurel, and various sorts of flowers, upon the top of which was placed a globe of brass, whilst other less globes hung from it. About the middle of it were fixed purple crowns, with a globe smaller than that at the top, whilst the bottom was covered with a saffron-coloured garment. The uppermost globe was an emblem of Apollo, or the Sun; that placed diametrically under it, signified the Moon; the lesser globes represented the Stars; and the crowns, being sixty-five in number, were types of the Sun's annual revolution. The bough, thus adorned, was carried in procession by a boy of a beautiful countenance, and good family, whose parents were living: he was apparelled in a sumptuous garment reaching down to his ancles, his hair loose and dishevelled, on his head a crown of gold, and upon his feet shoes called *Iphicratidae*, from Iphicrates, the Athenian, who invented them: it was his duty to execute, at that time, the priest's office; and he was honoured with the title of *Daphnephoros*, that is, the *laurel-bearer*. Before him went one of his nearest relations, bearing a rod adorned with garlands; after him followed a choir of virgins, with branches in their hands; and in this order they proceeded to the temple of Apollo, surnamed *Ismenius* and *Galaxius*, where they sung supplicatory hymns to the god. This solemnity was instituted on the following account: The Aeolians inhabiting Arne and the adjacent territory, being advised by an oracle to relinquish their ancient seats, and seek their fortunes, made an invasion upon the Thebans, who, at the same time were besieged by the Pelasgians:



this happening near the time of Apollo's festival, which was religiously observed by both nations, a cessation of arms was agreed to; accordingly, one party having cut down laurel boughs on Helicon, and the other near the river Melas, mutually bore them in the customary manner to the temple of Apollo. On the same day there appeared in a dream to Polemetas, General of the Boeotian forces, a young man who presented him with a complete suit of armour, and commanded that every ninth year the Boeotians should make solemn prayers to Apollo, with laurel in their hands. About three days after this vision, the General sallied forth on his assailants with such success, that they were forced to quit their enterprize; hence the festival was instituted in honour of Apollo. The Jews have something like this in their celebration of the feast of Tabernacles; they carry boughs in their hands during the performance of the sacred songs; a ceremony, no doubt, derived to them from their ancestors, who, as Maimonides informs us, when they celebrated that feast, entered into the temple with dances, *rods shaken*, songs, cymbals, and psalteries.

**DAPHNIS:** of this name there were several:—

*One*, a Sicilian shepherd, son of Mercury and a Nymph, who was brought up by the Nymphs her companions, taught to sing and play on the pipe by Pan, and inspired with the love of poesy by the Muses. He was supposed to have been the first who excelled in pastorals, and so thorough a sportsman, that his dogs died for grief at his death.

*Another*, according to others, though Ovid says the same, being in love, and having obtained that whether himself, or the object of his passion might first break their vow, the offender should be punished with blindness, forgetting his oath, was deprived of his sight, and, besides turned into a rock.

Another *Daphnis* was son of Paris and Oenone.

**DARDANIA:** Troy at first obtained this name from Dardanus, its founder, and first king.

**DARDANIDES**, a patronymic of the Trojans, from Dardanus the founder of Troy.

**DARDANUS**, son of Jupiter and Electra, flying from his country, came into the region bordering on the Hellespont, where he built the city

Dardanus, or Troy, and to the country gave the name of Dardania. He is said to have introduced the Samothracian rites into Phrygia, where Cybele was admitted into the order of the gods. See *Cybele*.

Of this name also was a son of Priam, who was killed before Troy by Achilles.

**DARES**, a priest of Vulcan, father of two Trojan chiefs.

Also a boasting Trojan, whom Entellus beat, and Turnus killed.

**DARKNESS**, one of the children of Nox and Erebus.

**DARON**, a festival of which nothing remains but the name, preserved by Hesychius. If the conjecture of Meursius deserve any credit, it is not improbable that it belonged to one Darron, who, as the same Grammarian informs us, was worshipped by the Macedonians, and thought to restore health to sick persons.

**DASCYLUS**, son of Lychus, king of the Mariandyni, conducted the Argonauts in their voyage towards Colchis, as far as the river Thermodon.

**DAULIS**, a Nymph from whom the city of Daulis, in Phocis, is said to have been called. It was here that Philomela and Procne fed Tereus with the flesh of his son, whence Philomela obtained the surname of *Daulias*.

**DAUNIA DEA**, AND **DAUNIUS HEROS**, Juturna and Turnus, daughter and son of Daunus.

**DAUNUS**, son of Pilumnus and Dance, came from Illyricum to Apulia, and reigned over part of the country which from him was called Daunia. He had a son of the same name, who married Venilia, by whom he was father of Turnus, king of the Rutilians.

**DAY.** "The Day," says Mr. Spence, "and perhaps every day in the year, was looked on as a divinity, and represented personally, and that sometimes like Sol, in a chariot. There was a distinction that prevailed very early among the Romans, of the civil and the natural Day. The natural Day was most commonly reckoned from sun-rise to sun-set; the civil Day from midnight to midnight again. Virgil, in speaking personally of the latter, calls it *Oriens*, a name that was not much used in his time, but which he, as a professed lover of an-



tiquity, and of their ancient words, chose to use, where it was more proper than Sol, or even Dies, would have been.

**DEA SYRIA**, a name of Venus among the Sidonians, who worshipped her under this appellation, in the figure of a star: they also called her *Astarte*. See *Astarte*.

**DEATH, OR MORS.** Nox, or Night, was the most ancient of the deities, Orpheus ascribing to her the generation of gods and men. She was even reckoned older than Chaos, with whom Hesiod begins his genealogy of the gods. She had a numerous offspring, many of whom she bore without a father, and among these Mors, or Death, who is the most powerful minister of the infernal deities, as he brings all mortals down to the river Acheron. It is said that her mother Nox bestowed peculiar care on her education, and that Death had a great affection for her brother Somnus, or Sleep. Among the Eleans there was a temple with the statue of a woman holding in either hand a sleeping boy, with their legs distorted; that in her right was white, to signify Sleep; that in her left black, to represent Death; whilst the female that fostered them was Night. No sacrifices, no temples, no ceremonies, no priests, were appointed for Death, because she was looked upon as an inexorable deity, whom no prayers could move, no sacrifices pacify. This goddess, however, was considered as sent to mankind to terminate all their evils; and is as much to be deified by the good, when the laws of nature permit her approach, as dreaded by those whom she surprizes involved in their guilt. "The figures of Mors, or Death," says Mr. Spence, "are very uncommon, as indeed those of the evil and hurtful beings are in general: they were banished from all medals; on seals and rings they were probably considered as bad omens, and were perhaps never used.—As for pictures, they might be introduced there on many occasions, but we have so few remaining to us of the ancient paintings, that we can expect but little assistance from that quarter. Among the very few figures of Mors I have ever met with, that in the Florentine gallery is, I think, the most remarkable: it is a little figure, in brass, of a skeleton, as sitting on the ground, and resting one of his hands on a long

urn. I fancy Mors was common enough in the paintings of old, because she is so frequently mentioned in a descriptive manner by the Roman poets, who, by the way, sometimes make a distinction between Lethum and Mors, which the poverty of our language will not allow us to express, and which it is even difficult enough to conceive: perhaps they meant by Lethum that general principle or source of mortality which they supposed to have its proper residence in hell, and by Mors, or Mortes, (for they had several of them) the immediate cause of each particular instance of mortality on our earth. The face of Mors, when they gave her any face, (and the painters probably represented her sometimes with a very meagre body, as well as like an absolute skeleton) seems to have been of a pale, wan, dead colour. The poets describe her as ravenous, treacherous, and furious. They speak of her roving about open mouthed, and as ready to swallow up all that comes in her way: they seem to give her black robes and dark wings, and represent her often as of an enormous size: Statius gives her arms too, and in particular a sword, like a destroying angel, for it is where he is describing a pestilence. As the ancients had more horrid and gloomy notions of Death than we have at present, most of their descriptions of Mors are of a most frightful and dismal turn. They sometimes describe her as coming to the doors of mortals, and thundering at them, to demand the debt which they owe her; sometimes as approaching to their bed-sides, and leaning over them; and sometimes as pursuing her prey, or as hovering in the air, and ready to make a stoop upon it. She is also represented by them as pursuing men with a net, as catching them, and as dragging them to their tombs. Statius speaks of Mors like Quies; but of all his pictures of this deity the most particular, I think, is where he represents her as standing by the bed-side of a youth just in the flower of his age, accompanied by Envy and Vengeance. These horrid deities shew a great deal of friendship to one another in the execution of their cruel offices, and Vengeance, in particular, after having embraced the goddess of death, seems, according to his account, to take the fatal net out of her hand, and to perform her office for her."



**DEBIS**, a Japanese idol, represented in the human form of gigantic stature, in an image of brass, but without a temple or pagoda; for he is placed on the most conspicuous part of a high road. This idol is visited by young women, to inquire when they shall have husbands, and as the image itself is hollow, a priest within answers the questions proposed. The inquirer, who is seldom suffered to depart in despair, generally leaves some gratuity to acknowledge her gratitude, as she doubts not having had a communication with the god.

**DECEIT**, one of the children of Nox and Erebus.

**DECELUS**, a person who informed Castor and Pollux that Helen, who had been carried off by Theseus, was concealed at Aphidnae.

**DECEMVIRI**. See *Quintecemviri*.

**DECENNALIA**, ancient Roman festivals, celebrated by the emperors every tenth year of their reign, with sacrifices, games, largesses to the people, &c. Augustus introduced these solemnities, and his successors followed the example. At the same time the people offered up vows for the emperor, and the perpetuity of his empire, called *Vota Decennalia*. From the time of Antoninus Pius we find these ceremonies marked on medals, **PRIMI DECENNALES. SECUNDI DECENNALES. VOTA SOL. DECEN. II. VOTA SUSCEP. DECEN. III.** These vows must have been made at the beginning of every tenth year, for on a medal of Pertinax, who reigned scarcely four months, we find **VOTA DECEN.** and **VOTIS DECENNALIBUS.** Struvius is of opinion that these vows took place of those which the Censor used to make in the times of the republic, for its prosperity and preservation.—They were not only offered in behalf of the prince, but also of the state, as may be observed from Dio, and Pliny the Younger. The aim of Augustus in establishing the Decennalia, was to preserve the empire and the sovereign power, without offence to, or restraint from, the people; for, during the celebration of this feast, that prince used to surrender all his authority into their hands, and they, in return, delighted at his goodness, immediately restored it to him.

**DECIMA**, the name of one of the Fates among the Romans.

**DEDICATION**, the act of consecrating a tem-

ple, altar, statue, place, &c. to the honour of some deity. The practice of Dedications is very ancient, both among the worshippers of the true God, and the Heathens. The Hebrews call it *bhanuchab*, *initiation*, which the Greek translators render *Εκκλινια* and *Εκκλινισμος*, *renovation*. In Scripture we meet with Dedications of the tabernacle, of altars, of the first and second temple, and even of the houses of private persons. There are also Dedications of vessels; the garments of the priests and Levites, and even of their persons. Under the Christian dispensation we call the like ceremonies Consecrations, Benedictions, Ordinations, &c. not Dedications. Among the Romans, the Dedication of temples belonged to the greater magistrates, the consuls, praetors, or censors, in the time of the commonwealth; and to the emperors, during the monarchical government.—According to the *Papyrian* law, the Dedication was to be authorised by the senate and people, with consent of the college of Augurs. The ceremony consisted in surrounding the temple, &c. with garlands of flowers, whilst the Vestal virgins, bearing olive branches, sprinkled the outside of the temple with lustral or holy water: the magistrate then held with one hand the side-post of the gate, and the pontiff, calling him by his name, repeated these words: *Ades, Ades, dum dedico templum hoc, ut mihi praeceatis, postemque teneatis*: whence this part of the ceremony was called *postem tenere*, or *apprehendere*. When the pontiff had pronounced aloud the form of Dedication, the consecrating magistrate repeated it after him: hence the phrase *Solemnia verba, praeunte pontifice, effari*. The court of the temple was next consecrated, by sacrificing an animal, whose entrails were laid on an altar of green turf. The temple thus dedicated, acquired the appellation of *Augustum*, and it was usual to fix up an inscription expressing the name and quality of the person dedicating, and the year of the dedication. The statue of the god or goddess to whom the temple was dedicated, being anointed with some rich ointment, was laid upon a bed of state.—The populace, on this occasion, were entertained with plays, games, and feasts; and the solemnity was annually commemorated, like the birth-days of princes, or the building of



towns. Tacitus gives an account of the ceremony of the Dedication of the Capitol, made by order of Vespasian, which is here quoted as a particular instance of the general practice.—“In clear and serene weather,” says he, “they surrounded the scite of the temple with garlands and sacred fillets, and caused those soldiers whose names were of good omen to enter it, with branches from such trees as were acceptable to the gods: then the Vestal Virgins, attended by children of both sexes, whose parents were living, purified the place with spring and river-water; the Praetor, preceded by the Pontiff, next offered a swine, a sheep, and a bull, and having laid the entrails of the victims upon turf, prayed to Jupiter, Juno, Minerva, and the other tutelary gods of the empire, to bless and complete the habitation which the piety of men was dedicating to their glory: he then touched the sacred fillets with which the first stone was ornamented, and the rope fastened to draw it, whilst the priests and magistrates, with the whole senate, the equestrian order, and the greatest part of the people, all uniting, drew it to its place, with acclamations of joy; having covered the ground beneath it with coins of silver and gold, and pieces of unfused ore.” Selden says the practice of dedicating was derived from the Jews to the Heathens; Spenser, on the contrary, ascribes the Dedication of the Jews to Pagan original; and he remarks, that the former were more sparing in these religious ceremonies before the Babylonish captivity than after it. The justice, however, of the latter position, will by no means establish the former. The priority of these dedicatory rites may, in some measure, be inferred from comparing the Jewish with the Heathen. The dedications of their temple by the former were *four*: the first on its completion by Solomon; the second, on its re-edification by Zorobabel, after the return of the nation from Babylon; the third, on its purification by Judas Machabaeus (which was the origin of their *anniversary* festival), and the fourth, on its reparation by Herod. The ceremonies observed on these occasions may be seen 1. Kings, viii. 2. Chron. vii. 1. Ezra, vi. 1. Mac. iv. 2. Mac. x. Joseph. Antiq. xv, 14. —See *Consecration*.

DEIANIRA or DEJANIRA, daughter of Oeneus, king of Aetolia, was betrothed to Achelous, but won from him, in a wrestling match, by Hercules, who immediately made her his wife. To him she bore several children, of whom the most known is Hyllus. Travelling through Aetolia with Hercules, they were stopped in their progress by the river Evenus, but Nessus the Centaur offering his service to carry them over, she was committed to his care. No sooner, however, had the monster arrived, than he attempted to violate her, in the sight of her husband. Hercules, to revenge the insult, drew on him from the opposite bank, and pierced him with an arrow dipped in the blood of the Hydra, the poison of which was incurable. Nessus pretending contrition, gave Deianira his garment stained with blood, as a sure remedy, if worn by her husband, against his proving unfaithful. Hercules, some years after, having subdued Oechalia, fell in love with Iole, daughter of Eurytus the king, a fair captive, whom he brought to Euboea, and whence, whilst he was raising an altar to Jupiter from his victory, he despatched Lichas, or Lycus, to carry Deianira the news, and inform her of his approach. The princess, at the report of the messenger, suspecting her husband's fidelity, sent him, as a present, the garment of Nessus; but no sooner had he put it on, than he was seized by a feverish delirium, attended with excruciating torments. In the paroxysm of his disorder he slew his friend, as related under the article Lichas, and retiring to Mount Oeta, there erected a pile of wood, which, after having kindled, he threw himself upon, and miserably perished in the flames. Deianira, through grief, despatched herself with his club, leaving only one daughter, named Macaria.—It is related by some, that Paers, who first set fire to the pile, became master of the hero's arrows, but the more common opinion is that Philoctetes acquired them.

DEICOON, son of Hercules and Megara.

Also a Trojan Prince, the friend of Aeneas, killed by Agamemnon.

DEIDAMIA, daughter of Lycomedes, king of Scyros, and mother of Pyrrhus, or Neoptolemus, by Achilles, who lay disguised in female attire at the court of her father, under the name of Pyrrha.



Hippodamia, daughter of Adrastus, king of Argos, was likewise called *Deidamia*.

DEIFICATION. See *Apotheosis*.

DEILEON, companion of Hercules in his expedition against the Amazons. See *Autolychus*.

DEIMACHUS, son of Neleus and Chloris, was killed by Neptune.

The father of Enarette was also of this name.

DEIOCHUS, a Grecian leader, killed by Paris before Troy.

DEIONE, mother of Miletus, by Apollo.

DEIONEUS, king of Phocis, and husband of Diomede, daughter of Xuthus, by whom he had Dia. Having given his daughter, in consideration of a valuable present from Ixion, in marriage to him, and calling on his son-in-law for it, was thrown by Ixion into a cavern of fire.

DEIONIDES, Miletus, so called from his mother.

DEIOPEIA, a Nymph, and the fairest of the fourteen who waited on Juno, was promised by the goddess to Aeolus, on condition, he would destroy the fleet of Aeneas.

DEIOPIS, a Trojan slain by Ulysses, in the Iliad.

DEIPHELE. See *Deiphyle*.

DEIPHOBE, daughter of Glaucus, called the Sybil of Cuma, was the conductress of Aeneas to the regions below.

DEIPHOBUS, son of Priam and Hecuba; according to Virgil, married the beautiful Helen after the death of Paris, but was betrayed by her to Menelaus, her former husband, who shamefully mutilated and killed him.

Another DEIPHOBUS, son of Hippolytus, is said to have purified Hercules after he had murdered Iphitus.

DEIPHON, was son, according to some, and to others, brother of Triptolamus, son of Celeus and Metanira; or, as a third party pretend, son of Hipothoon. When Ceres travelled in search of her daughter, stopped at the court of his father, and undertook the bringing of him up. To reward the hospitality of his father, the goddess intended to make him immortal, and with this view placed him upon burning coals to purify him from every terrene particle. The uncommon growth of the child surprising his mother, she was anxious to discover by what means he attained it, and with this view watch-

ed the treatment of the goddess. Terrified, however, to see her son committed to the flames, she uttered such shrieks as interrupted the mysterious operation, and occasioned the child to be consumed.

Another *Deiphon* was husband of Hyrnetho, daughter of Temenus, king of Argos.

DEIPYLUS, son of Sthenelus, and friend of Capaneus, whom he followed to the siege of Troy.

DEIPYRUS, a Grecian chief, killed by Helenus, the son of Priam.

DEJATURUS. See *Augury*.

DEITIES. The Greeks and Latins did not mean by the name of *God* an all-perfect being, of whom eternity, infinity, omnipresence, &c. were the essential attributes; with them the word implied only an excellent and superior nature, and accordingly they gave the appellation *Gods* to all existences who were of a rank or class higher and more perfect than man.—Thus men themselves, according to their system, might become deities after death, inasmuch as their souls might attain a degree of excellence superior to what they were capable of in life. The first divines, Father Bossu observes, were the poets; the two functions, though now separated, were originally combined, or rather, were the same: but the great variety of attributes in God, that is, the number of relations, capacities, and circumstances, in which they had occasion to consider him, put these poets, &c. under the necessity of making a partition, and of separating the divine attributes into several persons, because the human mind was inadequate to the conception of so much power and action in the simplicity of one single divine nature. Thus the omnipotence of God came to be represented under the person and appellation of Jupiter; the wisdom of God under that of Minerva; the justice of God under that of Juno, &c. The first idols or false deities said to have been adored were, the Sun, Stars, Moon, &c. in respect of the heat, light, and other benefits which they conferred. Afterwards the Earth came to be deified, as furnishing fruits necessary for the subsistence of men and animals: Fire also and Water became objects of divine worship, for their usefulness in the sup-



port of animal life. In this process Deities, by degrees, became multiplied to infinity, and there was scarce any object, however useless or destructive, which the weakness or caprice of some devotee, did not elevate to the rank of Deity. To authorise their own crimes, and justify their vicious excesses, men constituted criminal, unjust, rapacious, thievish, covetous, tyrannical, drunken, impudent, and bloody divinities. The principal of the ancient Deities, whom the Romans called, *Dii Majorum Gentium*, and which Cicero calls, *Celestial Gods*; Varro, *Select Gods*; Ovid, *Nobiles Deos*; others, *Consentes Deos*; were Jupiter, Juno, Vesta, Minerva, Ceres, Diana, Venus, Apollo, Mars, Mercury, Neptune, and Vulcan. A second sort of Deities, called *Demi-Gods*, *Dii Minorum Gentium*, *Indigetes*, or Deities adopted, were men canonized and deified. As the greater Deities had possession of heaven in virtue of their own right; these secondary Deities enjoyed it by right of donation, being translated thither because they had lived as Gods upon earth. The Heathen Deities may all be reduced to the following classes: I. Created spirits, angels, or daemons; whence good and evil Deities, Genii, Lares, Lemures, Typhones, guardian Deities, infernal Deities, &c. II. Heavenly bodies, as the Sun, Moon, and other Planets, fixed Stars, Constellations, &c. III. Elements, as Air, Earth, Rivers, Fountains, &c. IV. Meteors; thus the Persians adored the Wind; Thunder and Lightning were honoured under the name of Geryon; and several nations of India and America have made Deities of the same. Castor, Pollux, Helena, and Iris, have all been preferred from Meteors to Deities; and the like has been practised in respect of Comets, witness that which appeared at the murder of Caesar. Socrates deified the clouds, if we may give credit to Aristophanes; and the primitive Christians, Tutullian assures us, were reproached with the same thing. V. Deities created out of minerals or fossils; such was the Baetylus: the Finlanders adored stones; the Scythians iron; and many nations, silver and gold.— VI. Deities from plants; thus leeks and onions were Deities in Egypt; the Slavi, Lithuanians, Celtæ, Vandals, and Peruvians, adored trees

and forests: the ancient Gauls, Britons, Druids, paid a particular devotion to the oak; and it was no other than wheat, corn, seed, &c. which the ancients adored under the name of Ceres and Proserpine. VII. Deities from among the waters; the Syrians and Egyptians adored fishes; the Oxyrhinchites, Latopolitani, Siennitæ, and inhabitants of Elephantis, had each a fish for their god; and the Tritons, Nereids, Syrens, &c. were simply but fishes. Several nations have adored serpents, particularly the Egyptians, Prussians, Lithuanians, Samogitians, &c. VIII. Insect Deities: flies and ants had their priests and votaries, these among the Thessalians, and those in Acarnania, where bullocks were offered them. IX. Among birds, the stork, raven, sparrowhawk, ibis, eagle, gryphon, and lapwing, have received divine honours; the last in Mexico, the rest in Egypt and Thebes. X. To four-footed beasts altars have been raised; as to the bull, dog, cat, wolf, baboon, lion, and crocodile, in Egypt; to the hog in the island of Crete; to rats and mice in the Troas and at Tenedos; to weasels at Thebes; and the porcupine throughout all the school of Zoroaster. XI. Nothing was more common than to place men among the number of Deities, and from Belus or Baal, to the Roman emperors before Constantine, the instances of this kind are innumerable: frequently they did not wait so long as their deaths for the apotheosis: Nebuchadnezzar procured his statue to be worshipped while living: and Virgil intimates, that Augustus had altars and sacrifices; and from others we learn, that he had priests called Augustales, and temples at Lyons, Narbona, and several other places.— The Aethiopians deemed all their kings Deities. The Villeda of the Germans, the Janus of the Hungarians, and the Thaut, Woden, and Assa of the northern nations were indisputably men. XII. Not man only, but every thing that relates to man, as labour, rest, sleep, youth, age, death, virtues, vices, opportunity, time, place, numbers among the Pythagoreans; the generative power under the name of Priapus; and infancy alone had a cloud of Deities. They also adored as Deities, health, fever, fear, love, pain, indignation, shame, impudence, opinion, renown, prudence, sci-



ence, art, fidelity, felicity, calumny, liberty, money, war, peace, victory, triumph, &c.— Lastly, Nature, the universe, or το Παν, was reputed a great Deity.

The real sentiments of the Heathens in respect to their Divinities, it is by no means easy to discover; for they are not only exceedingly intricate, but often contradictory. They admitted so many superior and inferior Deities to participate in the empire of the universe, that all was full of them. Varro reckons up no less than thirty thousand adored within a small extent of ground, and yet, their number was every day augmenting. The way to Heaven was so easy, for the great men of those days, that Juvenal makes Atlas complain of being ready to sink under the load of Deities daily placed in it. The ancients had almost as many female as male Deities: nay, they were not contented with making females Deities, and admitting the two sexes into the roll, but added also to them hermaphrodite Gods: thus Minerva, according to several of the learned, was both man and woman, and was worshipped under the appellations of Lunus and Luna.— Mithras, the Persian deity, was both god and goddess; and the sexes of Venus and Vulcan are very dubious; whence, in the invocations of those Deities, they used this formula, Be thou *God or Goddess*, as we learn from A. Gellius. It was a privilege peculiar to goddesses, that they might not be represented on medals naked; the imagination, it was supposed, must be awed, and kept from a too familiar access to the discriminations of the divine character.—

Clemens Alexandrinus distributes the Deities into seven classes: The *first*, being that of the Stars; the *second*, of the Fruits, as Ceres, Pomona, Bacchus; the *third*, that of Punishments, as the Furies; the *fourth*, the Passions, as Love, &c. the *fifth*, the Virtues, as Concord, Peace, &c. the *sixth*, the Dii Majorum Gentium, or greater Gods, as Jupiter, Apollo, Juno; and the *seventh*, the benefits we receive from God, as medicinal virtue, deified under the name of Aesculapius. There is no division more convenient and general, than that by which they are classed into deities *animate* and *inanimate*. The former included deified men and animals; the latter were the parts of na-

ture deified, such as the stars, the elements, mountains, rivers, and the like. It is however, to be observed, that each divinity at once partook of both; for instance, the name of every Deity signifies some star or element, and at the same time, some human intelligence in connection with it, who had been ranked amongst the Deities. Jamblichus, a Platonic philosopher, classes the Deities into eight orders: In the *first*, he places the great Gods, who are invisible, and every where; in the *second*, archangels; in the *third*, the angels; in the *fourth*, the daemons; in the *fifth*, the Archontes Majores, or those who preside over the sublunary world and the elements; in the *sixth*, the Archontes Minores, or those who preside over matter; in the *seventh*, the heroes; and in the *eighth*, souls. It is a very celebrated division of the Deities into Dii Majorum Gentium, and Dii Minorum Gentium, that is, the greater and lesser, or superior and inferior Deities: This division is taken from Cicero's second book of Tusculan Questions. The Deities Majorum Gentium, were the ancient Deities, acknowledged every where as such: the Deities Minorum Gentium, were peculiar to certain people, as Quirinus to the Romans. This division of the Deities was made in allusion to that of the Roman Senate, by Tarquinius Priscus, who called the old Senators Patres Majorum Gentium, and the new, Patres Minorum Gentium. The greater Gods had several appellations: they were called Dii Consentes, and Dii Electi. Another division of the Deities is taken from their place of residence: thus the Celestial Deities are such as reside in Heaven; the Terrestrial, such as dwell on earth; the Sylvan, or Rural Deities, such as possess the woods and mountains; the Marine, such as inhabit the sea; and the Infernal, such as have their abode in hell. To the above must be added, the innumerable crowd of Deities who are supposed to preside over particular persons, and every particular part of the human body. The philosophers pretended, that their theology, and the genealogy of their Deities, did originally, in an allegorical sense, mean the several parts of nature and the universe. Cicero gives a large account of this, and tells us, that even the impious fables relating to the Deities



include in them a good physical meaning: thus, when Saturn was said to have devoured his children, it was to be understood of Time, which is properly said to devour all things. This great Heathen acknowledges, that these fables had occasioned a multiplicity of false opinions, troublesome errors, and ridiculous superstitions. "We know," says he, "the shapes of all the gods, their age, habits, and ornaments; nay, their very genealogy, marriages, and every thing relating to them, hath been delivered in the exact resemblance of human weakness: they are described as being troubled at heart; their amours, their passions, their quarrels, are related. It is the height of folly to believe such absurd and extravagant things." It appears from this passage of Cicero, what opinion the wiser Heathens entertained of the popular religion of their country.

It may not be improper, under this article, to include the laws relating to the worship of the Gods, as they stood in the Twelve Tables, under the title *Of the worship of the Gods, and of Religion*. I. Let all persons come with purity and piety to the assemblies of religion, and banish all extravagance from them. If any one shall do otherwise, may be gods themselves revenge it. II. Let no person have particular gods of his own, and worship any new and foreign gods in private, unless they be authorized by public authority. III. Let every one enjoy the temples consecrated by his forefathers, the sacred groves in his fields, and the oratories of his Lares; and let every one observe the rites used in his own family, and by his ancestors, in the worship of his domestic gods. IV. Honour the gods of heaven, not only those who have always been thought such, but those likewise whose merit has raised them thither, as Hercules, Bacchus, Aesculapius, Castor, Pollux, and Romulus. V. Let those commendable qualities, by which heroes have obtained heaven, be ranked among the gods, as Understanding, Virtue, Piety, Fidelity, and let temples be erected to them; but let no worship ever be paid to any Vice. VI. Let the most authorised ceremonies be observed in the worship of the gods. VII. Let law-suits be suspended on the festivals of the gods; and

let the slaves have liberty to celebrate them after they have done their work: and that it may be known on what days they fall, let them be set down in the calendars. VIII. Let the priests offer up, in sacrifice to the gods, on certain days, the fruits of the earth and berries; and, on other days, abundance of milk and young victims. For fear this ceremony should be omitted, the priests shall end their year with it. Let them, likewise, take care to chuse for every god the victim he likes best. Let there be priests for some gods, flamines for others, and pontifices to preside over them all. IX. Let no woman be present at the sacrifices which are offered up in the night, except at those which are made for the people with the usual ceremonies: nor let any one be initiated in any mysteries brought from Greece, but those of Ceres. X. If any one steal what belongs to, or is devoted to the gods, let him be punished as a parricide.—XI. Let every one strictly perform his vow; but let no wicked person dare to make any offering to the gods. XII. Let no man dedicate his field to the service of the altar; and let him be discreet in his offerings of gold, silver, or ivory. Let no man dedicate a litigated estate to the gods: if he does, he shall pay double the value of it to him whose right it shall appear to be. XIII. Let every man constantly and perpetually observe his family-festivals. XIV. Let him who has been guilty of any of those faults which make men execrable, and are not to be atoned for by expiations, be deemed impious; but let the priests expiate such as are to be expiated.—It is observable, that the *second* of these laws prohibits the worship of any foreign gods, without authority of the Senate; and this, probably, might be one reason of the violent persecutions which the Christians met with, since, by professing to worship Jesus Christ as God, they did, in that respect, act directly contrary to an established law of the empire. Had the design ascribed to Tiberius, of enrolling Jesus Christ among the gods, succeeded, the Christians had probably met with milder treatment at the hands of the Romans. With respect to the *fifth* law, which forbids divine worship to be paid to any *Vice*, it is certain the Pagans after-



wards exceeded the bounds prescribed by this law; for we find the Romans, in times of corruption, erecting altars to infamous deities, and consecrating the objects of the most vicious and extravagant passions. It may be further remarked, in relation to these laws, that they were added, together with those of the XIIth table, by the Decemvirs Appius Claudius, &c. to the Ten Tables already subsisting, which completed the Twelve Tables, so much boasted of by the Romans, and which they preserved ever after as a sacred *depositum*. This was in the year of Rome 303.

**DEITIES CELESTIAL**, or *Dii Consentes*, gods of the first order, were twelve in number, six gods and an equal number of goddesses, viz. Jupiter, Apollo, Mars, Mercury, Neptune and Vulcan; with Juno, Minerva, Venus, Diana, Ceres, and Vesta. They were supposed to constitute the council of heaven, whence the name *Consentes*, was derived either from the old Latin word *conso*, *counsel*, or from *consentire*, to *give consent*. Their statues, gilt, stood in the great square of Rome called Forum Romanum. It was in imitation of this council of the gods that Augustus made in private that famous supper so much talked of, called the *supper of the twelve gods*; for which purpose he selected twelve persons, six men and six women, who represented, by their dress and ornaments, the six gods and six goddesses. To these twelve deities they added eight others, which made in all twenty (*selecti*) select gods. The additional deities were Janus, Saturn, Sol, Bacchus, Genius, Pluto, Tellus, and Luna.

**DEITIES INFERIOR**. As superstition knows no bounds, the number of inferior deities was almost infinite; it is not therefore meant to transcribe their names here, since those which deserve any notice will be found in the order of the alphabet.

**DEITIES INFERNAL**, were Pluto, Plutus, Proserpine, Hecate, the Fates, and the Furies.— See *Dii Manes*.

**DEITIES MARINE**, or *of the Sea*. See *Water Deities*.

**DEITIES NUPTIAL**, were Jupiter Adultus, Juno Adulta, Venus Suadela, and Diana.

**DEITIES RURAL**, and *of the Woods*, were Pan, Sylvanus, Silenus, Priapus, Aristaeus, Ter-

minus, the Fauni, and Satyrs, with Diana, Pales, Flora, Feronia, Pomona, and an innumerable company of Nymphs.

**DEITIES TERRESTRIAL**, were Saturn, Janus, Vulcan, Aeolus, Momus, Cybele, Ceres, Latona, Themis, Astraea, Nemesis.

**DEITIES OF THE WINDS**. See *Wind Deities*.

**DEITIES OF YOUTH**, were Hebe, Juno, and Horta.

**DELIA**, a surname of Diana, from Delos, the place of her birth.

**DELIA**, feasts celebrated by the Athenians in honour of Apollo, surnamed Delius. The principal ceremony in this feast was an embassy, or rather a pilgrimage, to Apollo of Delos, performed every five years, by a certain number of citizens deputed for that purpose, and *Deliaestae*, or *Theori*, i. e. the *seers*, and the first person of the embassy, or deputation, *Architheorus*: to him were added four more of the family of the Ceryci, priests descended from Mercury, who resided all the year at Delos, to assist in the temple. The whole deputation set out in five vessels, carrying with them every thing necessary for the feast and the sacrifices. The vessel which carried the Deliaests, or Theori, was called Delias, the four others were the Paralis, Antigonis, Ptolemais, and Ammonis, though as to this circumstance there is some dispute. The Deliaests who embarked were crowned with laurel. At their arrival they immediately offered a sacrifice to Apollo, after which a number of young maids performed round the altar a dance called *Γεγανος*, wherein, by their various motions and directions, they represented the turnings and windings of a labyrinth. When the Deliaests returned to Athens, the people went out to meet them, and received them with joy and acclamations. They never laid aside their crown till their commission was fully completed, and then they consecrated it to some god in his temple. The whole time of their going and returning, together with the ceremonies, was called the *Delia*, during which it was not lawful to execute any criminal; a privilege appropriate to this feast, and not granted to any other, not even to those of Jupiter: for Plutarch observes it was a day consecrated to Jupiter, on which Phocion was made to take the poison he was condemned to, whereas they



waited thirty days to give it Socrates, on account of the Delia. According to Thucydides, the Delia were first instituted in the sixth year of the Peloponnesian war, after the Athenians had expiated the isle of Delos, removed all the tombs out of it, and ordained that nobody should either be born or die in it, but that all their sick people should be removed into a little island called Rhenia, though the Ionians, and the neighbouring islands of Ionia, had long before that time held a sort of Delia, that is, feasts and games, like those which the Athenians celebrated afterwards.

**DELIA**, a quinquennial festival in the isle of Delos, instituted by Theseus on his return to Crete, in honour of Venus, whose statue, given him by Ariadne, he erected in that place, having, by her assistance, met with success in his expedition. The chief ceremonies consisted in the coronation of the statue of the goddess with garlands, appointing a choir of music and horse-races, and performing a remarkable dance called *Γερανός*, *i. e.* a *crane*, in which they imitated, by their motions, the various windings of the Cretan Labyrinth, out of which Theseus, who was the first inventor of this dance, by the help of Ariadne, made his escape. In some particulars this solemnity coincides with the Delia of Apollo.

**DELIADES**, priestesses in the temple of Apollo.

Also, the son of Glaucas, killed by Bellerophon, his brother.

**DELIBAMENTA**, a libation offered to the infernal gods, which was always poured downwards; whence this act was expressed by the verb *defundere*.

**DELIUM**, a temple of Apollo.

**DELIUS**, a name of Apollo, from the island Delos, where he was born; or, as some say, because Apollo, who is the Sun, makes all things manifest by his light. The isle of Delos was held sacred on account of its being the birth-place of Apollo and Diana.

**DELLI**, the fens near which Thalia brought forth the Palic brothers.

**DELOS**, one of the Cyclades, an island in the Aegean, called *Δηλος*, from its sudden appearance, and supposed to have been wafted at the sport of the waves, till Latona, who had been

persecuted all the earth over, here found an asylum, and was delivered of Apollo and Diana. Both these divinities were worshipped by the inhabitants, and Apollo had here an altar, which was reckoned among the seven wonders of the world. It is said to have been erected by the god himself, when but four years old, with the horns of the goats killed by Diana upon the crags of mount Cynthus. The immolation of any animal on this altar was strictly forbidden, nor was it ever polluted with blood. In such veneration was the island held by the Persians, that, notwithstanding they plundered and profaned the other temples of Greece, yet in reverence for this, they abstained from all violence. Apollo, who was here worshipped in the form of a dragon, gave out, during the summer season, his oracles without ambiguity.—No dog was suffered on the island, nor was any person permitted to be born or die upon it.—Some suppose that Asteria, who became a quail to avoid the importunities of Jupiter, was changed into this island, which, from *ορνις*, a quail, was originally named *Ortygia*.

**DELPHI**, a city of Phocis, situate in a vale on the south-west of Parnassus. It was called likewise Pytho, because the serpent Python was killed there, whilst the name of Delphi was given it from Delphus. This city was celebrated for a temple of Apollo, and an oracle of long and distinguished renown. See *Oracle*.

**DELPHICOLA**, a surname of Apollo, from his temple at Delphi.

**DELPHICUS**, a name of Apollo, from the city Delphi, which city is said to be the navel of the earth; because when Jupiter, on a time, had sent for two eagles, the one from the east, and the other from the west, they met together by equal flights exactly at this place.

**DELPHINIA**, a festival of Aegina in Greece, in honour of the Delphic Apollo.

Diana also was surnamed *Delphinia*.

**DELPHINIUS**, an epithet of Apollo, either because he killed the serpent Python called *Delphis*, or because when Castalius the Cretan conducted emigrants into several colonies, Apollo guided him in the shape of a dolphin.

**DELPHIS**, a pythoness, or priestess in the temple at Delphi.

**DELPHUS**, son of Apollo, by Achalide, Celaeno,



or Thyia, built and consecrated Delphi to his father.

**DELPHYNE**, a serpent which watched over Jupiter.

**DELUENTINUS**, a deity invoked in war to keep off the ravage of an enemy.

**DELUGE**. See *Deucalion*, *Ogyges*, &c.

**DELUS**. See *Delia*.

**DEMARCHUS**, an inhabitant of Parhasia, a city of Arcadia, was changed into a wolf, for having eaten the entrails of a child sacrificed to Jupiter Lycaeus. The Greeks relate that ten years after he was restored to his shape, and conquered in the Olympic games. The same story is told of Lycaon.

**DEMENETES**, the same with *Demarchus*.

**DEMETER**, **DAMATER**, OR **DEMETRIA**, were all appellatives of Ceres.

**DEMETRIA**, a solemn festival observed in Greece, in honour of Ceres, called by the Greeks *Δημητρία*, at which it was customary for the worshippers of that goddess to lash themselves with scourges made of the bark of trees, termed *μυροπαις*. Another festival of this name was observed by the Athenians, in honour of Demetrius Poliorcetes, on the 13th of the month Munychium.

**DEMI-GODDESSS**, OR **HEMITHEAE**, illustrious females to whom, after death, divine honours were paid.

**DEMI-GODS**, were either those heroes whose eminent actions and superior virtues raised them to the skies, or those terrestrial divinities who, for their bounty and goodness to mankind, were classed with the gods: they were supposed to have human bodies, sacred minds, and celestial souls. Under one or other of these denominations we shall find Hercules, Jason, Theseus, Castor and Pollux, Perseus, Bellerophon, Aesculapius, Orpheus, Cadmus, Achilles, Ulysses, &c. &c.

**DEMO**, a Sybil of Cuma.

**DEMOCOON**, natural son of Priam, kept his father's steeds at Abydos, but engaging in the Trojan war, was killed by Ulysses.

**DEMODICE**, wife of Creteus, king of Iolchos.

**DEMODOCUS**, a bard at the court of Alcinous, who sung before Ulysses the secret amours of Mars and Venus.

Another of the same name accompanied Ae-

neas to Italy, and was there killed by Halæsus.

**DEMOGORGON**. It is with reason that Demogorgon is placed at the head of the terrestrial deities, since he was the Genius of the Earth, as his name imports, which is composed of two Greek words, *Δαίμων* and *γούργων*, *genius*, or *intelligence of the earth*. Boccace, in his *Genealogy of the Gods*, speaks of him, upon the authority of Theodotion, who had copied Pronopides, as a slovenly old man, overgrown with filth, pale and disfigured, who had his dwelling in the heart of the earth; his companions were Eternity and Chaos. Growing weary of this dismal solitude, he made a little bowl to sit upon, and having raised himself into the air, encompassed the earth, and so formed the heavens. Passing accidentally over the Acroce-raunian, or thunder-stricken mountains, he extracted from them the igneous matter which he sent to heaven to enlighten the world, and thus formed the Sun, whom he gave in marriage to the Earth, whence were born Tartarus and Night. The authors just cited ascribe to Demogorgon several children; the first of these was jarring Discord. Demogorgon, says Pronopides, vexed in the bottom of his cave with the pains that Chaos felt, opened her womb, and took thence Discord, who left the centre of the Earth, to dwell on the surface. In like manner he brought forth Pan, the second son, and the three Fates, Clotho, Lachses, and Atropos; next Heaven, Pitho, and the Earth, who was his eighth child. The Earth had afterward several other children, whose father was not known, viz. Night, Tartarus, Pharea, Tages, and Antaeus. The ninth child was Erebus, who had a numerous offspring. It is easy to conceive that this is only a physical fable, or particular theogony, under the veil of which the ancients wrapped up, in a gross manner, the mystery of the creation. The Arcadians seeing the earth of itself bring forth flowers and fruits, form fountains, streams, and rivers, and send forth frequently fire and flames, being itself liable to convulsions, imagined she was animated, and gave the name of Demogorgon to the divinity who presided over her. So great was their veneration for this terrible name, that it was not permitted to be mentioned, and we



may apply what Lucan and Statius say of the god whom it was unlawful to name, to Demogorgon. It is probable the philosophers meant no more by this divinity, than that vegetable principle which gives life to plants; but the vulgar fancied it was a real deity who resided in the bowels of the Earth, and to whom they offered sacrifices, especially in Arcadia. It was the opinion of some authors that Demogorgon was a magician, so skilful in his art, that he had ghosts and aerial spirits under his command, made them subject to his will, and severely punished those who did not punctually fulfil it.

**DEMOLEON**, a Centaur, killed at the marriage of Pirithous, by Theseus.

Also, the son of Antenor, killed by Achilles.

**DEMOLEUS**, a Greek who fought with Aeneas before Troy.

**DEMONASSA**, daughter of Amphiaraus and Eriphyle, and wife of Thersander.

**DEMONICE**, daughter of Agenor, had sons by Mars.

**DEMOPHILA**, or **HIEROPHYLE**, names of the Cumæan Sibyl.

**DEMOPHOON**, son of Theseus and Phaedra, on his return from the Trojan war, visited Thrace, and was kindly received by Phyllis. Returning, however, to Athens, he forgot her kindness, and she, in consequence, hanged herself.

Another *Demophoon*, adherent to Aeneas, was killed in Italy by Camilla.

**DEMUCHUS**, son of Philetor, was killed by Achilles.

**DEN**, an appellative of Zeus, or Jupiter.

**DENATES**, domestic gods, more frequently called Penates. See *Penates*.

**DENDRITIS**, a surname of Helen, signifying *hung on a tree*, under which she was consecrated after death.

**DENDROLIBANUS**, or *tree of Libanus*: crowns for the gods being made from the trees of the mountain.

**DENDROPHORIA**, the carrying one or more trees, in ceremony, through a city, at certain feasts, and in honour of certain deities. The word is formed of *δένδρον*, a tree, and *φέρω*, to bear. The Dendrophoria was performed at the sacrifices of Bacchus, Cybele, and Sylvanus.—

Arnobius makes mention of that performed in the sacrifice of Cybele, consisting in carrying a pine through the city, and afterwards planting it, in memory of the pine, under which Attys, the favourite of the goddess, is said to have been mutilated. The branches of this tree they crowned, in memory of Cybele doing the same; and they covered its trunk with wool, Cybele having so covered the bosom of Attys. The persons by whom the tree was carried were called *Dendrophori*. In Roman history mention is made of a company or college of Dendrophori, who attended the army; and the critics have been at some pains to ascertain the nature of their office. Some contend they hewed and fashioned the wood for tents; others that they provided the wood fit for the military works, machines of war, &c. Salmasius, in his notes on the life of Caracalla, by Spartian, owns this to have been the general opinion of the learned of his time, but asserts, with his usual modesty, that they were all mistaken, and that the Dendrophori of the army were the same with those of the feasts and sacrifices.

**DEO**, a name of Ceres, from *Δνω*, to find; in reference to the search of her daughter.

**DEOIS**, Proserpine was so called from Deo, an appellative of Ceres, her mother. Jupiter is said by Ovid to have had access to Deois in the form of a serpent.

**DEOPTOLEMUS**, one of the suitors of Penelope, killed by Ulysses.

**DEPESTA**, a wine vessel which the Sabines, on the day of any festival, set on the table of their gods.

**DERADIOTES**, or **DERADIOTIS**, a surname of Apollo.

**DERCE**, daughter of Venus, supposed to be the same with *Derceto*.

**DERCETO**, **DERCETIS** or **DIRCE**, the ancient goddess of the Ascalonites, supposed to be the same with Atergatis, or the Syrian Venus. The origin and worship of this deity is thus related: Near the city of Ascalon in Syria is a deep lake, replenished with fishes: not far from this lake stood the temple of Derceto, mother of Semiramis, who had the face of a woman, the rest of her body resembling a fish, for which the Syrians gave this reason: Venus, piqued at



Derceto, caused her to fall in love with a handsome young Syrian, by whom she had a daughter, but being ashamed of her crime, she slew the young man, exposed the child in a desert place, and plunged herself into a lake, where she was changed to a fish; on which account the Syrians ate no fishes, but worshipped them as gods. Some learned men, from the resemblance between this deity and the Philistine Dagon, have concluded them to have been one and the same, it being usual with the Pagans to worship the same deity as a male in one place, and a female in another: consequently if we take Dagon for the Neptune of the Greeks, it will be highly probable, that by Derceto we should understand the goddess Amphitrite, whom the Greeks reputed his wife. Ovid makes Dercetis daughter of Ninus, king of Babylon.

See *Atergates*.

DERCYNUS, son of Neptune, killed by Hercules.

DERRHIATIS, a surname of Diana.

DESIDIA, goddess of Indolence. See *Venus*.

DESPOINA, or SOVEREIGN, was a title of Venus among the Greeks at large; of Ceres, amongst the Arcadians in particular; and also of Proserpine, as queen of the dead.

DESTINIES. See *Fates*.

DEUCALION, was son of Prometheus, king of Thessaly, and husband of Pyrrha, daughter of Epimetheus, his uncle. His father had been banished into Scythia, near the confines of Mount Caucasus. Weary of that melancholy retreat, and having found a favourable opportunity, he left it and settled in Thessaly, according to Apollonius, in the confines of Phthia; or, to the account of the Parian Marple, Lycera, or *Lycoria*, near to Parnassus. Nothing is more celebrated in Grecian story, than the flood, which, in the time of Deucalion, swept off the whole of human kind, except himself and his wife. The fable relates, that Jupiter, perceiving the depravity which prevailed, and was daily increasing, resolved to extirpate the race of man, and, for this purpose, poured forth such torrents of rain as drowned the whole earth, and rose above every mountain but Parnassus, whose top remaining uncovered, afforded an asylum to Deucalion and his wife. After the decrease of the waters,

this illustrious pair consulted, in their distress, the oracle of Themis, which informed them, that, in order to repeople the world, they must dig up the bones of their great Mother: the answer of the oracle was in these terms: "Depart the temple, veil your heads, unloose your girdles, and throw behind your backs the bones of your grand-mother." Pyrrha was shocked at an advice which her piety made her regard with horror; but Deucalion penetrating the mystical sense, revived her, by telling her the Earth was their grand-mother, and that the bones signified the stones contained in her bowels. They immediately obeyed the oracle, and casting stones behind them, those which Deucalion threw, became men, and those thrown by Pyrrha, women. With these, returning into Thessaly, Deucalion re-peopled his kingdom, and was honoured by his subjects as the restorer of mankind. It is obvious, that this narration contains much fiction, but as it has reality for its basis, it deserves to be explained. In the ninth year of the reign of Cecrops, Deucalion came into Greece, and took possession of Lycera, or Lycoria, in the neighbourhood of Parnassus, where he reigned, but not content with the petty state which he had seized, he made war upon the adjoining people, and became master of that part of Lower Thessaly bordering on the river Peneus: the name of the province at that time was Phthiotis, from Phthius of Arcadia, who, according to Pausanias, had seized upon it 160 years before. As this country, before Phthius, was denominated Hellas, Deucalion thought fit, in order to gain the good will of his subjects, to call one of his sons Hellen, who ascending the throne after the death of his father, and making several conquests, caused his people to assume the name of *Hellenians*, which was peculiar to them till the Greeks adopted it, about the beginning of the Olympiads, that is, about 775 years before the Christian era.—In the time of Homer, it is known, that none but the posterity of Deucalion were called *Hellenians*. Most authors are of opinion, that the deluge which happened in the reign of Deucalion, was occasioned by the river Peneus, whose course was probably stopped by some earthquake between Mounts Ossa and Olympus,



whence it flows on to the sea, with the additional waters of five other rivers; this, they say, together with a vast quantity of rain which fell that year, laid Thessaly, in itself low, under water. The testimony of Herodotus, in his description of that province, sufficiently shews, that this was the fact. "It is said," observes he, "that Thessaly was once nothing but a lake, being environed on all sides with hills: the country which lies between those hills is what they call Thessaly, which is watered with plenty of rivers, particularly the Peneus, the Apidanus, the Orschines, the Enipeus, and Panysus. These five rivers falling down from the neighbouring mountains, after having run through the low countries, disembogue themselves into the sea by a very narrow canal, where they all unite, and make but one great river, retaining the name of Peneus. They tell us further, that before the canal was made, these rivers flooded the whole country, and turned it into a great lake; but that Neptune having formed that great canal, all the waters retired." Soon after the inundation abated, the country was re-peopled. The children of those who were preserved were the mystical stones of which the poets make so frequent mention; this fable having no other foundation but a meer quibble, the Phoenician word *Aben*, or *Eben*, signifying equally a *stone*, or a *child*, and the Greek word *Λαας*, or *Λαος*, a *stone*, or a *people*. Thus, those who give an account of this ancient fact, taking one signification for another, invented a mysterious fable. Pausanias is mistaken in making the temple which Deucalion founded, to have been consecrated to Olympian Jupiter: it was Pisis-tratus, by whom it was rebuilt, who dedicated it to Jupiter of that name, whereas Deucalion had consecrated it to Jupiter Phryxius, or *he by whose aid he was preserved from the deluge*.—That prince, besides the temple now mentioned, instituted also a feast in honour of those who had perished in the deluge, and the feast, named *χαροφορία*, continued to the time of Sylla, as may be seen in Plutarch. Xenophon reckons five deluges; the first happened under an ancient Ogyges, king of Thebes, in Boeotia, and lasted three months; the second, in the time of Hercules, of but one month's duration; the

third, under another Ogyges, whereby Attica was laid waste; the fourth, under Deucalion, which overflowed Thessaly for the space of three months; and the fifth and last, in the time of Proteus, son of Neptune and Phaenice, or Oceanus and Tethys, happened during the Trojan war: this is that which was termed *Pharonian*, and which covered part of Egypt. Diodorus Siculus mentions a sixth deluge, which happened in Samothrace. The tradition of the universal deluge, diffused amongst the most distant nations, had conduced to embellish the flood of Deucalion, as is evident from the account of Ovid, that it laid the whole earth under water, and that the waters overtopped the highest mountains, leaving none of the inhabitants alive but one man and one woman.—With this also Lucan agrees; and Diodorus asserts, that this deluge had destroyed all the living creatures upon the face of the earth.—But it is not in this only that the poets and historians coincide with Moses. We discern so many resemblances in their works to his writings, and especially in those of Ovid, that he seems either to have read the book of Genesis himself, or to have learned its contents from others. After giving a description of the disorders which abounded in the world, he mentions the avarice, the parricides, the impurity, and other crimes which prevailed amongst men, adding, that piety was sacrificed to the vilest passions. He describes the war of the Giants against Heaven; makes Jupiter hold a council, and declare to the other Gods his resolution of punishing profligacy in the same manner as Moses represents the Almighty; "*I will destroy all flesh*." He afterwards says, that the first design of Jupiter was to have consumed the world by fire, but calling to mind that Fate had fixed the period of the general conflagration, he was content to bury the earth under water. The arrival of Deucalion in Greece was in the ninth year of the reign of Cecrops at Athens, that is, about 215 or 220 years before the Trojan war, and about 1400 before the Christian era. Deucalion was deified after his death, had altars raised to his memory, and divine honours paid him by his subjects.

One of the Argonauts, a son of Minos, and a son



of Abbas, were all likewise called Deucalion.

**DEVANDIREN**, *king of the gods*, according to the superstitious belief of the East-India Pagans: They place him in Xoarcham, or Paradise, with two wives and five concubines of surpassing beauty, where he presides over three hundred and thirty thousand millions of deities. They relate of him, that being cloyed with the delights of heaven, he descended to earth, where he fell in love with the wife of a penitent, named Guadamen; that this holy man being used to rise at cock-crowing, to wash in the Ganges, Devandiren assumed the shape of a cock, and crowing much earlier than usual, the penitent arose and went to the river. Finding it, however, to be midnight, he returned to his house, and having surprized the deity in bed with his wife, not only in his rage cursed him, but wished his body might for ever be covered with such marks as should exactly represent the part which occasioned his passion. These imprecations took effect, and the unlucky divinity, ashamed to shew himself, intreated Guadamen to relent. His importunity was so far successful that the marks of his disgrace were turned into eyes.

**DEVERRA**, or **DEVERRONA**, the goddess of the besom, (from *deverro*, to sweep) who was honoured particularly when the corn separated from the straw was swept together in heaps; and also when, on the birth of a child, the house was swept to prevent, as was supposed, Sylvanus from entering, for fear he should torment the new delivered mother.

**DEVOTING**, or **DEVOTION**: This practice, called among the Romans *Devotio*, was both of a private and public nature; *private*, as in the examples of the two Decii and Marcus Curtius, who devoted themselves to save the Romans:—or *public*, and performed by the Dictator, or Consul, at the head of their armies. The form of devoting hostile armies is preserved by Macrobius. “Dis Pater, (*i. e.* Pluto) Jupiter, Manes, or by what other name ye will be called, I beseech ye to spread fear and terror in the army I shall designate to you, and throughout the city of Carthage. May ye look upon them all as devoted and accursed; may ye deprive them of light, and remove at a distance from this

country all those who shall bear arms against us, and shall attack our legions and our armies: may all their armies, fields, cities, heads, and lives, be comprised in this wish, as far as they may be by the most solemn devoting:—wherefore I devote them; I charge them with all the mischief that may happen to myself, our magistrates, the Roman people, our armies and our legions, that ye may preserve all those concerned in this war. This if ye do, I promise thee, O Earth! mother of all things, and thee, great Jupiter! a sacrifice of three black sheep.” Antiquity hath not transmitted to us the form of private Devoting, but certain it is there was one, for when Decius devoted himself he gave notice to the pontiff Valerius to proceed to pronounce the form. Whenever the law devoted any man to death, it was permitted to kill him. There was a law of Romulus conceived in these terms: “If any patron defraud his client, let him be devoted.” It was to Pluto, or Dis, and the other infernal deities, that criminals were devoted. Devotion was also a sort of sacrifice or ceremony, whereby the parties consecrated themselves to the service of some person; but this Devotion to particular persons was not known among the Romans, till the time of Augustus. The day after the title *Augustus* had been given to Octavius, Pacuvius, a Tribune of the people, said he would *devote* and consecrate himself to him, as was practised among the barbarous nations, to obey him even at the expence of life, if so commanded. His example was followed, and it came at length to be an established custom never to go with salutations to the emperor, without declaring they were devoted to him.—Augustus, though seeming to oppose this vile and infamous flattery, rewarded, notwithstanding, the author.

Of the first kind of devoting, in later ages, the curse of Ernulphus is a striking specimen.

**DEXAMENE**, one of the Nereides.

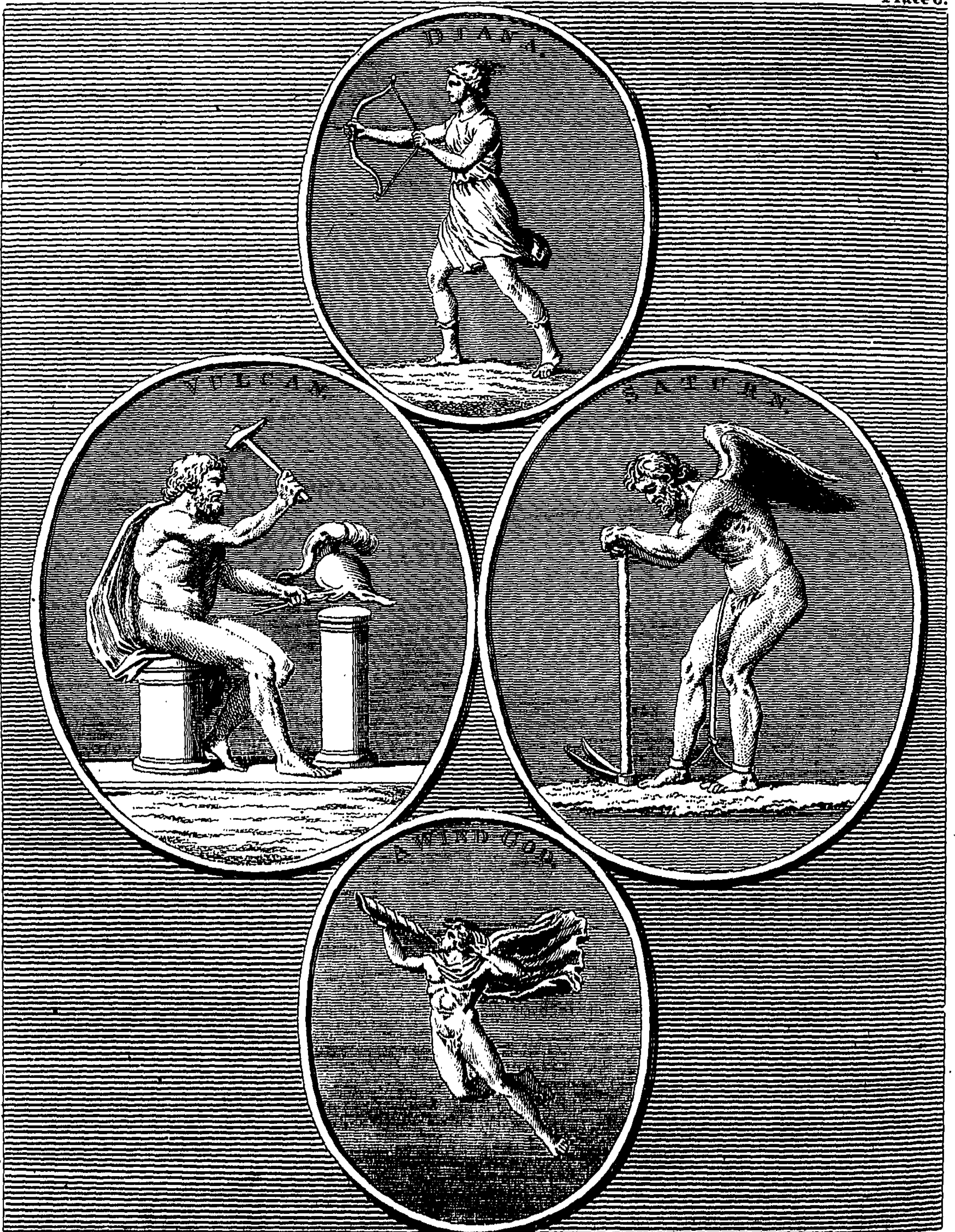
**DEXAMENUS**, king of Olenc. See *Molionides*.

**DEXITHEA**, the wife of Minos.

**DEXIUS**, was killed by Glaucus in the Trojan war.

**DIA**, a name of the goddess Hebe, who was greatly honoured by the Sicyonians, they having built to her, under this title, a celebrated temple.





*Engraved for BELL'S NEW PANTHEON by Grignion.*

London Printed for J. Bell & Co. in Strand March 1827.



Another *Dia* was daughter of Deion, and mother, by Ixion, of Pirithous.

**DIATORIDES**, a suitor of Agarista.

Also the father of Eurydame, wife of Leutyctides.

**DIATORUS**, a surname of Mercury.

**DIALIA**, sacrifices instituted by Numa, and performed by the *Flamen Dialis*. It was not, however, so absolutely necessary that the *Dialia* should be conducted by him, as that others might not officiate; for we find in Tacitus, that if he were sick, or detained by any other public employ, the Pontifices took his place. The *Dialia* were probably sacrifices to Jupiter, since the Latin term *Dialis*, has a reference to that god.

**DIAMASTIGOSIS**, an ancient solemnity at Sparta, in honour of Diana Orthia, so called *απο της μαστιγης*, from *whipping*, because it was usual to whip boys at the altar of the goddess. These boys were originally free-born Spartans, but in after times the children of slaves. They were called *Βωμολοχοι*, from the exercise they underwent at the altar, which was severe and cruel; and lest the officer, out of compassion, should remit any thing of its rigour, the priestess of Diana stood by during the ceremony, holding in her hand the image of the goddess, which naturally was very light, and easy to be born, but, if the boys were spared, became so ponderous, that the priestess could scarcely sustain its weight. Lest the boys should faint under the infliction, their parents were usually present, to encourage them to receive the discipline with patience. Historians inform us that the bravery and resolution of the boys was so great on this occasion, that though they were lashed till the blood rushed forth, and sometimes to death, yet they never uttered the least cry, groan, or complaint. Those who died under this religious whipping, were buried with garlands on their heads, in token of joy and victory, and were honoured with a public funeral. From what origin this custom had its rise, is not agreed by the ancients. Some affirm it to have been instituted by Lycurgus, and designed to habituate their youth to pain, and render them fearless and insensible of wounds. Others pretend it was practised in compliance with an oracle, which commanded that human blood should be shed upon Diana's

altar. By some it is reported to have been as ancient as Orestes, who transplanted it from Scythia into Laconia, with the image of Diana Taurica, to whom the Scythians offered human sacrifices. The Lacedemonians detested this barbarous rite, but, fearing the anger of the goddess should they wholly relinquish it, they enacted that a boy, every year, should be whipped at her altar, till the blood sprung from him. Others relate that Pausanias, the Spartan general, as he was offering sacrifices and prayers before the fight with Mardonius, was set upon by a company of Lydians, whom he repelled with whips and staves, the only weapons the Lacedemonians were then furnished with; and that this solemnity was instituted to commemorate the fact.

**DIANA**, daughter of Jupiter and Latona, and sister of Apollo, was born in the island of Delos. She had a three-fold divinity, being stiled Diana on earth, Luna, or the Moon, in heaven, and Hecate, or Proserpine, in hell. The poets say she had three heads, one of a horse, another of a woman, or wild sow, and the third of a dog; others of a bull, a dog, and a lion. Hesiod makes Diana, Luna, and Hecate, three distinct goddesses. Amidst this confusion it may not be improper to consider what authors say of them apart, still remembering that what is said of each of the other two is applied to Diana, the daughter of Jupiter and Latona. And *first* of Diana: Her father, at her request, granted her perpetual virginity, bestowed on her a bow and arrows, appointed her queen of woods and forests, and assigned her sixty Nymphs, called *Oecaniae*, and twenty of the *Asiae*, as guards and attendants. Diana became the patroness of hunting, from the circumstances narrated under the article *Britomartis*. The adventures of this goddess make a considerable figure in poetical story, and serve to shew, that her virtue was not only inviolable, but very severe, as the histories of Actaeon, Meleager, Alphæus, Pryene, and Chione, will sufficiently shew. Diana presided over fishermen, and all in general who used nets for taking game. The vindictiveness of her temper was ever prompt to break forth against those who excited her displeasure, destroying flocks with diseases, corns with nipping frosts, and overwhelming



parents with the loss of children.—As Diana and Luna, this goddess had a variety of other names, which are all explained in their order: viz. Alilat, Anailis, Aorsa, Arghia, Aricina, Artemis, Brauronia, Chitone, Chitonia, Coryphea, Cynthia, Delia, Dictynna, Euclia, Iocheaera, Lya, Miltha, Opis, Orthia, Orthosia, Persia, Phoebe, Saronia, Solvizona, Stymphalia, Speculatrix, Tergemina, Triformis, Tyche, Upis. Those peculiar to her, as Hecate, were Brimo, Bubastis, Propyla, Proserpine, and Trivia. The sacrifices offered to Diana were the first fruits of the earth, oxen, rams, and white hinds; human victims were sometimes presented to her in Greece, as we find in the case of Iphigenia; and the Lacedemonians in particular offered human victims to Diana Orthia, whose statue was brought from Taurus, by Orestes and Iphigenia. The Albanians, upon the Caspian sea, used to sacrifice a man to the Moon, who was their particular goddess. A boy and a girl were immolated among the Achæans; and at Taurus all the Greeks who were shipwrecked upon that coast became victims to Diana the virgin, or else were thrown from a precipice. At Castabula in Cilicia was a temple sacred to Diana, where her votaries walked upon burning coals. Her festivals, a full account of which is given under each, were the Amarynthia, Bendideia, Brauronia, Caloidia, Carya, Chithonia, Cnaclesia, Dictynnia, Diamastigosis, Elaphebolia, Hymnia, Laphria, Limnatidia, Munychia, Neleidia, Saronia, Stopheia, Stymphalia, Tauropolia, Tithonidia, and Triclaria. The priest of Diana Aricina, so called from the town Aricia, was, according to Strabo, to be a murderer: his words are, “The sacred groves of Diana are upon the left side of the way when you go out of Aricia. As to her temple in that place, what was formerly said of Diana Taurica is there confirmed, a custom prevailing among them becoming only Scythians and Barbarians, for he alone is constituted priest who has first murdered his predecessor: he is a fugitive, and carries always a drawn sword in his hand to defend himself, and is ever upon his guard for fear of an attack.” The ancient fabulous histories of our own country, which make the Trojan Brutus to have been the first king of

the Britons, relate that that prince was directed by an oracle of the goddess Diana to land in this island. The story relates, that Brutus having set sail from Greece with a large fleet, arrived at an island called Legrecia, where was a temple of Diana; here he sacrificed to the goddess, and holding a cup of wine, mixed with the blood of a white deer, addressed her to this purport: “O goddess of the woods, and terror of the mountain boars! thou whose divinity resides both in heaven and hell, unfold my fate! say what country thou wouldst have me to inhabit, and where I shall pay thee worship, and build a temple to thy honour.” He repeated this nine times, and laying himself down to sleep, received an answer from the goddess, in a vision, to the following effect: “O Brutus! there is, in the western part of the world, beyond the kingdom of the Gauls, an island surrounded on all sides by the sea: it was formerly inhabited by giants, but being deserted by them, is now a proper country for thy followers to settle in: thither bend thy course, for there shalt thou find a secure retreat, and thy descendants another Troy: there shall thy posterity reign, and subdue the whole earth.” The story adds, that Brutus, encouraged by this answer of Diana, settled in Britain, where he reigned, and his posterity after him, till the arrival of the Romans under Julius Caesar.—Diana was represented of an uncommon high stature, her hair dishevelled, a bow in her hand, and a quiver at her back, a deer skin fastened on her breast, and her purple robe tucked up to her knees, with gold buckles or clasps, and attended by Nymphs in a hunting dress, with nets and hounds. Though Diana was so rigid in the point of chastity on earth, she is said to have relaxed in the heavens, where, under the character of Luna, she bore Jupiter a daughter called Ersä, or the Dew, and even Pan, not the most captivating of the celestial fraternity, is said to have deceived her in the shape of a ram. Luna was by some thought to be descended from Hyperion and Theia, by others to have been not sister, but daughter, of the Sun; adding, that she was wife of the Air, and mother of the Dew; that there was a time when there was no Moon; that the Arcadians had a king named Proselenus, son of Orchomenus,



who was prior to her, and that she appeared a little time before Hercules encountered the Giants. The Egyptians worshipped this deity both as male and female, the men sacrificing to it as Luna, and the women as Lunus, each sex assuming the dress of the other. Indeed this goddess was no other than the Venus Urania, or Coelestis, of the Assyrians, whose worship and rites the Phoenicians introduced into Greece. The inhabitants of Caran in Mesopotamia thought that such as believed the Moon to be a goddess, would be slaves to their wives, as long as they lived; but that they who esteemed her to be a god, would always be their masters. Under this character Diana was also called Lucina, a name she held in common with Juno, and had the protection of women in labour, though some make Lucina daughter of Jupiter and Juno, born in Crete, and consequently a distinct goddess from either. Luna is thought to have power in enchantments, because, with the other planets, according to their several dispositions, she produces wonderful effects. The sorcerers of Thessaly boasted they had power to draw her, by their magic, to the earth; and many imagined her to descend when, by an eclipse, she disappeared from their sight. The method used of restoring her to her place, was by beating drums and brazen instruments, which noise being louder than the magical charms, might counteract, or overpower their force. The history of her most celebrated amour will be found in the article *Endymion*. Luna is said to have requested from her mother a garment that would fit her; but such a gift, it was replied, is impossible, since her shape was continually changing. The poets attribute to her a party-coloured garment, to shew her various aspects, but before she put it on she bathed in the ocean. A black bull, and horned, was sacred to her, as an emblem of her interlunar and waxing state: her brother has four horses, she but two, to intimate their different velocities. As Luna, Diana was represented with a crescent on her head, in a silver chariot drawn by two white horses, which some change to mules, because that animal is barren, and to express that the moon had no light of her own, but such as she borrowed from the Sun. Some make her conductors a white,

and a black horse; to express the wane and full of the Moon, others oxen, on account of the lunar horns. Sometimes she is covered with a veil, to symbolize her eclipses.—Diana, as Hecate, according to some authors, was daughter of Jupiter and Ceres, or Asteria, who exposed her in the common road, where she was taken up by shepherds, and brought up by them among the Phaereans; by others she is reputed daughter of Aristaeus, Tartarus, Nox, or Persa. She was goddess of the infernal regions, and on that account is often confounded with Proserpine. Abundance of dogs always followed her, and she was said to devour them, because they were sacrificed to her in places where three ways met. She herself, though sometimes represented in the shape of a bitch, was held in the greatest honour among the people of Aegina, Boeotia, and Athens. Houses and doors were under her safeguard and protection. She also presided over high-ways and streets, on which account the Athenians, every new moon, made a supper for her in the open avenues of the city, which in the night was ate up by the poor; and, for this reason, she was esteemed the protectress of debtors and vagabonds. Having spent her time in forests, she discovered the use of herbs, but when hunting she used to kill not only beasts, but men. The herbs she sought after were chiefly the pernicious, and with these having poisoned her father Persa, she got possession of the kingdom of Cholchos. Marrying her uncle Alea, she is said to have born Circe, who equally delighting in mischief, poisoned also her father, and succeeded to his dominions. Hecate was accounted likewise the inventress of enchantments, so that succeeding magicians were wont to invoke her. Their ceremonies were performed at midnight, on the side of a river, under a tree called *Lotus*, by a person in an azure-coloured garment, who, digging a pit in the ground, and having cut the throat of an ewe lamb, burned it over the pit, at the same time pouring out honey, and calling upon Hecate by name. This being done, the person departed, but without looking backward, whatever noise he might hear of trampling or howling behind. When these observances were finished, apparitions, called *Hecataea* appeared, which changed themselves



into various shapes, according to the force of imagination. Eusebius gives an account of a magical statue of this goddess, of a very extraordinary composition: they took myrrh, incense of Arabia, Styrax, and certain animals called *ασκαλαβωται*, (which some interpret to be lizards, others rats, and others moles,) and reducing them all to a powder, they made of them a paste, which they moulded into the figure of Hecate. There are various conjectures concerning the name *Hecate*, which is supposed to come from a Greek word signifying an *hundred*, either because an hundred victims at a time used to be offered to her, or else because by her edicts the ghosts of those who die without burial, wander an hundred years upon the banks of the Styx. Mythologists say that Hecate is the *order* and *force* of the Fates, who obtain from the Divine Power that influence which they have over human bodies; that the operations of the Fates are hidden, but descend by the means and interposition of the stars, wherefore it is necessary that all inferior things submit to the cares, calamities, and death which the Fates bring upon them, without any possibility of resisting the Divine will. Hesiod relates of Hecate, to shew the extent of her power, that Jupiter had heaped gifts and honours upon her far above all the other deities; that she was empress of the earth and sea, and all things which are comprehended in the compass of the heavens; that she was a goddess easy to be entreated, kind, and always ready to do good, bountiful of gold and riches, which are wholly in her power; that whatever springs from seed, whether in heaven, or on earth, is subject to her, and that she governs the fates of all things. As Hecate, Diana was represented of an excessive height, her head covered with frightful snakes, and her feet of a serpentine form, surrounded with dogs, the latter animal being sacred to her, and she sometimes exhibited under it. At others, her images were crowned with branches of the oak. For the temples and worship of Diana, see *Temples*.

As to the signification of this fable, it is said that if we have recourse to the Egyptian key, we shall find this three-fold goddess the same symbol with Juno and Cybele. The Greek sculptors had too good a taste to endure the head of

the bull or goat on the deities which they borrowed from that country; they therefore altered these hieroglyphical figures to their own mode, but took care to preserve the attributes, by disposing them in a more elegant manner. The lunar symbol among the Egyptians was called Hecate, or Achete, the *only*, or *excellent*, and by the Syrians Achot, the *sister*: the latter also stiled her *Deio*, or *Deione*, from *Dei*, *sufficiency*, and *Demeter*, from *Dei*, and *Mater*, *rain*, i. e. *plenty of rain*. The crescent and full moon over her head at the neomenia, made her mistaken for that planet, and the time of the interlunia, during which she remained invisible, she was supposed to take a turn to the invisible world, and so got the name of Hecate. Thus the tripartite goddess arose: and the meaning of the ancient symbols being confounded and forgotten, a senseless jargon of fable and superstition was introduced in its place; a point which, on this occasion, can never be too exactly attended to.—We shall close this account of Diana with some further particulars on the modes of representing her. Of all the various characters of this goddess, says Mr. Spence, there is no one more known than that of her presiding over woods, and delighting in hunting. The Diana Venatrix, or goddess of the chace, is frequently represented as running on, and with her vest as flying back with the wind, notwithstanding its being shortened, and girt about her for expedition. She is tall of stature, and her face, though so very handsome, is something manly. Her legs are bare, well shaped, and very strong. Her feet too are sometimes bare, and sometimes adorned with a sort of buskin, which was worn by the huntresses of old. She often has a quiver on her shoulder, and sometimes holds a javelin, but more usually her bow, in her right hand. It is thus she makes her appearance in several of her statues, and it is thus the Roman poets describe her, particularly in the epithets they give this goddess, in the use of which they are so happy, that they often bring the idea of whole figures of her into your mind by one single word. The statues of this Diana were very frequent in woods: she was represented there in all the different ways they could think of; sometimes as hunting, sometimes as bathing, and sometimes as resting herself after her fa-



tigue. The height of Diana's statue is frequently marked out in the poets, and that, generally, by comparing her with her Nymphs.—The sight of that famous picture of this goddess by Apelles, in which this was so finely expressed, would be highly gratifying could it be obtained. Another great character of Diana is that under which she is represented as the intelligence which presides over the planet of the Moon; in which she is depicted in her car as directing that planet. Her figure under this character is frequently enough to be met with on reliefs, gems, and medals, which generally exhibit her with a lunar crown, or crescent on her forehead, and sometimes as drawn by stags, sometimes by does, but, more commonly than either, by horses. The poets speak of her chariot and her horses; they agree with the artists in giving her but two, and shew, that the painters of old generally drew them of a perfect white colour. There is a gem in the Great Duke's collection at Florence, on which the goddess is drawn by two heifers; a particular unnoticed by any of the Roman poets of the good ages. It was this Diana, (the intelligence that was supposed to preside over the Moon) who was fabled to fall in love with Endymion; and, if we consider the occasion of her love for him, according to the accounts the ancients have left of that fable, it may appear, perhaps, to have been only a philosophical amour, or, what we call, platonic affection, and so may not interfere with her general character of chastity. However that be, the story is very common, in particular on ancient sarcophagi, which shew her descending to a shepherd asleep, with a veil over her head; whence a line in Valerius Flaccus, that possibly has been censured as obscure, becomes not only clear, but very descriptive of her appearance. There is some reason to think, that this fable might have been meant originally of the eclipses of the moon, and if so, her veil would be the most significant part of her dress. A third remarkable way of representing Diana was, with three bodies; this is very common among the ancient figures of the goddess, and, it is hence the poets call her the triple, the three-headed, and the three-bodied Diana. Her distinguishing name under this triple appearance

is Hecate, or Trivia; a goddess frequently invoked in enchantments, and fit for such black operations; for this is the infernal Diana, and as such is represented with the characteristics of a Fury, rather than as one of the twelve great Celestial Deities: all her hands hold instruments of terror, and generally grasp either cords, or swords, or serpents, or fire-brands. There are several other less distinguished characters of Diana, of which one may be mentioned that seems to have been overlooked: As there was a Venus which they called the Venus Coelestis, so there was a Diana which one might properly enough call the Diana Coelestis, by which name is not meant the power she has in the heavens, opposed to the powers she had in hell, and upon earth, but the appearance she makes when she was to assist in the great council of the gods, or to stand in the presence of Jupiter. Under this character she is larger, and more conspicuously dressed, with a full robe falling down to her feet, though she still retains her bow and the quiver on her shoulders.

To these notices, collected for the most part by Mr. Spence, may be added, that Diana has more of the form and air of a virgin, than any other of the superior goddesses. Endowed with all the attractions of her sex, she appears unconscious of it. Her eyes full of cheerfulness are directed towards the object of her pleasures, the chase. The goddess being usually represented running, as constantly looks forward, and regardless of objects at hand, directs her view to a distance. Her hair collected round her head is raised upon it, and formed in a knot, like a virgin's behind on her neck. No diadem adorns her brow, nor is there on her forehead any of those ornaments assigned her by the moderns. Her figure is more agile and slim than those of Juno or Pallas. A mutilated statue of Diana would be as easily distinguished from that of the other goddesses, as in the descriptions of Homer from the Oreads her attendants. Diana is generally represented in a single vestment tucked up almost to the knee, but sometimes in long drapery. She is the only goddess exhibited with her right breast uncovered. Like most other divinities, the first representations of this goddess were of the rudest form,



as is evident from the Diana of Icarus, and the Diana Patroa. A curious Diana Triformis is preserved in the Capitol. For her figure as the Diana of Ephesus, see *Cybele*.

**DIANIA TURBA**, *the troop of Diana*, or the dogs her attendants in the chase.

**DIANTINIA**, a festival at Sparta, of which nothing particular is transmitted but the name.

**DIASIA**, a festival at Athens in honour of Jupiter, surnamed *Μεταχίος*, *i. e.* the *propitious*. It was so called from *Διος καὶ τῆς ἀσῆς*, *i. e.* from *Jupiter* and *Misfortune*; because, by making supplications to Jupiter, they obtained protection and deliverance from dangers and evils. It was celebrated about the end of Anthesterion without the city, and to it a great concourse of Athenians resorted, feasting and offering sacrifices. At the same time there is said to have been a public mart, in which all sorts of goods were exposed to sale; and, therefore, Strepsiades, in Aristophanes, saith, He bought his son Phidippides a little chariot at this festival. Plutarch mentions another festival to Jupiter, in which a solemn procession was made by men on horseback.

**DICE**, or **EQUITY**, daughter of Jupiter and Themis, or Prudence, was a constant attendant at his throne.

**DICTAEA CORONA**, the constellation of Ariadne, who was brought by Theseus from the island of Crete, conspicuous for the mountain Dictæ.

**DICTAEAE NYMPHAE**, Nymphs of the isle of Crete, so called from Dictæ, the mountain.

**DICTAEUS**, a surname of Jupiter from Mount Dictæ, he having been said to have been brought up and worshipped there.

**DICTYNNA**, a Nymph of Crete, and the inventress of hunting nets, was one of Diana's companions. To avoid the importunities of Minos, it has been said, that she threw herself into the sea, but being taken in the fishermen's nets, *δικτυα*, thence obtained this name. Some make her to have been the same with Britomartis.—*Dictynna* was a surname both of Diana and Minerva.

**DICTYNNIA**, a Spartan festival in honour of Diana, surnamed Dictynna, from a city of Crete, or from a Cretan Nymph, one of her

companions in hunting, who was called Dictynna.

**DICTYS**, one of the Centaurs, killed at the marriage of Pirithous.

**DIDO**, whose name was originally *Eliza*, was daughter of Belus, the second king of Tyre, in Phoenicia. Pygmalion, her brother, ascended the throne after the death of his father, and Eliza was married to Sicarbas, (Virgil calls him Sichæus) priest of Hercules, her mother's brother, who was possessed of vast riches, but which, for fear of Pygmalion, he was obliged to keep so secret, that he was only conjectured to be wealthy. This, however, was enough to inflame the avarice of the king, who, without regard to the ties of blood which united them, cruelly murdered Sicarbas. Eliza dissembling her resentment, gave out, that she was desirous to leave a place which served only to renew her grief, and repair to the court of her brother. Pygmalion presuming she would bring with her the treasures of her husband, sent her a ship and convoy; but having the precaution, before she embarked, to lodge in the ship some bales of sand, and, at the same time giving out, she was going to sacrifice to the manes of her husband whatever was most dear to her, she threw them into the sea, telling those on board it was the treasure of the unfortunate Sicarbas, and therefore, that their only resource was to fly with her, since Pygmalion, when he found them come back without the expected treasures, would certainly put them all to death. Induced by this suggestion to seek sanctuary from the persecution of their sovereign, they first landed in Cyprus, whence Eliza carried off fifty young virgins, whom she gave in marriage to her companions. The wind next drove them to the coast of Africa, where disembarking, they raised a fort contiguous to the spot on which Carthage was built. We are told, that Eliza bargained with the natives for land to the extent of the hide of a bull, with which, when cut into thongs, she encompassed a quantity of ground sufficient for the citadel called, from that transaction, *Byrsa*, or the *hide*. This, however, may be considered as one of those idle fables, which has its basis only in Grecian etymology, the inventors not knowing, that *bostra*, or *bothruch*, in the Phoc-



nician language imports, a *citadel*. After the Phoenicians led by Eliza into this part of Africa, had established their settlement, they became desirous of compelling her to marry, and proposed to her Iarbas, king of Mauritania, who had declared war against them. She required three months to deliberate on her answer, and during that time having erected a funeral pile, as if by some sacrifice, she meant to appease the manes of her former husband, stabbed herself with a poniard, and died of the wound. Hence the name of *Dido*, or the *resolute woman*, is said to have been given her. By a strange course of history, instead of representing her as having killed herself rather than marry, Virgil makes her so much in love with Aeneas, as to be driven by his departure to that act of despair: and to this the poet adds an anachronism, in the general estimation, of 300 years; for such was the interval between Aeneas and Dido, Troy having been taken in the time of the Judges, and Pygmalion, Dido's brother, not having been born till the reign of Joram, king of Judah: accordingly, Bochart makes Dido aunt to the infamous Jezebel, whom Ahaz married, and who brought so many calamities on the children of Israel. Dido left the kingdom of Tyre in the seventh year of Pygmalion's reign, 247 years after the taking of Troy, and 953 years before the Christian era. Virgil's chronology, however, is justified by Sir Isaac Newton, though a great number of learned men maintain, that Aeneas lived 300 years before Dido, and that he was never either in Carthage or Italy. See *Aeneas*.

DIDYMA, a surname of Diana.

DIDYMAEON, a quarter of Miletus, where he had a temple and oracle. Also the name of the temple itself.

DIDYMAEUS, a surname under which Apollo was worshipped, as the dispenser of the twin light, or light both by day and by night.

DIDYMAEUS was also a surname of Janus.

DIES ATRI.

DIES COMITIALES.

DIES COMPERENDINI.

DIES FASTI.

DIES FESTI. When Numa divided the year into twelve months, he made a distinction also in the days, by subdividing them into the

classes of Dies Festi, Profesti, and Intercisi: the *first* were consecrated to the gods; the *second*, allotted for the civil business of men; and the *third*, divided between sacred and ordinary employments. The Dies Festi were set apart for the celebration of these four solemnities, Sacrificia, Epulae, Ludi, and Feriae. Sacrificia were no more than public sacrifices to the gods; Epulae were a sort of banquets celebrated to the honour of the deities; Ludi were public sports instituted with the same design; and Feriae were either public or private: the public were of four sorts, Stativae, Conceptivae, Imperativae, and Nundinae: Feriae Stativae were public feasts kept by the whole city, according to the set time appointed in the calendar for their observation, as the Agonalia, Carmentalia, Lupercalia, &c. Feriae Conceptivae were such as the magistrates or priests appointed annually to be celebrated upon what days they pleased, as the Latinae, Paganalia, Compitalia, &c. Feriae Imperativae were such as the consuls, praetors, or dictators instituted by virtue of their own authority, and commanded to be observed upon solemn occasions, as the gaining of a victory, and the like. Nundinae were days set apart for the concourse of the people out of the country and neighbouring towns to expose their commodities to sale, the same as our great markets or fairs. They had the name of Nundinae, because they were kept every ninth day, as Ovid informs us. It must be remembered, that though the Nundinae at first were of the number of the Feriae, yet they were afterwards by law declared to be Dies Festi. Feriae Private, were holy-days observed by particular persons or families upon several accounts, as births, funerals, and the like. So much for the Dies Festi. *Dies Fasti* were the same as our court days, upon which it was lawful for the praetor to sit in judgment, and to pronounce these three solemn words, *do, dico, addico*—*I sit here to give laws, declare right, adjudge losses*. All other days, (except the Intercisi,) were called Nefasti, because it was not lawful to pronounce these words upon them; that is, the courts were not open. Dies Comitiales were such days as the Comitia, or public assemblies of the people were held upon,



days when people are shut up to vote, as Ovid expresses it. *Dies Comperendini* were days when persons that had been sued might give bail, properly days of adjournment. *Dies Stati* were days appointed for the decision of any cause between a Roman and a foreigner. *Dies Praeliales*, were such days upon which they thought it lawful to engage in any act of hostility; for, during the time of some particular feasts, as the Saturnalia, the Latinae, and that which they called *Cum mundus patet*, consecrated to Dis and Proserpina, they reckoned it impious to raise, march, or exercise their men, or to encounter with the enemy, unless first attacked. If we make a division of the Roman days into fortunate and unfortunate, *Dies Postridui*, *i. e.* the next day after the calends, nones, or ides, were always reckoned of the latter sort, and therefore had the names of *Dies Atri*. A. Gellius gives us the reason of this observation from Flaccus, because they had taken notice for several ages, that those days had proved unluckily to the state in the loss of battles, towns, and other casualties.—He tells us, in the same place, that the day before the fourth of the calends, nones, or ides, was always reckoned unfortunate, but he does not know for what reason, unless it were, that the great overthrow at Cannae happened on such a day.

**DIES INTERCISI.**

**DIES NEFASTI.**

} See *Dies Festi*.

**DIESPITER**, or **DIJOVIS**, a name of Jupiter, because he cheers and comforts us with the light of the day, as much as with life itself; or, because he was believed to be the cause of light. Some authors contend, that he was the same with *Dios Pater*, Jupiter being called in Greek Ζεύς, or Δεύς, whence the oblique case *diος*, &c. St. Augustin derives the name from *dies*, *day*, and *partus*, *production*, *bringing forth*, it being Jupiter that brings forth the day; of which sentiment are Servius and Macrobius, the former adding, that in the language of the Osci they called him *Lucetius*, and, in Latin, *Diespiter*.

**DIES PRAELIARES.**

**DIES PROFESTI.**

**DIES STATI.**

} See *Dies Fasti*.

**DII ADSCRIPTITII**, the second class of deities,

or gods of lower rank and dignity, because they shine with a less degree of glory, and have been placed among the gods, as Tully says, by their own merits; whence they are called *Adscriptitii*, *Minuscularii*, *Putatitii*, and *Indigetes*, because now they wanted nothing; or, because, being translated from the earth into heaven, they conversed with the gods; or being assigned to certain places, committed peculiarly to their care, they dwelt in them to discharge that duty with which they were intrusted. Thus Aeneas was made a god by his mother Venus, in the manner described by Ovid. See *Dii Indigetes*.

**DII AVERRUNCI.** The Greeks called this species of gods ἀλεξίκακοι, or ἀποτροπαιοι, and their feast ἀποτροπή, sometimes ἀποτροπαιοι. The Egyptians had also their *Dii Averrunci*, or *apotropaei*, who were pictured in a menacing posture, and sometimes with whips in their hands: Isis was a divinity of this kind, as is shewn by Kircher. The business of these deities was, to avert misfortunes. Apollo and Hercules were of their number among the Greeks, and Castor and Pollux among the Romans.

**DII CONSENTES**, gods of the first rank and order. See *Deities Celestial*.

**DII INDIGETES**, a name which the ancients gave to some of their gods. There are various opinions on the origin and signification of the word *Indigetes*; some pretending it was given to all the gods in general; and others, only to the demi-gods, or great men deified; others say, it was given to such gods as were originally of the country, or rather, such as were the gods of the country that bore this name: and others again hold, it was ascribed to such gods as were patrons and protectors of particular cities. Those of the first opinion maintain, that the gods were so called by antiphrasis, because they wanted nothing, the word coming from the verb *indigeo*, *to want*. If this were true, the word *Indigetes* would signify nearly the same thing in Latin with the Hebrew *schaddai*, which the Scripture frequently gives to God, as implying, that he is self-sufficient, and needs nothing. Those of the second opinion, derive the word from *indigitare*, *to call*, *invoke*, these being the gods who were ordinarily sought to, and who lent the readiest ear to the vows that were



made them. To this purpose they cite Macrobius, who uses the word *indigitare* in that sense, telling us the Vestals make their invocation thus: Apollo Physician! Apollo Paean! *Vestales ita Indigitant! Apollo Medice! Apollo Paean!* They add, that their books of prayers, and forms of invocation, were called *Indigitamenta*. Lastly, others hold *Indigetes* to be derived from *inde genitus*, or, *in loco degens*; or from *inde*, and *ago* for *dago*, *I live, I inhabit*, which last opinion seems the most probable. In effect it appears, 1st. That these *Indigetes* were also called local gods, *Dii Locales*, or topical gods, which is the same thing. 2dly. The *Indigetes* were, ordinarily, men deified, who indeed were, in effect, local gods, being esteemed the protectors of those places where they were deified; so that the second and third opinions are very consistent. 3dly. Virgil joins *Patrii* with *Indigetes*, as being the same thing. *Dii Patrii Indigetes*. 4thly. The gods to whom the Romans gave the name of *Indigetes*, were Faunus, Vesta, Aeneas, Romulus, all gods of Italy; and at Athens, Minerva, says Servius; and, at Carthage, Dido. It is true, we meet with Jupiter *Indiges*, but that Jupiter *Indiges* is Aeneas, not the great Jupiter, as is evident from Livy; in which last sense Servius assures us, *Indiges* came from the Latin *in diis ago*, *I am among the gods*.

**DII MAJORUM GENTIUM.** See **DEITIES Celestial**.

**DII MANES**, the same with *Inferni*, or *Infernal Gods*, who tormented men: to these the Heathens offered sacrifices, to assuage their indignation. The Pagan theology is somewhat obscure in regard to these gods *Manes*; some hold they were the souls of the dead; others, that they were the *genii* of man; which last opinion suits best with the etymology of the word. The Heathens, it is evident, used the word *Manes* in both these senses, so that it sometimes signified the ghosts of the departed, and sometimes the infernal or subterraneous deities, and, in general, all divinities who presided over tombs. The evocation of the *Manes* of the dead seems to have been very frequent among the Thessalians, but was expressly prohibited by the Romans. See **DEITIES Infernal, Genii**.

Vol. I.

**DII MINORUM GENTIUM**, gods of an inferior class.

**DII MINUTI**, gods of the third and lowest class, sometimes called *Miscellanei* and *Vesci*, but more usually *Semones*, whose merits were not sufficient to gain them a place among the celestial gods, yet, their virtues were such, that the people thought them superior to mortal men. They were called *Potellarii*, from certain small dishes, in which the ancients offered to the gods their sacrifices, of which Ovid makes mention.

**DII MINUSCULARII.** See *Dii Adscriptitii*.

**DII NIXII**, divinities worshipped by the ancient Romans, supposed to assist women in the throes of child-bed. They were supposed to be three in number, and the Romans placed their statues in the Capitol, over against the altar of Minerva. It is said, the Romans brought them out of Syria after the defeat of Antiochus. These deities were represented in the posture of women in labour.

**DII OLYMPII**, Olympian gods; so the ancient Athenians called the twelve chief deities, to whom they had dedicated a very magnificent altar. Alexander the Great, after the conquest of Persia, desired to have his statue admitted in the number of these deities, and placed upon the same altar, which arrogant request the Athenians, from a base spirit of flattery, readily complied with. The *Dii Olympii* are the same with the celestial deities. See **DEITIES Celestial**.

**DII PATRII.** It has been observed by Mr. Spence, that “Virgil, by the *Dii Patrii*, means the great triad of deities first received over all the East, and afterwards successively in Greece and Italy. These the ancient writers in general, from Herodotus down to Macrobius, usually call by the title of *Θεοί Πατρώοι*, or *Dii Patrii*. There is an endless variety of opinions who these three deities were, who were so much revered in the East, and particularly in the island of Samothrace; but among the Romans it is evident enough, that the three deities received as the three supreme, were Jupiter, Juno, and Minerva, and therefore, Virgil adds the word *Indigetes*, to fix it to the *Θεοί Πατρώοι*, or the three great supreme gods, received as such in his own country. *Indigetes* here is much the same



as *Nostris* in Juvenal, where he is speaking of these very deities. They are therefore, no less personages than Jupiter, Juno, and Minerva, the three supreme among all the gods of the Romans.

**DIPOLEIA**, an Athenian festival celebrated on the 14th of the month Scirophorion, so named, because it was sacred to Jupiter, surnamed *Poleus*, or, protector of the city. Sometimes it was called Buphonia, from killing an ox; it being customary on this day to place certain cakes, of the same sort with those used at sacrifices, upon a table of brass, round which was driven a select number of oxen, and the ox that ate of these cakes was immediately slaughtered: the person who killed the ox was called *Βετης*, or *Βεφονος*. Porphyry reports, that no less than three families were employed in this ceremony, which received different names from their respective offices: the family whose duty it was to drive the oxen, were called *Κεντριάδαι*, from *κεντρον*, i. e. a goad; those who knocked him down *Βετοποι*, being descended from Thaulon; and those who slaughtered and cut him up, *Δαιτροι*, i. e. butchers, or cooks. The origin of the custom is deduced from the circumstance of an ox having eaten, at one of the festivals of Jupiter, a consecrated cake, whereupon the priest (whom some call Thaulon, others Diomus, or Sopater,) actuated with pious zeal, killed the profane beast. At this time it being deemed a capital crime to kill an ox, the guilty priest was forced to secure himself by flight, and the Athenians, in his stead, took the bloody ox, arraigned it, and, according to Pausanias, brought it in *Not guilty*. Aelian, however, says, that the priest and people present at the solemnity, (for they also were accused, as being accessory to the fact,) were acquitted, but the ox condemned. In memory of these occurrences, it became ever after customary for the priest to flee, and judgment to be given on the slaughter of the ox.

**DII PUTATITII**. See *Dii Adscriptitii*.

**DII SEMONES**. See *Dii Minuti*.

**DII VESCI**. See *Dii Minuti*.

**DINDYMIA, DINDYME, DINDYMINE**, names of Cybele, from the mountain Dindymus in Phrygia.

**DINOCHRATES**, the architect who finished the

temple of Ephesus, after it had been burned by Erostratus.

**DIOCLEA**, a festival at Megara, celebrated in the spring, to commemorate Diocles, who died in defence of a youth whom he loved. The particulars are described by Theocritus.

**DIOCLES**. See *Diocleia*.

**DIOCLEUS**, of the race of Alpheus, reigned at Pharae, where he was visited by Telemachus and Pisistratus, son of Nestor. He is repeatedly mentioned by Homer in the Odyssey.

**DIOPENIA**. Both Celeus and Cephissus had daughters of this name. The latter married Erechtheus.

**DIOMEDEAE**: The companions of Diomedes, despising Venus, whom their leader had wounded before Troy, were changed by the goddess to herons, which resembled for whiteness the swan.

**DIOMEDES**, king of Aetolia, son of Tydeus and Deiphele, and the most valiant of the Grecian chiefs, next to Achilles and Ajax. He, with Euryalus and Sthenelus, led the Argive and Aetolian troops against Troy, in four-score vessels. Diomedes signalized himself at the siege of Troy against Hector and Aeneas. He makes great havock among the Trojans in the fifth Iliad; and in the same book wounding even Venus, compels her to flee from his fury; and assisted Ulysses in carrying off the Palladium. He was married to Aegealia, daughter of Adrastus, king of Argos, a woman of abandoned morals, and particularly attached to Cometes, son of Sthenelus, to whom Diomedes had entrusted his kingdom during his attendance on the Grecian army. Upon his return, Diomedes narrowly escaped assassination from the intrigues of Aegealia, by taking sanctuary in the temple of Juno; after which he retired to Apulia in Italy, where he shared the kingdom with Daunus, who gave him his daughter in marriage, and there built the city Argiripa. From his father he was called Tydides, and from his country Aetolius. See *Aegealia*.

**DIOMEDES**: The eighth labour of Hercules. See *Hercules*.

**DIOMEDA**, daughter of Phorbas, whom Achilles carried with him from Lemnos, was substituted by him for Briseis, when Agamemnon deprived him of her.



Another *Diomeda* was wife of Deion, of Amyclas.

DIOMEIA, a Grecian festival in honour of Jupiter Diomeus, or of Diomus, an Athenian hero, son of Colyttus, from whom the inhabitants of one of the Athenian towns were named

ΔΙΟΜΕΙΣ.

DIOMEUS. See *Diomeia*.

DIOMUS. See *Diomeia*.

DIONAEA, a surname of Venus from Dione, her suppositious mother.

DIONE, a sea-nymph, the fabled mother of Venus by Jupiter.

DIONYSIA, festivals in honour of Bacchus, sur-named *Dionysius*, sometimes called by the general name of *Orgia*, which word, though applied to the mysteries of other deities, more particularly belongs to those of Bacchus. They are said to have been instituted in Egypt, and brought into Greece by Melampus. Plutarch affirms, that the Egyptian Isis and Osiris were the same with the Grecian Ceres and Bacchus; and that the Grecian Dionysia were the same with the Egyptian Pamyliæ. They were observed with greater splendor, and more ceremonious superstition at Athens, than in any other part of Greece; for their years were numbered by them, as the chief Archon had a part in the management of them, and the priests who officiated at these solemnities were honoured with the first seats at public shews. The ceremonies observed in the celebration of the Dionysia were briefly these: A vessel of wine was brought forth, adorned with a vine branch; next followed a goat; then was carried a basket of figs; and after all, the phalli. Sometimes the worshippers imitated, in their dress and actions, the poetical fictions concerning Bacchus: they wore fawn-skins, fine linen, and mitres: they carried thyrsi, drums, pipes, flutes, and castanets; and crowned themselves with garlands of trees, sacred to the god, such as ivy, the vine, and the fir, &c. Some imitated Silenus, Pan, and the Satyrs, exposing themselves in whimsical dresses, and practising antic motions: some rode upon asses, others drove goats to the slaughter: persons of both sexes ran about the hills, deserts, and other places, tossing their heads, gamboling in ridiculous postures, filling the air with hideous

yellings, personating men distracted, and crying aloud Εὐοι σαβοι, Εὐοι Βακχε, ω Ιακχε, Ιοβακχε, or Ιω Βακχε. Processions constituted a considerable part of these solemnities, in which persons appointed carried vessels, one of which was filled with water; then followed a select number of virgins, called *Κανηφοροι*, because they carried little baskets of gold, filled with all sorts of fruits. This was the most mysterious part of the solemnity, and therefore, to amuse the vulgar serpents were put into them, which crawling or curling out of their places, astonished the beholders. Next came the *Φαλλοφοροι*, or, persons bearing the *Phalli*, which were long poles terminated by the male organ of generation. These persons crowned with violets and ivy, and having their faces covered with other herbs, chaunted songs as they went, called *Φαλλικα ρσματα*: after these followed the *Ιθυφαλλοι*, in womens apparel, with white striped garments reaching to their ancles, garlands in their heads, gloves composed of flowers on their hands, and in their gestures affecting to be drunken. There were also certain persons called *Λικνοφοροι*, whose office it was to carry the *Λικνον*, or mystical *Van* of Bacchus, a thing so essential to this and other solemnities, festivals, and sacrifices of this god, that few of them could be duly celebrated without it; whence he is sometimes called *Λικνιτης*. At this time also, public plays, shews, and sports, were exhibited, and the whole city was filled with revelling and licentiousness. The Dionysia, or festivals of Bacchus, are almost innumerable: the names of some of the most remarkable are these following: 1. The *Διονυσια αρχαιωτερα*, celebrated upon the 12th of the month Anthesterion, at Limnae in Attica, where was a temple of Bacchus: the chief persons who officiated were fourteen women, appointed by one of the Archons, who provided necessaries for the solemnity: they were called *Γεραιραι*, i. e. *venerable*, and could not enter upon their office till they had taken an oath, in presence of the Archon's wife, that they were free from all manner of pollutions.— 2. The *Διονυσια Αρκαδικα*, observed in Arcadia, whither the children, after having been instructed in the music of Philoxenus and Timotheus, were brought yearly to the theatre, and celebrated the feast of Bacchus with songs, dances,



and games. 3. The Διονυσία νεώτερα, mentioned by Thucydides, but perhaps not distinct from some of the following. 4. The Διονυσία μεγάλα, or the Greater Dionysia, celebrated in the month Elaphebolion. 5. The Διονυσία μικρά, i. e. the Lesser Dionysia, which was a sort of preparation to the former, and celebrated in autumn. Some place it in the month Posideon, others in Gamelion. 6. The Διονυσία Βραυρωνία, observed at Brauron, a town of Attica, where the votaries gave into all manner of excess and lewdness.— 7. The Διονυσία νυκτελικά, mysteries unlawful to be revealed, were observed by the Athenians in honour of Bacchus *Nyctelius*, to whom also they erected a temple. 8. The Διονυσία τριετηρικά, said to have been first instituted by Bacchus himself, and so called in memory of his expedition to India, in which he spent *three years*: another is also mentioned by the Scholiast of Aristophanes, and said to be observed every fifth year. Besides these, the ancients have mentioned several others which are described in their proper places.

It is not certain whether the initiation into the mysteries of Bacchus preceded, or followed, the procession above described. The same terrifying exhibitions were practised on the aspirants, as in the mysteries at Eleusis; the probable effect of which was to dispose the mind to belief. They consisted in representing the massacre of Bacchus by the Titans; an allegorical shew of the natural revolutions of the world, and the persecution which had been suffered by the first votaries of the god.

Notwithstanding the strokes aimed at these festivals, by Aristophanes and Euripides, they both testify a purity of intention in the institutors of them. The former intimates, that the imputation of being a parricide, or perjured, precluded admission to them; and the latter makes the Chorus of his *Bacchae* declare, that they neither, by day or by night, led to ought that was not venerable. But afterward, it is abundantly obvious, that the reverse of this was the fact; and the progress of the institution in Italy materially contributed to it, as the women, in these ceremonies, every where, ornamented their heads with the phallus. At Lavinium the festival continued for a month, and during the whole of it, a phallus was carried

daily through the streets; which re-echoed from every quarter with language the most obscene and flagitious. Such were the libidinous excesses of this celebrity, as to attract the attention of the Senate, which, for a time, repressed them. Under the emperors, notwithstanding, they broke forth again, and the partizans of them considerably increased.

DIONYSIADES, festivals in honour of Bacchus.

DIONYSIUS, DIONYSUS, names of Bacchus, from his father Jupiter's lameness, who halted whilst Bacchus was in his thigh, or because he pricked his father's side with his horns when he was born; from the nymphs called Nysae, by whom he was nursed; from an island among the Cyclades called Dia, or Naxos, which was dedicated to him when he married Ariadne; or, lastly, from the city Nysa, in which Bacchus reigned.

DIONYSUS, the name of one of the *Anactes*.— See *Anactes*.

DIOPETES, a name given to those statues of Jupiter, Diana, &c. which were said to have fallen from heaven.

DIORES, a descendant from Amarynceus, led part of the Epean troops against Troy, in ten vessels, and was killed by the Thracian Pirus.

DIORES, a royal youth of the race of Priam, and brother of Amycus, is repeatedly mentioned by Virgil, and was slain by Turnus.

DIOS BOUS, a Milesian festival, in which an ox, as the name imports, was sacrificed to Jupiter.

DIOSCURIA, a festival in honour of the Διοσκουροι, or Castor and Pollux, who were reputed to be the sons of Jupiter. It was observed by the Cyraenaeans, but more especially by the Spartans, whose country was honoured by the birth of these heroes. The solemnity was full of mirth, being a time wherein they plentifully partook of the gifts of Bacchus, and diverted themselves with sports, of which wrestling matches always made a part.

DIOSCUROI, *sprung from Jove*. Castor and Pollux were known under this general denomination, as were also the gods Cabiri, whose names, in earlier times, it was judged an act of irreverence to pronounce. See *Curetes*.

DIOSPOLIS, many cities in Egypt, Phoenicia, and Lydia, were so called. The term signifies



*the city of Jupiter*, and was conferred in consequence of the worship in such places paid to that god.

DIOXIPPE, one of the Danaides.

DIOXIPPUS, an adherent of Aeneas, killed by Turnus.

DIPHTHERA, the skin of the goat Amalthea was so called, upon which Jupiter was supposed to have recorded the fates of all mankind.

DIRAE, a general name of the three Furies.— They were so called, *quasi Deorum irae*, as being the ministers of Divine vengeance, in punishing the guilty after death. See *Furies*.

DIRCE, wife of Lycus, king of Thebes, whom, after divorcing Antiope, he married. Perceiving Antiope to be pregnant, (for after parting with her husband, Jupiter had possessed her), and believing that Lycus had an intercourse with her, contrived to put her in prison. Towards her time, however, of parturition, Jupiter relieved her, and she was delivered of the twins Amphion and Zethus. They, when grown up, not only slew Lycus, but fastening Dirce to the tail of a bull, dragged her about without mercy, till at length the gods, out of pity, changed her to a fountain.

DIRCE. See *Derceto*.

DIRCAEUS, a surname of Amphion, from *Dirce*, a fountain in Boeotia, whence also Pindar was stiled *Dircaeus cycnus*, the Dircaean Swan.

DIRPHYA, a surname of Juno, from the worship rendered her on Mount Dirphys, in the isle of Euboea.

DIS, contraction of *dives*, *rich*, *wealthy*; a name of Pluto. See *Pluto*.

DISAPPOINTMENT, one of the children of Nox and Erebus.

DISCORD, DISCORDIA: The ancients deified Discord, before whom they offered up their petitions to be delivered from that evil. The poets say, that this goddess being offended because not invited to the marriage of Peleus and Thetis, as all the other deities were, entered abruptly, and threw down a golden apple amongst them, bidding the fairest take it, which occasioned a contention between Juno, Minerva, and Venus, for which Jupiter thrust her out of heaven. She was commonly represented with snakes on her head, instead of hair, a burning torch in one hand, and in the other three scrolls, on

which were written broils, wars, and confusions. She is represented by Aristides with fiery eyes, a pale countenance, livid lips, and a dagger in her bosom. Virgil and Petronius have also given picturesque descriptions of her person.

DISEASE, one of the many children of Nox and Erebus.

DITHYRAMBUS, a name of Bacchus, signifying, according to some, either that he was born twice, of Semele and of Jupiter, or the double gate of the cave in which he was brought up. Others say, the name comes from the fable which imports, that when the Giants had cut Bacchus in pieces, Ceres collected his scattered members, and restored him to life again.

DIVALIA, a feast among the ancient Romans on the 21st of December, in honour of the goddess Angerona, whence it is also called *Angeronalia*. On the day of this feast the Pontifices performed sacrifices, in the temple of Volupia, the goddess of joy and pleasure, whom some make the same with Angerona, and supposed that she drove away sorrow. See *Angerona*. *Angeronalia*.

DIUS, one of the nine sons of Priam, who survived Hector.

DIVI, daemons, according to the Persian theology. The word is plainly derived from the Διῶ of the Greeks, and *Divus* of the Latins.— There are male and female Divi; the former they call Neri, and the latter Peri. The Persians believe, that before the formation of Adam, God created Neri, or male daemons, and appointed them to govern the world for the space of seven thousand years, after which time the Peri, or female daemons, succeeded them, and had possession of the world for two thousand years more, under the empire of Gian Ben Gian, their sovereign; but these two sorts of creatures falling into disobedience, God set over them Eblis, who, being of a more noble nature, and formed out of the element of fire, had been brought up among the angels. Eblis having received his commission from God, descended from heaven to earth, and made war against the Divi and Peri, who united together for their common defence; but Eblis attacked and defeated them in a general battle, and got possession of this lower world, which as yet



was uninhabited but by daemons.—Eblis, though of the order of angels, was no wiser than the other creatures, for he so far forgot himself as to say, “Who is like unto me? I mount up to heaven when I please, and if I stay on earth, I see it wholly obedient to my will.” God being angry at his pride, resolved to humble him, and, with this view, having formed man out of the earth, he commanded Eblis and the rest of the angels to worship him; but this rebel refusing, was despoiled of his sovereignty, and incurred the malediction of his Maker, who said to him, “Get thee hence, for thou shalt be deprived of my favour, and shalt be accursed to the day of judgment.” Eblis demanded of God a respite till the general resurrection, but God rejected his petition.—This story is probably the obscure remains of some very ancient tradition concerning the fallen angels. See *Surkbrag*.

DIVIANA, for *Diana*.

DIVINATION, *μαντινη*, is a general name for all kinds of Divination, and signifies that knowledge of things obscure, or future, which cannot be acquired by ordinary means. It was an opinion received amongst the Heathens, that the gods were accustomed to hold familiar converse with particular persons, whom they favoured with extraordinary powers, and admitted to the knowledge of their designs: these were denominated by the Greeks *μαντις*, and Divination itself *μαντινη*. Plato, Aristotle, Plutarch, Tully, and others, have divided Divination into two kinds: the first, they style *ατεχνος*, *αδιδασκαλος*, *naturalis*; and is *unartificial* and *natural* Divination, it being attained by no rule or precept of art, but infused into the diviner without any previous preparation, except the purification of himself for the reception of the Divine afflatus. Of this sort were oracles, and the predictions of future events, which those who delivered, communicated without paying the least attention to external or accidental signs. To this class belong the Sybils, and other enthusiasts. Some writers refer divination by *dreams* to the same species; because such revelations were made spontaneously to the dreamer: but this discrimination is far from being accurate; for the diviner was not the person who dreamed, but he who interpreted the dream;

and, that interpretation is the effect of art and observation, will appear from the many books written on the subject, and the various signs they contain for giving consistency to conjecture. These, therefore, with others of the like nature, belong to the second division, which is called *τεχνηνη*, *artificial*; because not obtained by immediate inspiration, but from experience and observation; such was *soothsaying* or *prognostication*, which, though depending principally on human art, invention, or imposition, was not, however, deemed to be intirely destitute of Divine direction and concurrence. Divination by *lots* was also of this kind. The most distinguished species of natural divination was that by *oracles*, as proceeding immediately from the gods. [For a more full discussion of this subject, see the article *Oracle*.]—A second sort of *natural* divination was *theomancy*, or *oracular prophecy*, but distinguished from oracles by the circumstances of time and place. Of *artificial* divination there were divers kinds, amongst which, for the reasons already given, some admit *dreams*, diviners by these being called *Ονειροκριται*, *judges of dreams*. A third sort was by *sacrifices*, or observing the external parts and motions of the victim; the entrails, and flame in which they were consumed; the ashes and flower, wine, water, &c. A fourth kind was by *birds* or *augury*; and a fifth, by *lots*, called by the Greeks, *κληροι*, and by the Latins, *sortes*. To these, though falling not under the class either of natural or artificial divination, must be added divination by *ominous words and things*; and, also, that by *magic and incantation*. In all these the practice of the ancients will be shewn.

I. Of GRECIAN DIVINATION, called *Theomancy*.—*Theomancy*, called in Greek *Θεομαντεια*, a compound word, consisting of two parts, by which it is distinguished from all other sorts of divination; by the former, *Θεος*, it is distinguished from artificial divination, which, though it may be said to be given by the gods, yet does not immediately proceed from them, it rather being the effect of experience and observation: by the latter, *μαντεια*, it is opposed to oracular divination; for though *μαντεια* be a general name, and sometimes signifies any sort of divination, yet it is also used, in a more strict and



limited sense, to denote predictions made by men, and in this acceptation it is opposed to *Χρησμος*, as the Scholiast on Sophocles has accurately observed. Thus much for the name: as to the theory, it is distinguished from oracular divination (that in particular which was delivered by interpreters, as at Delphi; for in others the difference is more evident) because that was usually confined to a fixed and stated time, and always to a certain place; since the Pythia could not be inspired in any other place but the temple of Apollo, and upon the sacred tripes; whereas the *Θεομαντεῖς* were free and unconfin'd, being able, after offering sacrifices, and performing the other usual rites, to prophesy at any time, or in any place. The manner of receiving the divine inspiration was not always different, for not only the Pythia, but the Sibyls also, with many others, were possessed with divine fury, swelling with rage like persons distracted: few pretended to inspiration but raged in this manner, foaming, yelling, gnashing their teeth, shivering and trembling, with a thousand other antic motions. Other customs they also had in common to them with the Pythia, particularly those relating to the laurel which was sacred to Apollo, as god of divination, and which being thought to conduce very much to inspiration, was therefore called *μαντικὸν Φυτόν*, the *prophetic plant*: with this they crowned their heads; and it was also usual for them to eat the leaves of this tree.—Of the *Θεομαντεῖς*, there were three sorts among the Greeks, distinguished by three distinct manners of receiving the divine afflatus. One sort was possessed with prophesying daemons, who lodged within them, and dictated what they should answer, or spoke out of the breasts or bellies of the possessed persons, who the while remained speechless, nor so much as moved their tongues or their lips; or else pronounced the answer themselves, making use of the members of the daemoniac: these were called *Δαιμονοληπταί*, i. e. *possessed with daemons*; and because the spirits either lodged or spoke within their bodies, they were also named *Εγγαστριμυθοί*, which name was also attributed to the daemons.—The second sort of *Θεομαντεῖς* were called *Ενθουσιασταί*, *Ενθουσιαστικοί*, and *Θεοπνευσταί*, being such as pretended to what we call *enthusi-*

*asm*, and differed from the former, who contained within them the deity himself; whereas these were only governed, acted, or inspired by him, and instructed in the knowledge of what was to happen: of this sort were Orpheus, Amphion, Musaeus, and several of the Sibyls. A third were the *Εκστατικοί*, or those who were cast into trances, or ecstasies, and, deprived of all sense and motion, lay like men dead or asleep, for days, months, or years, (in which condition Epimenides the Cretan is reported to have lain for seventy-five years) then returning to themselves, gave strange and amazing relations of what they had seen and heard: for it was a vulgar opinion that a man's soul might leave the body, and wander up and down the world, nay, visit the receptacles of the deceased, and, by converse with gods and heroes, be instructed in things useful and necessary to the conduct of human life. Plato instances one Pamphilus, a Phaerean, who lay ten days among the carcasses of the slain, and, being placed on a funeral pile, to be consumed, not only returned to life, but related what places he had seen in heaven, earth, and hell, and what was done there, to the astonishment of all who heard him. Plutarch says, it was reported of the soul of Hermodorus, the Clazomenian, that for several nights and days it would leave his body, travel over many countries, and return after it had viewed things, and discoursed with persons at a great distance, till at last, by the treachery of a female inmate, his body was delivered to his enemies, who burned the house while the inhabitant was abroad. Several other stories of the same nature are recorded in history, which, though it be of little moment, at present, whether false or true, were anciently allowed to be facts. So much for natural divination.—The next kind to be considered is the *artificial*; because divination or prediction by dreams, bears a nearer affinity than any other to the natural; and is by some reckoned a species of it.

II. OF GRECIAN DIVINATION by *Dreams*.—The first sort of divination by dreams was the *Χρηματισμος*, or when the gods or spirits in their own, or under any assumed form, seemed to converse with men in their sleep: such was that of Agamemnon, in the second Iliad, where the god



of dreams, in the form of Nestor, advised him to give the Trojans battle, encouraging him with assurances of success and victory; such also was the dream of Pindar, in which, according to Pausanias, Proserpine appeared to him, and complained he dealt unkindly by her, in composing hymns to the honour of all the other deities, and alone neglected her; adding, that when he came into her dominions, he should celebrate her praises also. The poet, dying soon after, appeared to an old woman, a relation, who used to employ much of her time in reading and singing his verses, and repeated to her a hymn of his composing upon Proserpine.—The *second* is called *Οραμα*, which is that wherein the ideas or images of things that are to happen are plainly and clearly represented; and when things appear in their own shape and likeness, which is by some called *Θεωρηματικος*: such was that of Alexander the Great, mentioned by Valerius Maximus, when he dreamed that he was murdered by Cassander; and that of Croesus, king of Lydia, when he dreamed that his son Attys, whom he designed his successor in his empire, should be slain by an iron spear, as related by Herodotus.—The *third* species called *Ονειρος*, is that in which future events are revealed by certain types and figures, whence it is named, *Αλληγορικος*: for an allegory, as Heraclides of Pontus defines it, is a figure by which one thing is expressed, and another signified. Such was the dream of Hecuba, when she imagined she had conceived a fire-brand; and that of Caesar, when he dreamed he lay with his mother, by which was signified he should enjoy the empire of the Earth, the common mother of all living creatures. From this species those whose profession it was to interpret dreams, have assumed their names, for they are called in Greek *Ονειροκριται*, *Ονειρατων υποκριται* from *judging* of Dreams, *Ονειροσκοποι* from *prying* and *looking* into them, and *Ονειροπολοι* because they were *conversant* about them. To one of these three sorts may all prophetic dreams be reduced, but the distinction of their names is not always nicely or critically observed. The first author of all dreams, as well as other divinations, was Jupiter; but this must not be understood as if dreams were thought immediately to proceed from Jupiter; it was

below his dignity to condescend to such mean offices, and therefore inferior deities were employed in these, and such like ministrations.—The Earth was thought to be the cause of dreams, according to Euripides, whose Scholiast gives this reason for it, that the Earth, by obstructing the passage of the Sun's light, causeth the Night, in which dreams present themselves, and are, upon that account, imputed to the Earth as their mother; or, that out of the Earth proceeds meat, meat causeth sleep, (sleep being nothing but the ligation of the exterior senses, occasioned by humid vapours ascending from the stomach to the brain, and there obstructing the motion of the animal spirits, which are the instruments of sensation, and all other animal operations) and from sleep come dreams. Others were ascribed to the infernal ghosts, according to Virgil; and Sophocles introduces Electra, saying that Agamemnon, out of concern for Orestes and his designs, haunted Clytemnestra with fearful dreams. Others were imputed to Hecate and the Moon, who were goddesses of the Night, sometimes taken for the same person, and supposed to have a particular influence and direction over all the actions and incidents of the night; for which reason they were invoked in the rites of incantation, and other nocturnal mysteries. But the chief cause of all was the god of sleep, whose habitation, as Ovid describes it, was among the Cimmerii, in a den dark as hell, and which led to it. Around him lay whole swarms of dreams of all sorts and sizes, which ever obedient to his beck, were sent forth when and whither he pleased; but Virgil assigns to the false and deluding dreams another place, viz. upon an elm at the entrance of hell. Perhaps he supposed this to have been the receptacle of some part of them, whilst the rest awaited upon Sleep as their god. According to Ovid, he had three attendants more ingenious than the rest, who could transform themselves into any shape, and assume any form. These were Morpheus, Phobetor, or Icclos, and Phantasia; the business of the first was to counterfeit the forms of men, the second those of brutes, and the last of inanimate things. In Virgil, the god of sleep descended from heaven upon Palinurus, which is not to be understood as if heaven were



his proper station, but that he was dispatched thence by some of the ethereal gods, who had called him thither; or else he is supposed to rove up and down through the heavens, or air, to disperse his dreams among men, as he may see convenient. There was another deity also to whom the care of dreams was committed, called *Brizo*, from the old Greek word *Βριζω*, which signifies to *sleep*. Coelius says she was worshipped in the island Delos, and had boats full of things of all sorts, except flesh, offered to her; but that she was thought rather to assist at the interpretation of dreams, than to be the efficient cause of them. This account Coelius has taken from Athenaeus, who adds farther, that they used to pray to her for the public safety and prosperity, but more particularly, that she would vouchsafe to protect and preserve their ships. Having said so much of the reputed authors of dreams, we proceed to the ways by which they were usually supposed to come. These were two, one for delusive dreams, which passed through an ivory gate, and another for those which were true, and which passed through a gate of horn. Various descriptions of these two gates are given in the Greek and Latin poets, and by Homer and Virgil in particular, who describe them with great elegance. Philostratus says, in allusion to these gates, that they used to represent dreams in a white garment, wrapped over a black one, with a horn in his hand. The time in which dreams were expected was *Νυκτος αμολγος*, and therefore Homer says that Penelope, having an auspicious dream about her son Telemachus, who was travelling in search of his father Ulysses, rejoiced the more because it appeared to her at that time. But what that time was, grammarians do not agree; some derive it from the privative particle *α* and *μολω*, to *walk*, or *μογεω*, to *labour* and *toil*, as though it were *αμολος*, or *αμογος*, and by epenthesis *αμολγος*, as signifying *the dead of the night*, in which people neither labour nor walk abroad. Others also think it may signify the middle, or depth of the night, for a different reason, *αμολγος*, according to them, being the same with *πυκνος*, i. e. *thick*, or *close compacted*; in which sense Hesiod used the word, when he said *Μαζα τ' αμολγαιη*, that is, as Athenaeus expounds

it, *ποιμενικη αρματια*, a *thick cake*, such as shepherds and labouring men eat. Others allow it the same signification, but for a third reason; for say they, *αμολγος*, according to the glossographers, is, among the Achaeans, the same with *ακμη*, which signifies the *midst* or *height* of any thing, as *ακμη θερους*, that part of summer when the heat is most violent, midsummer; and men are said to be *εν ακμη*, when they are in their full strength, and therefore *αμολγος*, or *ακμη νυκτος* must be the *depth* or *midst* of the night. But this signification concerns not the present purpose, for we no where read that dreams had the more credit because they came in the middle or dead of the night. *Αμολγος* was used in another sense, for the time in which they used to milk cattle, being derived from *αμελγω*, to *milk*, and then *αμολγος νυκτος* must signify the *morning*, in opposition to *ημερας αμολγος*, the *milk-ing time* of *evening*. That it was used in this sense is evident from Homer's twenty-second Iliad, where he says the Dog-star (which rises a little before the Sun) appears *εν νυκτος αμολγῳ*; and that this was the time in which dreams were reputed to deserve the greatest regard, Horace, Ovid, and Theocritus affirm. The reason of this opinion was, because they thought all oppression from food upon their stomachs might, by that time, be removed by digestion; for, till then, dreams were believed to proceed rather from the fumes of the preceding supper, than any divine or supernatural cause. On this ground Pliny hath observed, that a dream was never true presently after eating or drinking; and Artemidorus goes yet farther, when he says small credit can be given to a morning dream, if one has ate plentifully the night before, because all the crudities cannot be supposed to be so soon carried off. They, therefore, who desired a prophetic dream, used much precaution in their diet, and ate nothing of hard digestion, such as beans or green fruit: some were so superstitious as to fast one day before, and to abstain from wine for three. Plutarch observes that the head of the Polypus was prejudicial to those who desired prophetic dreams, because it is sweet and pleasant to the taste, but creates disquietude in sleep, exciting restlessness, and troublesome and anxious dreams. In short, all things burthensome to the stomach, all which



put the blood into a ferment, and the spirits into a too quick and agitated motion, all which stir up strange imaginations, or any way pervert the free and ordinary operations of the soul, were to be avoided, that the mind being pure, might be in a state to receive divine insinuations and impressions. Nay, some choice was to be paid to the colour of even clothes, for Suidas reports that it was most proper to sleep in a white garment. Besides all this, (to omit those who expected dreams from Amphiaraus, or other deities, in an oracular way), before they went to bed it was not usual to sacrifice to Mercury. Thus, Calasiris, in Heliodorus, after he had prayed to all the other gods, calls upon Mercury to give him *ευνοεισπον νυκτα*, a *night of good dreams*. Now, as Mercury was thought to be the giver of sleep, according to Eustathius, they therefore usually carved his image upon the bed's feet, which were for that reason called *επμυες*, a word Homer uses when he relates the circumstance of Vulcan detecting Mars in bed with his wife; though others will have *επμυς* to be derived from *επμα*, a *prop*, or *support*, because by it the bed was upheld.—— However that be, certain it is that one of Mercury's employments was to preside over sleep and dreams, and the night also, with all things that belong to it. After all this preparation, they went to sleep, in full expectation of knowing, before morning, whatever they were solicitous or concerned to discover; but if the revelation were obscure, or conveyed in allegorical terms, the meaning of which the dreamer could not investigate, then an interpreter was consulted. The first of this kind, according to Pliny, was Amphiſtyon, son of Deucalion; but, if we rely on Pausanias, the first was Amphiaraus, who, he says, had divine honours paid him for the invention of that art: but whoever was the author of it, the art itself was held in high credit among the ancient Greeks, as appears from the number of treatises written concerning it by Pyrius, Artemon, Panyasis, Alexander, Phocbus, Demetrius, Nicostratus, Antipho, Artemidorus, Nicephorus, &c.—— Still, however, it was never in so great request as the other species of divination; for the many false and frivolous dreams that happened to any man, strengthened a suspicion in respect to the

rest: whence those which were nothing more than delusion, caused such as were prophetic to be called into question. If dreams contained in them any thing frightful, the dreamers disclosed their fears to the gods, offering incense, or some other oblation, and praying that if good were portended, it might speedily be accomplished; if the contrary, that the gods would avert whatever ill was boded them.—— This practice of telling their dreams was not peculiar to any particular deity; some discovered them to Jupiter, others to Hercules; but as the household gods were nearest at hand, and thought to be most interested in the care of the family over which they presided, it was usual for their worshippers to declare dreams to them, and particularly Vesta, as we learn from Propertius. Apollo had also a peculiar right to this worship, under the name of *Averruncus*, so called from his *averting evils*; and because he was esteemed a protector of houses; for which reason, as the Scholiast on Sophocles remarks, he had his image erected in their porches. Triclinius assigns, as the motive for this, that Apollo, or the Sun, being contrary to the night, might avert or expel every nocturnal evil. Before they were permitted to approach the divine altars, they were obliged to purify themselves from all pollutions of the night; for although it was unlawful to worship the gods before purification by water, at this time the ceremony was more essentially requisite; and Persius adds further, that it was usual among the Romans to dip their heads in water five times before their morning prayer.

III. Of DIVINATION by *Sacrifice*.——The *third* species of this art, or, *Divination by Sacrifices*, called *ἱερομαντεία*, or *ἱεροσκοπία*, was divided into different kinds, according to the diversity of the materials offered to the gods; for they not only made conjectures from signs observed in the external parts, and motions of the victim, but from its entrails, from the flame in which it was consumed, from the cakes and flour, from the wine and water, and several other articles, of which in their order. First then, the art whereby observations were made in killing and cutting up the victim, was called *Θυτική*. Unlucky omens were, when the beast was driven by force to the altar, when it es-



caped by the way, avoided the fatal blow, did not fall quietly and without reluctance, but kicked, leaped up, or bellowed, bled not freely, was long a dying, shewed any tokens of great pain, beat upon the ground, or expired with convulsions: these were thought to be certain signs of the Divine displeasure.—On the contrary, the gods were judged to be propitious, and kindly to receive the devotions paid them, when every thing proceeded with ease; when the victim went readily and without compulsion to the slaughter, endured the blow patiently, fell quietly, bled freely, and expired without a groan: and some inference was drawn from the wagging of his tail. After this the victim being cut open, observations were made on its entrails, on which if all things were whole and sound, and had their natural place, colour, and proportion, then all was well; but if any part were decayed or wanting, if any were out of order, or not according to nature, evil was at once portended. The first and principal part to be inspected was the liver; for, if that were corrupted, they thought the blood and body must likewise be so, and therefore, if found very bad, they desisted immediately, not caring what the other parts might promise: such signs were, for that reason, called *ακλευθα*, being such as prevented them from going any further: this inspection of the liver was called *Ηπατοσκοπια*, which also became a general name for Divination by entrails, as being the chief part of it. If the liver had a pleasing and natural redness, if it were sound, without spot or blemish, if its head were large, or it had two heads, or if there happened to be two livers, if its lobes were turned inwards, then prosperity and success in their undertakings might be expected: on the other hand, nothing but dangers, disappointments, and misfortunes were to be looked for if there were, *διψας*, a want of moisture, *δισμος*, a tie between the parts, especially if it were *αλοε*, without a lobe, or the liver itself were altogether wanting. Such as the following were also accounted bad signs: if it had any blisters, wheals, or ulcers; if it were thin, parched, hard, or of a blackish colour; if it had any corrupt and vitiated humours, or were any way displaced; or, lastly, if in boiling it did not conspicuously

appear among the rest of the entrails, were polluted with any feculent matter, became very soft, and, as it were, melted into a jelly. The concave part of the liver was called *εσιας*, i. e. belonging to the family, because the signs observed there concerned themselves and their friends; and the gibbous side *σπιβολις*, or *αντι-σατις*, because the tokens in it concerned their enemies: if either of these parts were shrivelled, corrupted, or any way changed for the worse, it boded ruin to the person concerned in it; but if full and sound, or larger than usual, it was a prosperous omen. The Romans also used the same method, for Lucan tells us, that the victory of Caesar over Pompey was foretold this way. The place or seat where all the parts of the liver lay, was called *δεξις* and *δοχη*, the place between the parts in the middle *πυλαια* and *ευρυχωρια*; by Hesychius *οδοι*, or *εκτροποι*; by Euripides, *πυλαι*.—The next part to be noticed was the heart, which, if very small, palpitated much, leaped, was shrivelled or wrinkled, or had no fat, portended bad fortune; if there were no heart to be found, it was called a deadly omen. Next to the heart they used to observe the gall, the spleen, the lungs, and the membranes in which the bowels were inclosed: if there were two galls, if the gall were large, and ready to burst through its skin—sharp and bloody, yet prosperous conflicts were expected: if the spleen lay in its own place, were clear and sound, of its natural colour, without wheals, hardness, or wrinkles, it boded success; as the contrary signs presaged misfortunes: so likewise did the entrails if they chanced to slip out of the hands of him that offered sacrifice; if they were besmeared with blood of a livid colour, or spotted; were full of blisters or pimples; filled with corrupt or salt matter; broken, or torn in pieces; or stunk like putrified bodies: lastly, if worms crawling, or any thing else terrible and unusual were found in them; if the lungs were cloven, the enterprize in hand was to be deferred; but if whole, was to be proceeded in with all possible speed and vigour.—Other parts of the victim sometimes presaged events which were future, especially if any thing happened extraordinary, and contrary to the common course of nature; for instance, on the



day that Pyrrhus was slain at Argos, his death was foretold by the heads of the sacrifices, which being cut off, lay, as Pliny reports, licking their own blood.—There were other methods of Divination by things made use of at sacrifices, as, first, Πυρομαντεία, Divination by the *fire* of the sacrifice, in which good signs were these following: if the flames immediately took hold on and consumed the victim, seizing at once all the parts of it, which, that it might, they usually provided such sticks as would easily take fire; also, if the flame were bright and pure, and without noise or smoke; if the sparks tended upward in the form of a pyramid, and if the fire went not out till the victim was reduced to ashes. Adverse signs were, when it was kindled with difficulty, when the flame was divided, when it did not immediately spread itself over all the parts of the victim, but creeping along, consumed it by little; when, instead of ascending in a straight line, it whirled round, turned sideways or downwards, and was extinguished by wind, rain, or any other unlucky accident; when it crackled more than ordinary; was black, casting forth smoke or sparks; or died before all the victim was consumed. All these, and such like, were unlucky omens, and signified the displeasure of the gods. Sometimes when the entrails foretold nothing certain by dissection, the priest made satisfactory observations from them in the fire, and, therefore, they sometimes took the bladder, and binding the neck of it with wool, put it into the fire, to observe in what place it broke, and which way it darted the urine: sometimes they took pitch off the torches, and threw it into the fire, and if there arose but one entire flame, it was a good omen. In matters of war and enmity, they took most notice of the uppermost part in the flame, and the gall; enemies being as bitter to them as the gall they burnt. Καπνομαντεία, Divination by the *smoke* of Sacrifices, in which they observed, what windings and turnings it made, how high it ascended, and whether in a direct or oblique line, or in wreaths; also, how it smelled, whether of the flesh that was burned, or any thing else. Αιβανομαντεία, Divination by *frankincense*, which if it presently caught fire, and sent forth a

grateful odour, was esteemed an happy omen; but if the fire would not touch it, or any disagreeable smell, contrary to the nature of frankincense, proceeded from it, then it boded evil. Οινομαντεία, and Ὑδρομαντεία, Divination by *wine* and by *water*, in which they made conjectures from the colour, motion, sound, and other accidents of the wine, of which libations were made, and the holy water in which the victims were washed, and some parts of them boiled. Κειθομαντεία, and Αλευρομαντεία, Divinations by which predictions were made from the *flour* with which the victim was besprinkled. Hither also, may be referred Ιχθυομαντεία, Divination by the entrails of *fishes*, for which Tiresias and Polydamas are said to have been famous; as also, Ωοσκοπία, predictions by *eggs*, and several others. Who was the first inventor of this divination is uncertain: by some it is attributed to Prometheus, the great father of most arts.—No doubt it was very ancient, and had so great credit, that the people would desist from the greatest, and seemingly most advantageous undertakings, and attempt things the most hazardous and unlikely to be obtained, if the entrails of victims dissuaded them from the former, or encouraged them to the latter. One instance from Plutarch, in the life of Aristides, will suffice to confirm this assertion. When Mar-donius, the Persian, made an assault upon the Grecians, Pausanias, the Lacedemonian, at that time, general of the Grecian forces, offered sacrifice, and finding it not acceptable to the gods, commanded the Lacedemonians to lay down their shields at their feet, abide quietly, and attend his directions, making no resistance to any of their enemies: then offering a second time, (for if the first victim afforded not auspicious omens, it was usual to offer on till they obtained what they desired), as the Persian horse charged, one of the Lacedemonians was wounded: at this time Callicrates also, who, by report, was the handsomest person in the army, being shot with an arrow, and, on the point of expiring, said, that he lamented not his death, (for he came from home to lay down his life in the defence of Greece), but that he should die without action: this, though known, yet wonderful, was the forbearance of the men, for they repelled not the enemy who charged



them, but expecting their opportunity from the gods and their general, suffered themselves to be wounded and slain in their ranks, and so obstinately did they persevere in this resolution, that though the priests offered one victim after another without success, and the enemy still pressed upon them, they moved not a foot till the sacrifices proved propitious, and the soothsayers foretold the victory.

IV. DIVINATION by *Birds* or *Augury* — This invention is by some ascribed to Prometheus, or Melampus, son of Amythaon and Dorippe: Pliny says, that Car, from whom Caria received its name, was the first who made predictions by birds, and Orpheus by other animals. Pausanias relates, that Parnassus, from whom the mount of that name was so called, first observed the flight of birds; but whoever introduced this species of Divination, it is certain Calchas much improved it, and, at length, it gained so great credit, that nothing of moment was undertaken in peace or war, and seldom even honours conferred, or magistrates created, unless birds had first given their sanction. *Augury*, in its proper sense, is the art of foretelling future events by observations taken from the chattering, singing, feeding, and flight of birds; though it be used by some writers in a more general signification, as comprising all the different kinds of divination. Augury was a very ancient superstition. The invention of sooth-saying is generally attributed to the Chaldeans; from them the art passed to the Grecians; the Grecians delivered it to the Tuscans, and they to the Latins and Romans. We know from Hesiod, that husbandry was in part regulated by the coming and going of birds; and most probably it had been in use long before him, as astronomy was then in its infancy. In process of time these animals seem to have gained a greater and very wonderful authority, till at length no affair of consequence, either of private or public concern, was undertaken without consulting them. They were looked upon as the interpreters of the gods; and those who were qualified to understand their oracles, were held among the chief men in the Greek and Roman states; and became the assessors of kings, and even of Jupiter himself. However absurd such an

institution as a college of Augurs may to us seem, yet, like all other extravagant institutions, it had, in part, its origin from nature. When men considered the wonderful migration of birds, how they disappeared at once, and appeared again at stated times, and could give no guess where they went, it was almost natural to suppose, that they retired somewhere out of the sphere of this earth, and perhaps approached the ethereal regions, where they might converse with the gods, and thence be enabled to predict events: it was almost natural for a superstitious people to imagine this, and to believe it as soon as some impostor was impudent enough to assert it. Add to this, that the disposition in some birds to imitate the human voice, must have contributed much to the confirmation of such a doctrine.—The institution of Augury seems to have been much more ancient than that of Aruspicy; for we find many instances of the former in Homer, but not a single one of the latter, though frequent mention of sacrifices is made by that author. On the whole it seems probable, that *natural* Augury gave rise to *religious*, and this to Aruspicy, as the transition of the human mind is almost imperceptible from a little truth to much of error. A passage in Aristophanes gave the hint for these observations. In the comedy of *The Birds*, he makes one of them remark: “The greatest blessings which can happen to you mortals are derived from us: first, we shew you the seasons, viz. spring, winter, autumn. The Crane points out the time for sowing; when she flies with her warning notes into Egypt, she bids the sailor suspend his rudder and take his rest, and every prudent man provide himself with winter garments. Next the Kite appearing, proclaims another season, viz. when it is time to shear the flock. After this, the Swallow informs you when to put on your summer habiliments.—“We are to you,” adds the Chorus, “Ammon, Dodona, Apollo; for, after consulting us, you undertake any thing, merchandise, purchases, marriages,” &c. That the same transition was made in the speculations of men, which are here described by the poet, is somewhat more than likely; and that from the surprising foresight of birds, as to the time of



migration, men were led to infer an intimation of Divine communication. The first part of the Chorus, whence the aforecited passage is taken, seems, with all its wildness, to contain the fabulous cant which the Augurs made use of, in order to account for their superstitious impositions on mankind. It sets out with a cosmogony, and says, "That in the beginning were Chaos and Night, and Erebus and Tartarus; that there was neither water, nor air, nor sky; that Night laid an egg, from which, after a time, Love arose; that Love, in conjunction with Erebus, produced a third kind, and that they were the first of the immortal race," &c. Having thus endeavoured to account for the rise of this art, we shall towards the close of this article assign the causes alleged in support of its credit. But before we proceed to the several kinds of Augury, it may be proper to give an account of the two chief terms by which it was distinguished, viz. *dextra* and *sinistra*. The different application of these terms by the Greeks and Latins, and often by the Latins themselves, who sometimes speak agreeably to the Grecian customs, and, at others, to their own, have given occasion to many mistakes, which may be all cleared up by this easy observation; that the Greeks and Romans, both deriving the happiness of their omens from the eastern quarter, the former turned towards the north, and so had the east on the right hand; the latter towards the south, and therefore had the east on their left. This being premised, the reader is to know, that there are five sorts of Auguries mentioned in authors.

1. From the appearances in *heaven*, as thunder, lightning, comets, and other meteors. Thus, of thunder; whether it came from the right or left, whether the number of claps were even or odd, &c. Only the master of the college could take this sort of Augury.
2. From birds, whence they had the names of *Auspices*, from *avis* and *specio*. Some birds furnished them with observations from their chattering and singing; others, from their flying: the former they called *Oscines*, the latter *Praepetes*. Of the former sort were crows, pies, owls, &c. of the latter, eagles, vultures, buzzards, and the like. In taking both these sorts of auguries, the observer stood upon a tower, with

his head covered in a gown peculiar to his office, called *Laena*, and turning his face towards the east, marked out the heavens into four *templa*, or quarters, with his *lituus*, a short rod, with a small bend towards its end. This done, he remained waiting for the omen, which never signified any thing, unless confirmed by another of the same sort.

3. From the *chickens* kept in a coop or pen, for this purpose. The manner of divining from them was as follows: Betimes in the morning, the Augur, who was to make the observation, and thence called *Pullarius*, (though, perhaps, the keeper of the chickens had rather that name) in the first place commanding a general silence, ordered the pen to be opened, threw down a handful of crumbs or corn: if the chickens did not immediately run fluttering to the meat, if they scattered it with their wings, if they passed by without noticing it, or if they flew away, the omen was reckoned unfortunate, and portentive of danger or mischief; but, if they leaped presently out of the pen, and pecked with such avidity as to drop some of the food from their bills upon the pavement, it gave the fullest assurance of success and happiness. This Augury was called *Tripudium quasi terripavium*, from striking the earth, the old word *pavire*, signifying as much as *ferire*. We meet with *tripudium solistinum*, and *tripudium sonivium*, in Festus, both derived from the crumbs falling to the ground.
4. From *beasts*: These, as Rosinus reckons them, were wolves, foxes, goats, heifers, asses, rams, hares, weasels, and mice. The general observations respecting them were, whether they appeared in a strange place, crossed the way, or whether they ran to the right or the left, &c.
5. The last sort of Divination was from what they called *Dirae*, or unusual accidents, to any person or place, as sneezing, stumbling, seeing apparitions, hearing strange voices, the falling of salt upon the table, the spilling of wine upon the clothes, meeting a wolf, a fox, a hare, a bitch with whelp, &c. We may observe, that though any Augur might take an observation, yet the judging of the omen was left to the decision of the whole college. If a flock of birds came flying about a man, it was an ex-



cellent omen, and such as happened to GONDRIUS, who, from a poor country farm, was exalted to a kingdom. If an eagle appeared, clapping her wings, and sporting in the air, it was reckoned fortunate; and thus Priam, designing to go to the Greeks, to redeem Hector, begs of Jupiter to assure him of his protection by the flight of an eagle. The flight of vultures was looked upon as unlucky, and if they followed an army, portended slaughter: yet Herodotus tells us that Hercules was always well pleased when a vulture appeared to him at the commencement of any enterprize, because he esteemed it the most just of all the birds of prey. The owl, being sacred to Minerva, was looked upon by the Athenians as an omen of victory: thus Plutarch reports, that when Themistocles was consulting with his officers, on the deck of his ship, and most of them were against hazarding a battle, an owl, perching on the mast, so encouraged them, that they unanimously resolved to fight. But by others the owl was considered as a bird of ill omen, an instance of which we have in Pyrrhus, whose inglorious death at Argos was portended by an owl that lighted and sat on the top of his spear, as he held it in his hand. Venus, in Virgil, encourages her son Aeneas from an appearance of twelve swans. Swallows were thought unlucky omens. In the expedition of Darius against Scythia, their appearance presaged his consequent defeat: and the same birds perching on Pyrrhus's tent, and Antony's ship, are said to have portended the overthrow of both these commanders. Crows and ravens, if they appeared about an army, were dangerous omens. If they came croaking upon the right hand, the omen was deemed favourable; if on the left, the reverse: as was also the chattering of magpies. When Alexander entered Babylon, and Cicero fled from Antony, their deaths were foretold by ravens. The crowing of cocks was an auspicious omen, and presaged both the success of Themistocles against the Persians, and the signal victory of the Boeotians over the Lacedemonians: on the contrary, if a hen were heard to crow, they thought some dreadful judgment was impending. If any unlucky birds got into houses, to avert so unfavourable an omen, the Greeks caught them, and hung

them before their doors, that so the birds themselves might undergo, or atone for, those evils which they had threatened to the family.— Thus much for birds: it is now proper to add somewhat concerning the predictions by insects, beasts, and signs in the heavens. *Ants* were used in Divination, an instance of which we have in Cimon, the Athenian general, for in sacrificing a little before his death, the blood which flowed from the victim congealed upon the ground, and was by a great number of ants carried to Cimon, and placed all together at his feet, which Cimon no sooner espied than the Augur brought him word that the liver had no head; and shortly after the hero died. Another instance we have in Midas, king of Phrygia, who, whilst a boy, and fast asleep, had grains of wheat dropped into his mouth by ants, from which the soothsayers foretold he would be the richest of all men. Bees were esteemed an omen of future eloquence, as appears from the stories of Plato and Pindar, they having sat on the lips of the former whilst he lay in his cradle, and the latter being nourished by them with honey, instead of milk: but the Romans esteemed them an unlucky and a very dreadful omen, as may be seen in Plutarch's life of Brutus. *Toads* were accounted lucky omens.— *Snakes*, and also *serpents*, were ominous, as appears by the serpent which, in Homer, devoured eight young sparrows, with their dam, which was, by Calchas the diviner, interpreted to signify, that the siege of Troy should continue nine whole years. *Boars* were unlucky omens, boding an unhappy event to the designs of every person who met them; and the *bare* also, appearing in the time of war, signified defeat and flight; for when Xerxes had prepared an innumerable army to invade Greece, it happened that a mare brought forth a hare, which prodigy was a presage of the base and cowardly flight of Xerxes, after his fleet was destroyed by Themistocles. Among the omens from the heavens were *comets*, which were always thought to portend something dreadful: such also were *eclipses* of the sun and moon, with which several armies have been so terrified that they have thrown down their arms, and tamely yielded themselves to slaughter, as was the case of Nicias, the Athenian general, and his army.—



These phaenomena were imputed to the immediate operation of the gods, and so strongly were the vulgar impressed with this opinion, that Anaxagoras brought himself into no small danger by pretending to assign a natural reason for them. *Lightnings* also were ominous: if they appeared on the right hand, the omen was accounted favourable, but if on the left unlucky. Other meteors likewise were observed by the Augurs, as the *ignis lambens*, which was an excellent omen presaging future felicity, as appears from Servius Tullius, whose promotion to the kingdom of Rome was foretold by it.—The Argonauts, in their expedition to Colchis, were overtaken by a dangerous tempest, whereupon Orpheus supplicated the gods for deliverance, and speedily there appeared two lambent flames about the heads of Castor and Pollux, upon which ensued a fine gale, the winds ceasing, and the sea becoming smooth and tranquil. If one flame appeared single, it was called *Helena*, and was a very dangerous omen, portending storms and shipwrecks, especially if it followed Castor and Pollux by the heels, and, as it were, driven them away: yet Euripides, when speaking of Helena in his *Orestes*, makes them all prosperous and desireable signs. The *winds* also were thought to contain in them something prophetic, and were taken notice of by the Augurs, as appears from Statius. We shall close this article with the *thunder*, the noblest and most observed of all the heavenly omens. Like other signs, it was good or bad according to its corruscation; on the right, it was lucky; on the left unfortunate: in a clear and serene sky it was a happy sign; thus in Homer it is given by Jupiter as a confirmation that he granted the petitions which were offered. To avert unlucky omens by thunder, it was usual to make a libation of wine, pouring it forth in cups. Of lightning they stood in such fear as to adore it. Some of the ancients pretended to understand the language of birds, of which we have an instance in Apollonius Tyaneus, of whom it is reported, that as he was sitting in a parlour with his friends, there came a sparrow, and chattered to a flock of birds before the window. Apollonius told his friends that the sparrow was inviting the other birds to a feast, at a certain place where a mule, load-

ed with corn, had let fall his burden. The company, desirous to know the truth, went immediately to the place, and found it as he had told them.—The most remarkable instances usually alleged in support of the credit of Augury by the Greek and Roman historians are these following: 1. Tarquinius Priscus, intending to augment the cavalry of Romulus's establishment, was dissuaded from the attempt by the Augur Aetius Naevius: the king, in disgust, asked the Augur whether another thing, which he had in his thoughts, was practicable? Aetius replied it was; upon which Tarquin bid him take a razor, and cut a whetstone in pieces: accordingly the Augur undertook it, and, to the king's great surprize, sliced the whetstone in pieces before his face. 2. Tiberius Gracchus, attempting a dangerous enterprize, consulted the singing and chattering of birds, who presaged him ill luck: at the stepping out of his house he fell down, and broke the skin of one of his toes: before he had gone many steps, three crows dropped a piece of tile before him, and croaked in a very unusual manner: however, he slighted these omens, and went on to the Capitol, where the *Pontifex Maximus*, Scipio Nasica broke off a piece of a bench, and killed him with a blow. 3. Appius Claudius, being ready to engage the enemy's fleet in the first Punic war, consulted the Augurs; but the sacred chickens would neither come out of their coop, nor eat; upon which Claudius, falling into a passion, ordered them to be thrown into the sea, saying, "If they won't eat, they shall drink." It is said he paid dear for this rashness, by the unfortunate catastrophe of his life. 4. The high priest Metellus, going to his country seat at Tusculum, met two crows, which crossed the way upon him so often, and became so troublesome, that he was forced to return to Rome: the night following the temple of Vesta was set on fire, when Metellus, rushing into the flames, saved the statue of Pallas. 5. Cicero had a presage of his death by the action of a bird: he saw a crow pluck off the pin of a dial, and immediately after it laid hold of his coat, and tried to stop him with its bill, till a slave brought him word that the soldiers sent by Marc Antony, to kill him were in sight.



6. When Brutus was drawing his army into the field against Octavius Caesar and Marc Antony, two eagles, one from Caesar's, the other from Brutus's camp, met in the air and fought; and after a long engagement, that which came from Brutus's quarter fled away wounded. 7. Alexander the Great, designing to build a city in Egypt, a celebrated architect drew the plan, and marked out the compass of the walls, for which purpose, instead of chalk, he made use of barley-meal; but a flock of birds flew from a neighbouring lake, and ate up the barley; whence the Egyptian priests drew this lucky presage, that the town, in time, would be able to maintain a great many strangers.—

8. An eagle happening to light upon a palace where king Deiotarus intended to lodge, that prince, who was excessively addicted to Augury, would by no means go into it, and the night following the house fell wholly to the ground. See *Divination*.

V. OF DIVINATION by *Lots*.—*Divination by Lots* was of four sorts, political, military, lusurious, and prophetic. The three former are foreign to our purpose. Of the last the principal sorts were Στιχομαντεία and Κληρομαντεία. The *first* was a sort of Divination by *verses*, in which it was usual after having written fatidical verses, to put the papers containing them into a vessel. These verses, when drawn, announced to the drawer his fate. This was often practised upon the Sibylline oracles, which were dispersed over Greece, Italy, and all the Roman empire: whence the frequent mention by ancient authors of the *Sortes Sibyllinae*. Sometimes they took a poet, and opening in one or more places, received the first verse they met with as a prediction. This was also called Ραψδομαντεία, from the Rhapsodies of Homer, and, in the opinion of some, proceeded originally from the esteem in which poets were held by the ancients, who reputed them to be divine and inspired.—But as Homer, of all poets, had the greatest name, so the *Sortes Homericae* were, of all others, in the highest credit: yet Euripides was not wholly neglected; nor Virgil, with others among the Romans of inferior reputation, as is evident from, besides many others, the instance of Severus, whose elevation to the empire was foretold by opening this verse, *Tu*

*regere Imperio populos, Romane, memento; Remember, Roman, with imperial sway to rule the people.* The Christians also adopted the same practice on the Bible. Thus Nicephorus judged it necessary to dip into the Psalter, that he there might find a support or defence against the distress under which he laboured; and Heraclius is reported by Cedrenus to have sought counsel from the New Testament, and been thereby persuaded to winter in Albania. St. Augustin himself, though he disallows this practice in secular, yet seems to approve it in spiritual concerns, as appears from his epistle to Januarius.—Κληρομαντεία was a sort of divination in which they made conjectures by casting Lots. It is to be remarked that Lots were called in the plural number κληροι, by the Greeks, and by the Romans *Sortes*, to distinguish them from κληρος, which, in the singular number, usually signified the hint or occasion given to diviners to make their conjectures by. These κληροι were usually black and white beans, clods of earth, pebbles, dice, or the like, distinguished by certain characters: these they cast into some vessel or urn, having made supplication to the gods to direct them, inferring from the characters what was appointed to happen. All Lots were sacred to Mercury, whom they imagined to preside over this species of divination, and therefore the ancients, for the sake of good luck, and to render Mercury propitious, used with the rest of the Lots to put in one which they called Ἑρμοῦ κληρον, or *Mercury's Lot*. This was an olive leaf, which they drew before the rest. Divination in this way was either invented, or at least so much practised by the Thriac, three Nymphs who nursed Apollo, that at length the word Θριαί came to be a synonymous term with κληροι. To this sort of divination we may reduce Ραβδομαντεία, or prophesying by *rods*, mentioned also in Scripture, where Hosea, among other wickednesses committed by the Israelites, reckons this as not of the least. The manner of it seems to have been this: they took small sticks, and having put certain characters upon them, cast them into a vessel, and then drew them forth. Not materially different was Βελομαντεία, in which divination was made by arrows shaken together in a quiver: others are of opinion that the arrows were shot into



the air, and the person who sought direction was to steer his course according to the inclination of the arrow in descending. This seems to have been the divination used by Nebuchadnezzar, in Ezekiel, where he deliberates on invading the Israelites and Ammonites; but because the prophet speaks of his having made his arrows *bright*, some suppose him to have divined by looking upon the iron-heads of the arrows, and observing the various appearances of the polish. Another method of Divination by Rods was used by the Scythians, and is described in Herodotus; as are others by Strabo, Athenaeus, and Ammianus Marcellinus. A different method of Divination by Lots prevailed in Greece and Rome, amongst many who were desirous of learning their fortune. Such persons having furnished themselves with a certain number of lots, distinguished by characters or inscriptions, went out into the public ways, and desired the first boy they met to draw. If the lot which came forth agreed with what they had mentally conceived, it was held an infallible prophecy. This kind of divination is said, by Plutarch, to be derived from the Egyptians, by whom the actions and words of boys were carefully observed, as containing in them something divinely prophetic; an opinion which originated from the circumstance of Isis having met, as she wandered in search of Osiris, a company of boys at play, who gave her information of the object of her travels. To this custom of divining by boys, some think Tibullus alluded in the third elegy of his first book; but it is more probable the poet there speaks of a different kind of lots, which were these: In the markets, high-ways, and other places of concourse, it was usual for a boy, or man, whom the Greeks called *Αγυρτής*, to stand with a little tablet, inscribed with fatidical or prophetic verses, which, according as the dice lit upon them, pointed out the fortune the consultants might expect: sometimes instead of tablets, they had vases or urns, into which the lots were thrown, and thence drawn forth by the boys. Artemidorus speaks of diviners in the market-place; and the *Sortes Viales* were common at Rome. Dydimus reports that Jupiter, being desirous Apollo should preside over Divination, brought lots, said by some to

have been invented by Minerva, into dispute.

#### VI. OF DIVINATION by *ominous Words and Things*.

This species of divination materially differed from all the foregoing, as it foretold future events not by any studied methods, but by accidents, and casual occurrences, which were thought to be pregnant with presages of good or of evil. Of these there were three sorts; the *first* was of things internal, by which is meant those which affected the persons themselves; the *second* of things external, which only appeared to men, but did not make any impression upon them; and the *third* were ominous words. Of these omens the *first* sort, or such as men took from themselves, were distinguished into four kinds; 1. Marks upon the body, as *ελαια*, spots like oil. 2. *Sudden perturbations* seizing upon the mind; as *panic terrors* and *consternations*, without any obvious or visible cause. These they imputed to the operation of daemons, and especially Pan, upon the fancy. The reason why these terrors were attributed to Pan was, either because Osiris, when bound by Typhon, was terrified at the sight of Pan and the Satyrs; or else because the Giants who warred against Jupiter were stricken with consternation at the appearance of Pan.—The third sort of internal omens were the *Παλμοί*, or *παλμικά σιγνισματα*, so called from *παλλειν*, to *palpitate*: such were palpitations of the heart, the eye, or any of the muscles; and *Βομβος*, or a *ringing* in the ears; which, if in the right ear, was a lucky omen, as was also the palpitation of the right eye. The fourth sort of internal omens were the *Πταρμοί*, or *sneezings*, which were so superstitiously observed, that divine worship was thought due to them, though some say this adoration was only an expiation of the omen: others are of opinion that sneezing was a disease, or at least a symptom of some infirmity, and therefore, when any man sneezed, it was usual to say *Ζηθι*, *May you live!* or *Ζευ σωσον*, *May Jupiter bless you!* However, it is certain that sneezing was accounted sacred; Aristotle mentions it as reckoned a divinity; and Xenophon reports that the soldiers with one accord worshipped it as a god. But they can scarcely be supposed so deeply immersed in ignorance as to think every act of sneezing a deity; nor



do the words of Aristotle necessarily imply that they did, since no more need be understood by them, than that there was a god of sneezing, called Πταρμος; and when Xenophon observes, that the soldiers on hearing a sneeze, worshipped the god, it may be obviously explained the god of sneezing; or perhaps it meant only that they worshipped God, by uttering the usual form of Ζευ σωσον, to avert the omen. Upon sneezing, however, it is certain, that considerable stress was laid, insomuch, that if one sneezed at such a time, or on such a side, it was sufficient to stimulate to, or dissuade from, enterprizes of the greatest moment. On the authority of Euphrantides, a sneeze upon the right hand was used by Themistocles to his soldiers, as a powerful argument for the combat. Such a sneeze happening in the act of haranguing, was thought a sufficient reason for investing him with the generalship. And Socrates himself, though no advocate for superstitions, gave so far into this weakness, as to make a sneeze the suggestion of the daemon said to attend him. Sneezing was not always a fortunate omen, but varied with circumstances; for once, when Xenophon was persuading his soldiers to encounter the foe, a sneeze was accounted so dangerous a portent, as to require the expiation of public prayers. Of what kind this sneeze was, we are not informed. If a man sneezed in the morning, it was a good omen; but if in the afternoon, a bad one; the reasons for which Aristotle hath assigned in his *Problems*. If a man sneezed at table, whilst the dishes were removing, or, if another happened to sneeze upon his left hand, it was unlucky; if on the right hand, fortunate. If in the undertaking any business, two or four sneezes happened, it was a favourable omen, and gave encouragement to proceed; if more than four, the omen was neither good nor bad; if one or three only, it was untoward, and dehorted from further proceeding. If two men were deliberating on any business, and both chanced to sneeze at once, the omen was prosperous.—Of *external omens*, or those which appeared to men, but originated not from themselves, there were several sorts. Such were the meeting of an eunuch, a black, an ape, a bitch with whelps, a snake in the way, so as to part the company,

or a hare crossing a road. A woman working at her spindle, or carrying it uncovered, was thought extremely prejudicial to any design, and to blast whatever hopes they had conceived, particularly such as related to the fruits of the earth. A weasel thwarting the way, was sufficient to defer, for the day, a public assembly: it was called γαλη; and Artemidorus assigns, for the reason of its running across being so much noticed, that γαλη was ισοψηφος to δικη; that is, as explained by Bogan, the letters in each express the same number, viz. 42. All these were δυσαντησια, δυσοιωνισα, and αποτροπαια θεαματα, *unlucky and abominable sights*. Another sort of external omens were those which happened at home; and the divination under which they were classed was called, το οικοςκοπικον. Such were the approach of a black dog, a mouse eating a salt bag, the appearing of a snake or weasel upon the house top. Such also were the spilling of salt, water, honey, or wine; the taking the wine away whilst any person was drinking, a sudden silence, and the like. In putting on clothes, the right side must be first dressed; and if a servant gave his master the left shoe first, it was instantly hurled at his head. Hither also may be referred the various actions that were considered as implicative either of good or bad fortune.—Thus, at feasts, it was accounted lucky to crown the cup with a garland; because a garland represented a circle, of all figures the most capacious and complete. It was usual also, as an insurance of luck, to carry home the fragments left at a sacrifice, which were called υγιειαι, from the supposition that they contributed to the preservation of health.—As to ominous words, they were accounted both good and bad, and were believed to presage accordingly. Such words were called οτλαι, κληδονες, or φημαι, from φαναι, as the Latin *omen* is so called *q. oramen, quia fit ab ore, i. e.* because it proceeds from the mouth. It may be considered also as equivalent to *voices*; for Tully hath so stiled them. “The Pythagoreans,” says he, “used to observe the voices of men as well as of the gods.” According to Pausanias, this sort of Divination was most in use at Smyrna, where was a temple in which answers were so returned; and Apollo Spodius



gave oracles in Thebes after the same manner ; but the first invention of it is attributed to Ceres. Words that boded ill were called κακά οἶμαι, or δυσφημιαί, and he who spoke them was said βλασφημεῖν, φθγγεσθαι βλασφημίας, as Euripides terms it, where he speaks of certain ominous words dropped by a servant at a feast, just as one of the company was going to drink. Words of this kind they had always a superstitious care to avoid, and so circumspect were they in respect to them, that instead of δεσμωτήριον, a prison, they would often say οἰκημα, an house, and the like ; for there were a great many words which they scrupled as much almost to pronounce, as the Jews their *nomen Tetragrammaton* ; and therefore, in time of divine worship, nothing was more strictly prohibited than the utterance of ominous expressions : these, if spoken by a brother, or any one nearly related to the person whose interest was concerned, were supposed to be of more weight, and accounted so much the worse. Some words and proper names imported success, similar to their natural signification, of which this instance may suffice : Leotychides having been importuned by a Samian to make war against the Persians, enquired his petitioner's name, and being told it was Ηγησιφρατος, *the leader of an army*, replied, Ηγησιφρατὴ δεχομαι τον οἶωνον, *I accept the omen of Hegesistratus*. Among the Greeks, δεχεσθαι οἶωνον, was a phrase of the same import with *arripere omen* among the Latins, and signified the accepting an omen, and applying it to the business in hand ; it being thought materially at the option of the hearer whether he would accept an omen or not. If the omen were immediately caught at by the hearer, or instantly struck his imagination, it was determined efficacious ; but if neglected, or not quickly taken notice of, it was of no force.—Certain times also were ominous, some days being accounted fortunate, others unfortunate ; some were proper for one business, others, for another ; and some for none. The way to avert an omen was either to throw a stone at the thing, or to kill it outright, that so the evil portended might fall upon its own head : if it were an unlucky speech, to retort it upon the speaker with an εἰς κεφαλὴν σοι, *tibi in caput redeat*, *Let it fall on thine own head*, which perhaps is

an expression borrowed from the Ιεροσκοποι, who, when they perceived aught in a victim portending mischief to themselves or their country, used to deprecate the evil from themselves on its head. Similar expressions are met with in Scripture, as in Obediah's prophecy, *Thy reward shall return upon thine own head* ; and again, in the book of Kings, *And the Lord bath returned thy wickedness upon thine own head*. Herodotus says, this was an Egyptian custom, from whom it was probably taken by the Grecians. " They curse the head of the victim in this manner ; that if any misfortune impended over themselves or the country of Egypt, it might be turned upon that head." Instead of these imprecations, sometimes they used to say, Εἰς ἀγαθὸν μοι, or Μὴ γένοιτο, *Dii meliora, God forbid*. Sometimes they used to spit three times into their bosoms at the sight of a madman, or one troubled with an epilepsy ; which practice was a sort of defiance of the omen, as spitting upon any person was reckoned a sign of contempt and abhorrence.—On meeting an unlucky omen, they often broke off from what they were engaged in, and commenced it afresh, as appears from the *Io* of Euripides, in which a person, whilst drinking, having heard an ominous expression, immediately threw down the cup, and called for another to be brought him.

#### VII. DIVINATION by Magic and Incantation.—

This sort of Divination was known by the names Μαγείαι and Ἐπωδαί, *magic* and *incantations*. Magical arts are said by the Greeks to have been invented in Persia, where, at first, they were held in great veneration ; the Μαγοί applying themselves to the study of philosophy, and a search after the most curious operations and mysteries of nature. They were appointed to superintend divine worship, and all religious ceremonies, and continually attending upon their sovereigns, to advise them in momentous affairs, and were preferred to the highest dignities and offices. But when they desisted from the contemplation of nature, and betook themselves to the invocation of daemons, and other fantastick pursuits, their original fame was debased, if not altogether obscured. This art is said to have been transferred to the Greeks by Oethanes, an attendant on Xerxes,



and afterwards improved by Democritus, who is reported to have learnt it from the books of the Phoenicians. But to pass from the progress to the kinds of this art, it may be observed, that the *first* was Νεκρομαντεία, or that Divination in which answers were given by deceased persons: it was sometimes performed by the magical use of a bone, or vein of a dead body, after the manner of the Thessalians; or by pouring warm blood into a carcase, as if it were to reanimate it; or by some other enchantments to revivify the dead. Sometimes they pretended to raise the ghosts of the deceased by various invocations and ceremonies, for which purpose they dug a deep trench, and having placed in the midst of it an altar of turf or stone, they procured a heifer black and barren, cut off the curled hair between her horns and forehead, and dragged her backward to the trench, turning their faces from the sun. Here she was sacrificed to Mother Earth and Proserpine, milk being mingled with the blood as it flowed from her, and fire-brands snatched from the altar extinguished in the trench, the sacrificers still turning their faces from the sun. The dead evoked by this rite appearing in airy forms like shades; the rite itself, which was called Σκιομαντεία and Ψυχομαντεία, might be performed in any place, but some, in particular, were appropriated to it under the title of Νεκρομαντεία. Several of these are mentioned by the poets, but the two most remarkable were, that in Thesprotia, where Orpheus is said to have resuscitated Eurydice; and that in Campania, at the lake Avernus, celebrated by Homer and Virgil.—Υδρομαντεία, Divination by *water* at large, or Πηγομαντεία, when performed by a fountain, consisted in observing the various impulses, changes, fluxes, refluxes, risings, diminutions, colours, images, &c. in water. Sometimes, when it was wished to know what fate would attend a sick person, a mirror was dipped into it; for, accordingly as the party looked well or ill in the glass, his future condition was judged of. Sometimes, a bowl being filled with water, a ring equally poised and suspended by a thread from a finger, was let down into it, accompanied with a prayer, requesting of the gods to declare or confirm the question in dispute; on which, if the thing

proposed were true, the ring, of its own accord, would strike against the bowl a precise number of strokes. Sometimes three stones were thrown into the water, and the turns observed made by them in sinking. Instead of water oil and wine were occasionally substituted, and then the fluid was called χυτλα; and sometimes, instead of stones, wedges of gold or silver were used. This sort of Divination, which, from being performed in a basin, was called Λεκανομαντεία, was also practised at times in a different manner. Having distinguished the wedges or stones with certain characters, and then invoking the daemon in a set form, a question being proposed which they wished to have solved, an answer was returned from the water in a small voice like a hiss. The Scholiast upon Lycophron is of opinion, that this method of divining was coeval with the Trojan war, and practised by Ulysses; whence he thinks the poetical fictions were derived, of his descent into hell to consult with Tiresias. Sometimes Divination by water was performed by a looking-glass, and was called Κατοπτρομαντεία: sometimes also glasses were used, and the images of what should happen presented without water: sometimes it was performed in a vessel of water, the middle of which was called γασρη, and the Divination itself Γαστρομαντεία: thus, certain round glasses being filled with fair water, and having torches lighted about them, a prayer was uttered in a murmuring voice, a daemon invoked, and the question propounded which was sought to be solved: a chaste and unpolluted boy, or a woman big with child, was appointed to observe with great care and exactness, all the alterations in the glasses, at the same time desiring, beseeching, and commanding an answer, which at length the daemon returned by images in the glasses, representative of what was decreed to take place.—Δακτυλομαντεία, was a Divination by rings enchanted, or made according to some position of the celestial bodies. A ring of this sort, Gyges, king of Lydia, is said to have possessed, which, when he turned to the palm of his hand, rendered him invisible to others, but not others to him: by the help of this he had access to the queen of Candaules, and killing her husband, succeeded to the



throne.—Κρυσαλλομαντεία, was performed by polished and enchanted crystals, in which future events were signified by certain marks and figures.—Ονυχομαντεία, was performed by the *nails* of an unpolluted boy, covered with oil and soot, and turned to the sun, the reflection of whose rays was believed to represent, by certain images, the things they were desirous to know.—Αερομαντεία foretold future events from certain spectres, or other appearances in the air; and sometimes thus: They folded their heads in a napkin, and having placed a bowl full of water in the open air, proposed their wish in a whispering voice, at which time, if the water boiled up or bubbled, they imagined their proposition was approved of and confirmed.—Λιθομαντεία was sometimes performed by a precious stone called *Siderites*, which they washed in spring-water by night, and the light of a taper. The consultor was to be purified from all manner of pollution, and to have the face covered: this done, the party repeated divers prayers, and placed certain characters in an appointed order, upon which, the stone moved of itself, and in a gentle murmur; or, according to some, in an infantine voice, returned an answer. By a stone of this nature, Helenus is reported to have foretold the destruction of Troy. Theocritus describes two sorts of Divinations practised by a rustick, to discover the interest he had in the affections of his mistresses; one by the *telephium*, which being crushed in his hand, or upon his arm, returned no sound; for it was usual to strike that, or some other herb against their arms, and if they crackled in breaking, it was a good, if not, an unlucky omen: (not much unlike this was the Divination by laurel-leaves, which were thrown into the fire, and observed how they crackled in burning.) The other way of divining, mentioned by Theocritus, was by a sieve, used by an old woman, in telling to the credulous their fortunes: This they called Κοσκινομαντεία, and was generally practised to discover thieves, or others suspected of crimes. The manner was, to suspend a sieve by a cord, or else poise it on a pair of shears, the bows of them being supported by a finger and thumb; the gods were then implored to direct and assist them, after which, the names of the suspected

persons were mentioned, and he at whose name the sieve whirled round, or moved, was thought to have committed the fact.—Another sort of Divination practised on a similar account, was called Αξινομαντεία, from αξινη, an *ax*, or *hatchet*, which they fixed so exactly upon a round stake, that neither end might preponderate to weigh down the other; prayers were then offered, and the suspected names repeated; but if, at the mention of a particular name, the hatchet was observed to move, the person so called was found guilty.—Κεφαλομαντεία, was, as the name implies, Divination by the head of an ass, which being broiled on coals, and a few prayers having been muttered, and the name, as before, repeated, if the jaws made any motion, and the teeth chattered, the villain was thought to be sufficiently discovered.—Αλεκτρυομαντεία was a very mysterious Divination, in which they made use of a cock to detect secret transactions, or future events. The method was, to write in dust the twenty-four letters of the alphabet, and severally place upon them a grain of wheat or barley; a cock, magically prepared, being let loose, the letters from which he picked the corns when joined, were thought to declare what they desired to be informed of. This species of Divination, the famous Iamblichus, master of Proclus, is said to have used, as an index to the successor of Valens in the empire; but the cock picking up only the grains upon the letters θ, ε, ο, δ, it became uncertain, whether Theodosius, Theodotus, Theodorus, or Theodectes, was the person designed. Valens, however, being informed of the matter, was exceedingly enraged, and, in consequence of it, put several to death, because their names began with those letters. A diligent search was also made to secure the magicians, but Iamblichus eluded the emperor's cruelty by a poisonous beverage which ended his life.—Σιδηρομαντεία was performed by a *red-hot iron*, upon which was laid an odd number of straws, and inferences drawn from the figures, bendings, sparklings, &c. which they exhibited in burning.—Μολυβδομαντεία was deduced from the motions, figures, &c. of melted *lead*.—The three following methods of Divination are enumerated by some among the various sorts of Incantations.



Τεφρομαντεία, or Divination by *ashes*, was performed in this manner: Any proposition sought to be resolved having been written in ashes on a plank, was exposed to the open air, where having for some time remained, the letters which continued undefaced by the wind or other accidents, were thought to compose a solution of the question.—Βοτανομαντεία, or Divination by *herbs*, especially Ελελίσφακος, or *sage*, or else by *fig-leaves*, and then called Συκομαντεία, was thus practised: The persons who consulted, having inscribed their own names, and questions, upon leaves, and exposed them to the wind, such of the letters as preserved their places were taken up, and being joined, contained the reply.—Κηρομαντεία, or Divination by *wax*, consisted in the melting wax over a vessel of water, and having dropped it within three definite spaces, observing the figure, situation, and concretion of the drops.—Φαρμακεία was usually performed by certain medicated and enchanted composition of herbs, minerals, &c. which were stiled φαρμακα. By these, strange and wonderful things were effected: some taken inwardly caused blindness, madness, love, &c. Such were the medicaments of Circe, by which she transformed the companions of Ulysses: others infected by a touch, such was the garment which Medea sent to Creusa: others spread their venom, and operated upon persons at a distance. There were also φαρμακα σωτηρια, amulets against the former, such was the herb *moly*, which preserved Ulysses from the enchantment of Circe: the laurel, the willow-tree, the rhamn, or Christ-thorn, flea-bane, the jasper stone, and a number of others mentioned by Orpheus and Albertus Magnus; likewise certain rings, which Aristophanes calls Δακτύλιους φαρμακίτας.—For this art the Thessalians were, of all the Greeks, the most famous, and in it Democritus and Pythagoras are also said to have excelled. Every story is full of the prodigious operations wrought by it; and there is one in particular in Ovid, from the mouth of a witch, who boasts that she could make streams revert to their fountains, smooth the sea if rough, or if calm discompose it; that she could raise or silence the winds; remove woods; and even draw down the moon from her orbit. The an-

cients, indeed, were so fully persuaded that incantations could produce this last effect, that whenever the moon was eclipsed, they ascribed it to the power of magic, and, on that account, beat drums and kettles, and sounded trumpets and hautboys, to drown, if possible, the voices of the magicians, and prevent their charms being heard. The moon likewise being thought to preside over this art, was invoked, together with Hecate, to whom the invention of it was ascribed; for which reason Medea, in Euripides, declares that, of all the deities, she paid to Hecate the greatest veneration. To this sort of divination are to be referred amulets against poison, venom, and diseases; enchanted girdles, and other charms carried about the person to excite love, or any other passion; such was the cestus which Juno borrowed of Venus, to allure the love of Jupiter.

DIVI POTES, were gods amongst the Samothracians, whom they stiled *Theodynates*, or *powerful divinities*. They were two in number, Coelus and Terra, or soul and body, or humid and cold. Perhaps they were the same with the gods Cabiri.

DIUS FIDIUS, or MEDI-EDI, a god of the Sabines, adopted by the Romans. This *Dius*, or *Deus Fidius*, and sometimes *Fidius*, was considered as the god of integrity or good faith, and hence was frequently sworn by. The formula of the oath was *Medius Fidius*, which is to be understood in the same manner as *Mebercules*. He was supposed to have been a son of Jupiter, and some confounded him with Hercules. See *Mebercules*.

DODANIM, son of Javan. See *Oracle at Dodona*.

DODONA. See *Oracle at Dodona*.

DODONAEUS, an epithet of Jupiter, from his temple in the forest of Dodona, where was the most famous, and, it is said, most ancient oracle of all Greece. See *Oracle at Dodona*.

DODONE, daughter of Jupiter and Euterpe.—See *Oracle at Dodona*.

DODONIDES, the seven daughters of Atlas, and nurses of Bacchus, who are said to have anciently inhabited the temple of Dodona, whence came their name. They were supposed to have been the deliverers of the oracles, but, in later ages, this office was entrusted to three old women. See *Oracle of Dodona*.



**DOLIACON**, father of Hebrus.

**DOLICHAÆUS**, a surname of Jupiter, from the worship rendered him at Doliche, a city of Comagene, in Syria.

**DOLIUS**, an epithet of Mercury. A purse was usually hung to a statue of this deity, to signify that he was the god of gain and profit, and presided over traffick, which, being frequently carried on by fraud, occasioned him the addition of *Dolius*, or the *fraudful*.

**DOLIUS**, a faithful attendant on Penelope, mentioned in the Odyssey, and father of Melantho and Eurymachus.

**DOLON**, son of Eumedes, a swift-footed Trojan, coming into the Grecian camp as a spy, was taken by Ulysses and Diomedes. In hopes, however, of saving his life, he betrayed the designs of the Trojans, but to prevent his babbling in future, Diomedes put him to death. Dolon, if successful, was to have had the chariot and horses of Achilles, as his reward. This Dolon was father of Eumedes, who was slain by Turnus, in the twelfth Aeneid.

**DOLOPES**, a people of Thessaly, near the foot of Mount Pindus, who were sent by Peleus the king to the war against Troy, under the conduct of Phoenix.

**DOLOPS**, son of Mercury, but by what mother is not said.

Another *Dolops* was killed by Hector, in the eleventh Iliad.

There was also of this name a Trojan, son of Lampus, and of the race of Laomedon, whom Meges first wounded, and Menelaus afterward slew.

**DOMIDUCA**, a name of Juno, on account of her conducting the bride to the house of her husband. The ancients also invoked the god Domiducus, upon the same occasion, and for the same purposes ascribed to Domiduca.

**DOMIDUCUS**. See *Domiduca*.

**DOMITIUS**, a deity worshipped that the wife might be kept at home to look after her family.

**DONARIA**, in its primary signification, meant the receptacle of the oblations offered to the gods, but afterwards was extended to the offerings themselves, and sometimes, though improperly, to the temples.

**DORIS**, a sea-nymph, daughter of Oceanus and

Tethys, and sister and wife of Nereus: she was mother of Nymphs without number, called from their father Nereides.

Another *Doris* was mother of Syma, by Iolemes. See *Syma*.

**DORUS**, son of Neptune and Alope, according to some, or, as others report, of Hellen, or rather of Deucalion, left Pthiotis, where his father reigned, and settled a colony at the foot of Mount Ossa, which from him was called Doris, and its inhabitants Dorians.

Another *Dorus* was son of Epiphus, and progenitor of the Pigmies.

**DORYCLUS**, brother of Phineus, king of Thrace, and husband of Beroe, who brought him an illustrious offspring.

Also a bastard son of Priam, slain by Ajax in the eleventh Iliad.

**DORYLAS**, one of the conspirators against Perseus, by whose hand he fell.

Also one of the Centaurs, killed by Theseus.

**DOTO**, a sea-nymph, daughter of Nereus and Doris.

**DRACONIGENA URBS**; that is, *the city sprung from the teeth of the dragon*, or Thebes. See *Cadmus*.

**DRAGON**. See *Cadmus*, *Andromeda*, *Ceres*, *Medea*, *Deiphon*, *Hesperides*.

**DRANCES**, an orator in the court of Latinus, and a bitter enemy to Turnus. An ingenious critic has supposed Virgil intended Drances to represent Cicero, and Turnus Antony.

**DREAMS**. See *Somnus*.

**DRESUS**. See *Bucolion*.

**DRIMACAUS**, a celebrated robber of Chios, who, having heard that a price was set on his head, ordered a young man he regarded to cut it off, and claim the reward. The Chians struck with his conduct, erected a temple, and revered him as a god.

**DROMÆUS**, a surname of Apollo in Crete.

**DRUIDS**, the priests or ministers of religion among the ancient Celtæ, or Gauls, Britons, and Germans. Some authors derive the word from the Hebrew *Derussini*, or *Drussini*, which they translate *contemplators*. Picart believes the Druids to have been thus called from *Druis* or *Dryius*, their leader, the fourth or fifth king of the Gauls. Pliny, Salmasius, and others, derive the name from *δρυς*, an *oak*, on account



of their inhabiting, or at least frequenting, and teaching in forests. Menage derives the word from the old British *Drus*, *daemon*, *magician*: Bayle from the Saxon *Dry*, *magician*, or rather the old British *Dru*, *oak*, whence he supposed *δρυς* to be derived; Becanus takes *Druis* to be an old Celtic and German word, formed from *Trowis* or *Trawis*, a *doctor of the truth and faith*; in which etymology Vossius acquiesces. The religion of the Druids is allowed to have been of the same antiquity with that of the Magi of Persia, Brachmans of India, and Chaldees of Babylon and Assyria. Between the tenets of all these sects, in their earliest and most genuine state, there seems to have been such conformity as plainly evinces them to have all sprung from the same common root, the religion of Noah and of the Antediluvians. Wherever the Celtic tribes, or posterity of Japhet migrated, they carried this religion with them, so that it was of the same extent with their dominions. According to the lowest calculations, these reached from the Danube to the Atlantic, and from the Mediterranean to the Baltic sea. The sect of the Druids was very complex. With that class of men who were properly called *Druids*, it also comprehended the Bardi Sennachai, Eubages, Vacerri, and Saronidae: the Vacerri are held to have been the priests, the Bardi, the poets, the Eubages, the augurs, the Saronidae, the civil judges and instructors of youth; as to the Sennachai, who are said to have been immediately devoted to the service of religion, it is probable they were the same with the Vacerri; or, according to tradition, and the etymology of the word, from *sennachas*, *genealogy*, or *history*, were the chronologers, genealogists, and historians of the Celtic nation. The province of the Druids, properly so called, was religion; and of this they were so remarkably jealous, that no kind of worship could be performed, nor any sacrifice public or private offered, without their presence and appointment: nor was this all, for they managed matters so dexterously, as to engross all power, civil as well as religious; in-somuch, that no business whatever, of any moment, could be done without their concurrence. Under the character of either priests, magistrates, philosophers, or physicians, they took every thing under their cognizance. They

were therefore the first and most distinguished order among the Gauls and Britons, chosen from the best families: and the honours of their birth, joined to those of their functions, procured them the most general, and profound veneration. They were exempted from all taxes and tribute, and even from war, if they chose it: the magistrates of every city were annually chosen by them; the youth were educated and formed by them; the kings themselves were their ministers, and could not, without their consent, declare peace or war, nor so much as call a council. They allowed the king, we are told, a precedence in matters of no real importance, such as the privilege of wearing seven colours in his *sagum*, while they themselves were satisfied with six. The Druids were not so far short of the king in this particular, as they were beyond all others; persons of the greatest quality being allowed but four colours in their robe, and those of inferior rank still fewer. In the rest of their dress, as well as in this, the Druids assumed some distinguishing peculiarity: they wore long habits, which reached to the heel, whilst that of others came only to the knee; they wore their hair short, whilst that of others was flowing; and their beard long, whilst that of others, except their upper lip, was generally short; they bore in their hand a white rod, or magic wand, whilst an egg, or amulet of an oval shape, incased in gold, was suspended on their neck, and a white surplice spread over their shoulders, especially when they officiated. Thus, no person could cast his eye on a Druid without being struck with some badge of his office, which put him in mind of his distinction, and challenged a reverence to it. We know but little as to the peculiar tenets and doctrines of the Druids; only that they believed in the immortality of the soul, and, as is generally also supposed, in the metempsychosis; though a late author makes it highly probable they did not receive this last, at least in the sense of the Pythagoreans. They honoured the Divine Being as supreme, but under him acknowledged subordinate deities. They taught that blasphemers should be put to death; and that men should do unto others as they wished to be done by. They held it criminal to eat flesh, milk, or eggs, be-



cause human souls might have inhabited these bodies. With them the first appearance of the new moon was to be attended with reverence, it being supposed that planet had great influence on the actions of men on earth. Among them women were in common, but the man who first deflowered a virgin, was the responsible father of her child. They had one chief, or Arch-Druid, in every nation, who acted as high-priest, or *Pontifex-Maximus*: he was invested with absolute authority over all the rest, and commanded, decreed, and punished, at pleasure. At his death he was succeeded by the most considerable among his survivors, and if there were several pretenders, the matter was ended by election, or put to the decision of arms. With their pupils the Druids retired into caves, or the most desolate parts of forests, and detained them there sometimes for twenty years under their discipline; where, besides the immortality and metempsychosis, they were instructed in the motion and magnitude of the heavens and earth; the course of the stars; the nature of things; the power and wisdom of the gods, &c. They preserved the memory and actions of great men in their verses, which they never allowed to be written, but made their pupils get them by heart; and in their common course of learning they are said to have taught them twenty-four thousand such verses. By this means their doctrines appeared more mysterious, as being unknown to any but themselves. But what had still a more direct tendency to impose on the people, was their pretended familiar intercourse with the gods; and in order to render the imposition less susceptible of suspicion, they boasted of their great skill in magic, and cultivated several branches of the mathematics, particularly astronomy, which they carried to some degree of perfection, being able to foretel the times, quantities, and durations of eclipses; a circumstance which could not fail of attracting the reverence of an ignorant people, who were persuaded that nothing less than supernatural power was sufficient to make such astonishing predictions.— They worshipped the Supreme Being under the name of *Esus*, or *Hesus*, and the symbol of the oak, and had no other temple than a wood or grove, where all their religious rites were per-

formed: nor was any person permitted to enter that sacred recess, unless he carried with him a chain, in token of his absolute dependence on the Deity. Indeed, their whole religion originally consisted in acknowledging that the Supreme Being, who made his abode in these sacred groves, governed the universe, and that every creature ought to obey his laws, and pay him divine homage. They considered the oak as the emblem, or rather the peculiar residence of the Deity, and accordingly chaplets of it were worn both by the Druids and people, in their religious ceremonies; the altars were strewed with its leaves, and encircled with its branches: the fruit of it, especially the mistletoe, was thought to contain a divine virtue, and to be the peculiar gift of heaven: it was therefore sought for on the sixth day of the moon with the greatest earnestness and anxiety, and, when found, was hailed with such raptures of joy, as almost exceeds imagination to conceive. As soon as the Druids were informed of this fortunate discovery, they prepared every thing for the sacrifice under the oak, to which having fastened two white bulls by the horns, the Arch-Druid, attended by a prodigious number of people, and dressed in white, ascending the tree, with a consecrated golden knife, or pruning-hook, cropped the mistletoe, which he received in his *sagum*, or robe, amidst the rapturous exclamations of the people. Having secured this sacred plant, he descended the tree; then the bulls were sacrificed, and the Deity invoked to bless his own gift, and render it efficacious in those distempers for which it should be administered. The mistletoe was considered as a sovereign remedy in all diseases, and as a preservative against apparitions, or any effect from evil spirits. It was considered as sacrilege in any persons to cut it, beside the Druids. They placed a thorough confidence in the eggs of serpents, gathered after a peculiar manner, and under a certain disposition of the moon, described by Pliny; and imagined them an effectual means for the gaining of law-suits, and procuring the good graces of princes: hence the same author concludes it is, that the caduceus, or rod encompassed with two serpents interwoven, had been assumed as a symbol of peace.— The consecrated groves in which they per-



formed their religious rites, were fenced round with stones, to prevent any person entering between the trees, except through the passages left for that purpose, which were guarded by some inferior Druids, to prevent the intrusion of a stranger into their mysteries. These groves were of different forms, some quite circular, others oblong, and more or less capacious, as the number of votaries in the districts to which they belonged were more or less numerous. The area in the centre of the grove was encompassed with several rows of large oaks set very close together. Within this large circle were several smaller ones, surrounded with immense stones, and near the centre of these smaller circles were stones of a prodigious size, and convenient height, on which the victims were slain and offered. Each of these being a kind of altar, was surrounded with another row of stones, the use of which cannot now be determined, unless they were intended as cinctures to keep the people at a convenient distance from the officiating priest. Nor is it unreasonable to suppose that they had other groves appointed for secular purposes, and perhaps planted with oaks like the rest, that the sacred trees might strike the members of such courts and councils with awe, and prevent all quarrels and indecent expressions. While the religion of the Druids continued pure and uncontaminated by any foreign customs, they offered only oblations of fine flour sprinkled with salt, and adored the Supreme Being in prayers and thanksgivings; but after they had for some time carried on a commerce with the Phoenicians, they lost their original simplicity, adored a variety of gods, adopted the barbarous custom of offering human victims, and even improved on the cruelty of other nations; some they pierced with darts, others they crucified, and others, being laid on a pile of straw, were consumed by fire. On extraordinary occasions they erected a monstrous hollow pile of osier, which they filled with unhappy wretches, and burnt them to their gods. Criminals were indeed chosen for this barbarous sacrifice, but in want of these, the innocent became victims of a cruel superstition. Suetonius assures us, they sacrificed men; and Mercury is said to be the god to whom they offered such victims. Diodorus Siculus observes, that it was upon ex-

traordinary occasions only such sacrifices were offered, to consult what measures to take, to learn what should befall them, &c. by the fall of the victim, the tearing off his members, and the manner of his blood rushing forth. Augustus condemned the custom, and Tiberius and Claudius punished and abolished it. As to temples they had none before the coming of the Romans, nor in all probability for a long time after; for with regard to those vast piles of stones still remaining, they seem rather to have been funereal monuments than places of worship; especially, as all the ancient writers agree, that their religious ceremonies were always performed in their consecrated groves: accordingly Tacitus, speaking of the descent of the Romans, tells us, their first care was to destroy those groves and woods which had been polluted with the blood of so many human victims. The Druids, in their civil capacity, held an assembly every year, at a certain season, nearly in the middle of the country, and there, in a place consecrated for the purpose, terminated the differences of the people, who flocked thither from all parts. We learn from Caesar, that they were the judges and arbiters of all differences and disputes, both public and private; took cognizance of murders, inheritances, boundaries and limits, and decreed rewards and punishments. Such as disobeyed their decisions they excommunicated; which was their principal punishment, the criminal being hereby excluded from all public assemblies, and avoided by all the world; so that no body durst speak to him for fear of being polluted. Strabo observes, that they had sometimes interest and authority enough to stop armies on the point of engaging, and accommodate the differences between them. Caesar, who had seen some of the Druids in Britain, was of opinion, they had come thence into Gaul; but divers of the moderns take this for an error, and believe the direct reverse. It appears pretty evident that the ancient Britons were originally Gauls; that some of the Celtæ, or Belgæ, Gaulish nations, were the first that entered our island, and peopled it, and that the Druids came along with them. Hornius believes, all the learning and philosophy of the Druids to have been derived from the Assyrian Magi; and



that as Magus has lost its ancient signification, which was honourable, and now signifies a magician or a sorcerer, so Druid, which had the same sense, has likewise degenerated, and now signifies no other than a person who has commerce with the devil, or is addicted to magic; and accordingly in Friesland, where there anciently were Druids, witches are now called *Druids*. Gale, Dickenson, and some others, vainly contend, that the Druids borrowed all their philosophy and religion from the Jews. There were also *Druiadae*, *Druides*, or *Druidesses*; *Lampridius* and *Vopiscus* mention them. These may be distinguished into three sorts, those who lived in celibacy, as those of the island of Sain; those, though married, who lived regularly in the temples which they served, except one day in the year, when they were permitted an interview with their husbands; and those, a third order, who lived constantly with their husbands. As nothing gives more reputation than the pretended knowledge of futurity, we may judge of that of those *Druidesses*, who were belived to possess that gift in an eminent degree. People flocked from all quarters to consult them, and their decisions were received as oracles: even the emperors themselves, when masters of Gaul, disdained not to consult them. The emperor Severus setting out on an expedition, which was the last of his life, a *Druidess* came up to him and said, "My Lord, do not hope for victory; be on your guard against your own soldiers:" accordingly that prince was assassinated in the same campaign. Aurelian consulting some of the Gaulish *Druidesses*, whether the empire should remain in his family? They answered, That no name should be more glorious in the empire than that of the descendants of *Claudius*; and indeed, that of Aurelian did not subsist long. *Dioclesian*, when he was but an officer of the Gauls, amusing himself one day in casting up his accounts, his hostess, who was a *Druidess*, thus addressed him: "Sir, you are too covetous." "Well," replied *Dioclesian*, "I shall be liberal when I come to be emperor." "You shall be so," answered the hostess hastily, "when you have slain a boar." *cum aprum occideris*. *Dioclesian*, struck with this answer, applied himself to the killing of

those animals, without arriving, however, at the empire; but, at last, bethinking himself that the Latin word *aper*, which signifies a boar, might refer to *Aper*, the father-in-law of *Numerian*, he put him to death, and so became emperor. Some traces of the Druidical religion remained in Gaul and Germany till the time of the emperor Constantine the Great, but in that part of Britain, called England, it was totally suppressed, in consequence of the following incident: In or about the year 62, the Romans having cruelly oppressed the Britons, who were at that time subject to them by conquest, the latter resorted to arms, and massacred many of their invaders. Notice of this being dispatched to Rome, *Suetonius*, a gallant commander, was ordered to Britain, to subdue the insurgents; and the whole body of the Druids, calling in the aid of superstition, retired to the island of Mona, since called Anglesey, in North Wales. To that island the Roman general pursued them, and such were the hopes the Druids entertained of success, that when the Romans made their appearance, they lighted up fires in their groves in order to consume them. The Romans, however, put most of the Britons to the sword, and taking the Druids prisoners, burnt them alive on their altars, and cut down their consecrated groves. From that time we have but few accounts of the Druids in the southern parts of Britain, although there is the strongest reason to believe, that both in the western parts, and likewise in Ireland, their religion continued much longer. It is said, though we know not upon what authority, that there were Druids and *Druidesses* in the country of Chartres in France, till the middle of the fifth century. Some of their priests were extremely ingenious, and made amulets or rings of glass, variegated in the most curious manner, of which many are still to be seen: they were worn as we wear rings, on the finger, and having been consecrated by one of the Druids, they were considered as charms, or preservatives against witchcraft, and the machinations of evil spirits. From what remains of these amulets or rings, they seem to have been extremely beautiful, composed of blue, red, and green, intermixed with whitespots, all of which



contained something emblematical, either of the life of the persons who wore them, or of the state they were supposed to enter at death. The funeral rites, according to the Druidical religion, had something in them both majestic and decent: the warlike instruments used by the men were buried along with them; and along with the women were interred such things as they regarded amongst the objects of worship. Merula gives an account of six stone figures of the ancient Druids, which he saw in a church-yard in the neighbourhood of Voiland. "They were fixed," says he, "in the wall of the church; each was seven feet high; their feet naked, and their heads bare; they had on them a kind of Grecian robe; their beards hung down to their middle; they held in one hand a book, and in the other a Diogenes' staff; their aspect was severe and stern, and their eyes fixed on the ground."—The foregoing particulars relative to the Druids have been extracted from a variety of authorities ancient and modern, some of them, indeed, it must be acknowledged, rather contradictory; but such is the complexion of those anecdotes, which concern a body of men, once so famous, once so powerful. A recent publication has thrown additional light on this subject; it is entitled, *Galic Antiquities, consisting of a history of the Druids, particularly of those of Caledonia, &c.* by the Rev. John Smith, who has treated this subject with elegant perspicuity. A few extracts from this work are subjoined.

*Of the DRUIDS, considered as priests, their faith and worship.*—It has already been observed, that the religion of the Druids was derived from Noah. That the patriarchal religion remained in its pristine purity among the Druids for several ages, we may easily believe: the first corruptions which crept into it any where, were probably, sometime after the reign of Saturn, Jupiter, Mercury, or Teutat, who were kings of the Celts much about the time of Terah, Abraham, and Isaac. The hymns or songs which, according to the Celtic manner, celebrated the exploits of those princes after their death, might lead the vulgar by degrees to pay them religious worship and adoration. It was also the custom of the Celts, as we find from the poems of Ossian, not only to rehearse these poems at

their public meetings, but even to repeat them at times, over the tombs of the deceased.—From this to superstition the transition is short and easy: accordingly Jupiter was worshipped in Crete, whilst at Gnosus they could point out his tomb. What greatly helped to introduce this corruption into the Celtic religion in those parts is, that Cres, the son of that Jupiter, was at the head of the Curetes or Druids in that country, at the time, and became, after his father's death, both priest and king. Instead, therefore, of checking those extravagancies, he had every motive which his interest or vanity could suggest to help them on: every mark of honour conferred upon the father would naturally procure respect to the son. Perhaps a stately monument, which had been raised over Jupiter's tomb, first induced the Druids in those parts to adopt temples; and if we only suppose the image of the dead set up in this monument, the flood-gates were widely opened to that idolatry and polytheism which had infected most other nations before it seized the family of Japhet, on whom his father had entailed a peculiar blessing. We are not, however, to suppose, that countries so remote from Crete, and so little interested in the princes who reigned there, as Britain and Gaul were, would be so ready to pay divine honours to those distant and unknown heroes. Mankind in general, are too tenacious of their religion to admit easily of such innovations, at least, till they are once well hackneyed in them. The Druids, of those parts especially, were too jealous of their religious rites to suffer easily such encroachments: at any rate, had they been disposed to deify any mortal being, they could have found nearer home heroes to whom they had been more obliged, or whom it was more their interest to flatter. We may, therefore, on very good grounds affirm, with several learned antiquaries, that the Gaulish and British Druids did not give into idolatry and polytheism till the Romans, after their conquests, had constrained them to it. Ancient authors, indeed, take no notice of this circumstance: they rather speak of the Druids of even these countries as worshipping a multiplicity of deities prior to the introduction of their gods. At this we cannot be surprised, as it



was natural for persons who saw their own country swarm with divinities, to think they must be equally numerous in other nations. It were easy to shew further, that they were often misled not more by this prejudice, than by appearances. Whenever they saw any ceremony that resembled any religious rite which they were acquainted with at home, they readily concluded, that here it had the same object, and the same meaning: thus, if hymns were sung by the bards over a hero's tomb, they would infer it was in honour of some god, whose name they would gather from some other circumstance: or if a person was struck with awe on hearing the *tarnanich* or thunder, and thereby led to put up an ejaculation to the deity, the *taranis* itself would be construed to be the object of their worship. Among the Greeks there were many heaps of stones consecrated to Mercury; and among the Latins there were numberless rude pillars consecrated to the same divinity, under the denomination of Faunus. In Gaul and Britain nothing was more frequent than heaps and pillars exactly similar to those; the first, being monuments raised over the dead, and the last, signs of memorable events, or altars of the Druids: but a Roman soldier, left to his conjecture, (for the first maxim of their religion forbade the natives to instruct him on this head,) would immediately conclude that they were, as in his own country, symbols of Mercury: hence, we are told, that Mercury was the principal object of the Druidical worship. The Romans would likewise see other ceremonies, not unlike those performed by their countrymen to Apollo, from which they would infer that these were in honour of the same deity. They saw these ceremonies performed on heaps, which the natives called *carns*, and therefore they joined the epithet of *Carneus* to Apollo. (It may be here observed, that *Carneus* was not a name given to Apollo by the Romans, but by the Greeks. See *Carneus*, *Carneia*.) They learned that they were performed to a Being, of whom the *grian* or *sun* was considered as the symbol; and therefore, they likewise gave to their Apollo the title of *Grannus*, and thought he was certainly the same with the *Be'il* worshipped by the Druids. Thus it was easy, if men judged from resen-

blances, to find many a Roman divinity in Britain, which, in fact, the natives had no knowledge of till after their intercourse with that people. As a further presumption that polytheism did not prevail in these countries till after the invasion of the Romans, it may be observed, that in the Gallic or Celtic language, there is no word, no custom, no allusion, which gives the least hint of any of these pretended divinities. The names of the days of the week, by having the Latin word *dies* prefixed to them, shew of what extract they are, and how late they have been imported. That there is no hint of the names of any of these divinities in the Galic language is the more remarkable, as it abounds with numberless allusions to the name of *Be'il*, who is allowed to have been the Supreme, and seems to have been the sole object of their worship. The word *Bea'uil*, of which *Be'al*, or *Be'il*, is but the quick pronunciation or contraction, signifies the *life of every thing*, or the *source of all beings*. This figurative name, so expressive of the peculiar nature and sovereign property of God, seems to have been devised by the Druids, on purpose to guard against polytheism, and every other wrong and mean notion of the Deity: for this reason, the word appears to have been much more generally used by them than their simple name for the Supreme Being, which was *Dia*, or *Dbia*, the same with the *Iah* of the Hebrews; and therefore, in all probability, the common name by which he was expressed by both before their separation at Shinar. Notwithstanding this clear designation which the Druids gave of the One Supreme Being, the Creator and Upholder of all things, the idea of such a pure spirit was still too refined for the gross conceptions of the vulgar; *they went forward and could not find him, and backward but could not perceive him*: some object must therefore be found to represent to them this invisible Being: for this purpose the Druids fix upon the sun, the great reviver of nature, as the properest emblem of him who was the *life of every thing*; being the most beneficial, as well as the most glorious object which their eye could meet with: and lest the vulgar, who have always been prone to idolatry and superstition, should terminate their worship on the sun itself, instead of that



great Being whom it was meant to shadow forth, the Druids took care that its very name, which intimated that it was no more than fire, should guard them, as much as possible, against that error: that it always did so we cannot say; but it is certain that never did any priests take so much care as the Druids, to use such divinity-terms as might convey clear and distinct ideas of whatever they were meant to signify. Every term in their religion presents to the mind, in its very etymology, so clear and strong a light as would be rather darkened than explained by the longest theological lecture. To this belief of one Supreme Being, for it does not appear that the Druids either acknowledged or worshipped any other Deity, we may add their belief of an evil or inferior daemon, whose constant study was to oppose and counteract the designs of the greatest and best Being. In all notions, the difficulty which men found in accounting for the origin of evil, or the tradition of its having been introduced into the world by an evil spirit, rendered this belief pretty universal. The particular doctrine of the Druids with regard to this being we know not, as nothing is now to be found of him but the name: this is still used in the Galic to denote the devil, the word *Diabhol* being only the Latin *Diabolus*, and of a much later date than the *Aibhist'er* of the Druids. The Druids, till their religion had been interlarded with that of other nations, had neither images nor temples: they meant by this to give the most august idea of the Supreme Being, and to guard against every thing that admitted a low or limited notion of his nature and perfections. They thought it absurd, says Tacitus, to pourtray like a man, or circumscribe within walls, that Being who created the immensity of the heavens.

*Of DRUIDICAL places of worship.*—The Druidical *places of worship* were marked out by a circle of stones, called *Clachan*, (a word literally signifying *stones*) which still continues to be the Galic term for a place of worship. These clachans, or circles, within the consecrated pale of which none were admitted but the Druids, were generally from twenty feet to twenty yards in diameter: where the Druids held their larger assemblies, or general meetings, they sometimes exceeded this size, and had within the

outer precinct, another lesser circle or square, which is supposed to have been the place of the Arch-Druid, or president of the assembly.—The Druids affected to have the stones which formed these circles of a vast size, though the intention of them was only to mark the line of distinction between them and the profane vulgar: some of these measure from fifteen to twenty feet in height, and sometimes more, with ten or twelve in circumference. In the centre there was a stone of a still larger size than the surrounding ones, which served for the purpose of an altar: when this could not be got of a size to their mind, a large oblong flag, supported by pillars, was substituted by the Druids in place of it. As they had sometimes consecrated spots of ground, and even whole groves and lakes, which were held so sacred that the largest treasures which were heaped in them could not tempt the laity to approach them, so they had likewise altars without having this pale to proclaim their sanctity. The size of these altars, which were called *crombeachs*, or *clach-sleachda'*, was sometimes incredible: one in Pembrokeshire is said to have been twenty-eight feet high, and about twenty in circumference: another on the confines of Alsace measured about thirty-six feet in circumference, twelve and a half in breadth, and more than four in thickness, being reared on a parcel of other stones, three or four feet above the earth's surface: and the dimensions of a third in Poitiers exceeded both these put together, being ninety-seven feet in circumference, sixty feet cross the middle, and computed to be about 750 tons weight. In the Highlands and Western isles many of these altars and obelisks are still to be met with, some of them of a size that must make any one wonder how, in those places and times, they got such large stones carried and erected. The Druids had generally those circles and altars, at which they performed their religious ceremonies, situated near the deep murmur of some stream, within the gloom of groves, or under the shade of some venerable oak.

*Of the DRUIDICAL festivals.*—Of the *festivals* of the Druids, the *Be'il-tin* and *Samb'in* were the principal: the first was held in the beginning of May, and is still the Galic name for



Whitsunday. On this occasion, as the *Be'il-tin*, or *fire of Be'il*, implies great rejoicings were made, and a large bonfire kindled, to congratulate the return of that beneficent luminary which was considered as the emblem of the Supreme Being. The other of these solemnities was held upon Hallow-eve, which, in Galic, still retains the name of *Samb'-in*: the word signifies the *fire of peace*, or the time of kindling the fire for maintaining the peace. It was at this season that the Druids annually met in the most central places of every country, to adjust every dispute, and decide every controversy. On that occasion all the fire in the country was extinguished on the preceding evening, in order to be supplied the next day by a portion of the holy fire, which was kindled and consecrated by the Druids. Of this no person who had infringed the peace, or was become obnoxious by any breach of law, or any failure in duty, was to have any share, till he had first made all the reparation and submission which the Druids required of him. Whoever did not, with the most implicit obedience, agree to this, had the sentence of excommunication, more dreaded than death, immediately denounced against him. None was allowed to give him house or fire, or shew him the least office of humanity, under the penalty of incurring the same sentence; so that he and his family, if he had one, had before them a truly melancholy prospect in a cold country, upon the approach of winter: nothing but that *eternal cold*, to which this was considered as the sure prelude, could appear so terrible. The address of the Druids, in fixing their assizes to this season, when every man's feeling prompted him to submission, and their contrivance of an institution which not only gave them absolute power over the people, but also secured the public peace better than all the sanctions of modern laws, are very remarkable. In many parts of Scotland these Hallow-eve fires continue still to be kindled; and in some places, should any family, through negligence, allow their fire to go out on that night, or on Whitsuntide, they may find a difficulty in getting a supply from their neighbours the next morning. So hard it is to eradicate the remains of superstition, however ridiculous or absurd its tenets.

*Of the DRUIDICAL sacrifices.*—We next enquire what kind of sacrifices were offered on these occasions by the Druids. Many have charged them with ceremonies which, if true, they had good reason to perform in the darkest shades, and to conceal industriously from the public view. If the Druids ever offered human sacrifices, it is no more than most other ancient nations, and even the Greeks and Romans, are known to have been guilty of. From the general strain of simplicity and good sense which ran through the religion of the Druids, one would be tempted to think that it was after their intercourse with some of these, which was the era of every corruption in their religion, that they practised this horrid rite, if ever they did so at all. Some authors have taken great pains to exculpate them from this charge, even from the testimony of ancient writers. As the honour of human nature, and of our country, may dispose us to wish, so many presumptions may lead us to believe this opinion to be well founded. In the mean time we shall only remark, that the charge in question tallies ill with some other particulars recorded of them by the same historians. That they, for instance, who had such worthy notions of the Supreme Being as to think that no image but the sun could give a shadow of him, and that no temple but that which himself had built was fit to serve him in, should, notwithstanding this, think to pacify him with the murder of their fellow-beings, seems a little incongruous: that philosophers, so remarkable for their wisdom and knowledge as to induce strangers to come to them from other countries, and spend twenty years under their tuition, should be thus barbarous in their manners is equally improbable: that religion should be thus savage among nations whose morality, they tell us, was so pure that it excelled the best laws prescribed in other countries, is no less unlikely. A picture, of which the different parts are so dissimilar, was certainly intended not to express a true likeness of the original, but to expose and ridicule it. From all that can be traced of the *sacrifices* of the Druids in the remains of their customs and language in these countries, there is great reason to think that so far from being human, they were seldom even of the animal kind.—



There is not the least hint in the Galic language, customs, or traditions, that alludes to animal sacrifices. This silence with regard to these is the more remarkable, as not only the distant allusions, but even the practice of some of their other sacrifices, have still some existence in several parts of North Britain: these consist of a libation of flour, milk, eggs, and some few herbs and simples. From this arises a presumption, that in these countries, at least, the general cast of the Druidical sacrifices were of this nature; and the reason, probably, why the Britons held the hen and the goose sacred, was, that they might always be supplied with that part of the materials which, at some seasons, was most likely to be scarce. What seems to be a kind of proof that these were the sacrifices which the Druids generally offered is, that the very name of sacrifice in Galic is composed of words which signify *the offering of the cake*. When at any time they were of a different kind, the boar, and such other animals as were hurtful to mankind, seem to have been made choice of. To make it a part of their religion to kill these was not unworthy of the wisdom of the Druids.

**DRUIDICAL ideas of a future state. Their *Flatb-innis*, or *heaven*.—**The Druids held the immortality of the soul, and a state of future rewards and punishments, in either of which every person was to have that retribution which his good or bad conduct in life deserved. In this futurity they clothed the soul with a sort of airy vehicle, or lighter body, not altogether incapable of pleasure or pain. To these departed beings they allowed, in their own province and element, a considerable power, but allowed them little influence over the affairs of men. The state of bliss into which the souls of good and brave men were supposed by the Druids to enter immediately after their death, was called *Flatb-innis*, which signifies *the island of the brave or virtuous*, and is still used in the Galic to denote *heaven*. In this island there was an eternal spring, and an immortal youth: the sun shed always there its kindest influence: gentle breezes fanned it, and streams of ever-equal currents watered it.—The trees were alive with music, and bending to the ground with flowers and fruit. The

face of nature, always unruffled and serene, diffused on every creature happiness, and wore a perpetual smile of joy; whilst the inhabitants, strangers to every thing that could give pain, enjoyed one eternal scene of calm festivity and gladness. In short, every disagreeable idea was removed from the Druidical *Flatb-innis*, and no property was wanting to it which could recommend a paradise. Indeed the tradition concerning the first paradise, which in the earliest ages of Druidism would be fresh and well known, might be the model on which they formed it. From the airy halls, and other circumstances mentioned in the poems of Ossian, the situation of this happy place seems to have been in some calm upper region, beyond the reach of every evil which infests this lower world. This, it must be allowed, was a far more agreeable site for it than that subterraneous region in which the Greeks and Latins placed their Elysian Fields. However blessed those abodes may have been when reached, the descent and entrance to them, as described in the history of Aeneas and Ulysses, are so full of horror, that the heart cannot, without great reluctance, be reconciled to them. The Druidical *Flatb-innis* had in it nothing of this forbidding gloom. The passage to it was short and agreeable; and the soul, if it had no crime to clogg it, would mount with joy and ease to this its native element. This notion of heaven, as it rendered death, in a good cause, rather agreeable than terrible, must have had a surprising effect in inspiring the Celtic tribes with courage in whatever cause their Druids held to be lawful; accordingly that contempt of death, and intrepidity in war, which so remarkably distinguished this people, is generally ascribed to this cause.

**Of the DRUIDICAL future state. Their *Ifurin* or *hell*.—**The hell of the Druids was, in every respect, the reverse of their *Flatb-innis*, or heaven. It was a dark, dismal region, which no ray of light, no friendly beam of the sun, ever visited. It was infested with every animal of the vile, venomous, and hurtful kind: there, serpents stung and hissed, lions roared, and wolves devoured. The wretches, however, had not the privilege of dying: Prometheus-like, they still grew, although they were still con-



sumed. The most criminal were confined to caverns, or lower dungeons, which were still more horrible: in the bottom of these they were almost immersed in snakes, whilst the roof constantly distilled poison. The least guilty, on the other hand, or such as were only negatively good, and led a life that was, though not vicious, yet in a great measure idle and useless, had their residence assigned them in thick, fenny vapours, somewhat elevated above these dismal abodes. The cold too was so intense in all these *thrilling regions of thick-ribbed ice*, that the bodies of the inhabitants, which were supposed to be of a gross and cloggy nature, on account of their guilt, must have been in a moment frozen to death, if it was possible for death to relieve them. It was from this last circumstance, which was thought the most terrible, and the ground-work of all the rest, that the place derived its name and character: they gave it the name of *Ifurin*, that is, *the isle of the cold land, or climate*. It is remarkable that in the Galic language this still continues to be the only name for hell, although believed, upon the best evidences, to be in its qualities diametrically opposite. The first teachers of christianity in that language adopted, it seems, the divinity-terms of the Druids, with which the people had already been acquainted, without ever scrutinizing their nature: the consequence was, that ideas quite opposite to their original meaning and etymology came by degrees to be affixed to some of them, as the two religions were of a very different genius. This, however, produces no manner of confusion, as even the critic himself seldom or never adverts to it. Mr. Smith, the judicious historian of the Druids and their religion, concludes his narrative with the following, among other pertinent remarks. There is, however, one thing in the conduct of the Druids which we must both lament and regret: they made a mystery of every thing, and kept all their discoveries wrapt up in mists and darkness. This, considering the number, and the great application of these philosophers, must have been an unspeakable loss, not only to their contemporaries, but to succeeding generations; yet even this mysterious conduct was probably necessary to support the veneration and authority of their order. For

this crime they seem to be justly punished in their character and fame with posterity: their conduct herein has not only deprived them of the vast honour which their great wisdom and learning, if recorded, seemed to promise them, but also given room to their enemies to allege of them whatever they pleased, without any danger of being contradicted. If the Druids envied the world that vast treatise of knowledge which took them so many ages to amass together, the world, to be revenged of the injury, has never stept out of its way to search for so many of the scattered fragments as might give a tolerable notion of their authors. Rather than be at this trouble, it takes their character on the word of their professed enemies, who, unhappily for the Druids, have been their only historiographers. From the amazing growth of the Druidical system, whose roots extended so deep and so far, it is surprising how any storm could overturn it, were it not that the seeds of decay are interwoven with all the affairs of men, which, like themselves, cannot possibly survive beyond a certain period. From almost the days of Noah, to those of Julius Caesar, had Druidism subsisted in Gaul and Britain; and even in that advanced age such was its strength, that it almost defied the Roman power to conquer it. All the legions brought against it only wounded without killing. The severest edicts were subjoined as a necessary aid to their effect, and the still keener, though smoother weapon, the erection of academies and schools. At last, worn out with age and sufferings, this formidable phantom was forced to take shelter in the retired isles of Anglesey and Iona, where, though weak, and effete with years, it lived till the gospel, that *glorious day-spring from on high*, visited the multitude of the Gentile isles, and banished with its light this spectre of darkness. To pave the way for this seems to have been the great end which Providence had to serve in these countries by the Roman conquests, although it was in their heart only to destroy and cut off nations not a few. And it is remarkable, that when the Caledonian mountains opposed the Roman arms with their insurmountable barrier, a civil dissention was made to answer their end where they could not penetrate. The Druids, by an unseasonable and



over-strained exertion of their declining power, excited the people to shake off a yoke, which pressed the sorer upon them when it should have been rather slackened. In this effort for liberty they happily succeeded, and became disposed to embrace the first dawns of a new and better religion: for this exchange we can never be sufficiently thankful. Druidism may have been the purest of all Pagan superstitions, and perhaps the very wisest of all institutions that were merely human, but our religion is divine. Considered in this view, the subject which we have been treating is not altogether unimportant; nor is it altogether uninteresting in any light in which we can view it. The imperfect account which it gives of the philosophy, religion, and government of a considerable part of the globe, during so great a portion of time, can be a matter of indifference only to those who are nothing interested in the history of mankind: and such persons are not men; they are something more, or, as probably, something less.

**DRYADES**, or **DRYADS**, female deities of an inferior rank, who presided over woods; for the Heathen theology took care that no part of nature should remain uninformed or unprotected. The name is derived from *δρυς*, which properly signifies an *oak*, but in a less strict and more general sense, all kinds of trees.— Their condition was much more happy than that of the Hamadryades, who were united so closely, each to her tree, that they sprung up and died with it. The Dryads had the liberty of walking about and diverting themselves, and could survive the destruction of the woods of which they had the superintendence. If we believe Ovid, they danced frequently round the oaks, which the impious Erisichthon cut down. The Dryades had the liberty of marrying; and some assert, that Eurydice, wife of Orpheus, was a Dryad. The poets frequently confound the Dryads, Hamadryads, Naiads, &c.

**DRYANTIADES**, a patronymic of Lycurgus, king of Thrace.

**DRYAS**, son of Hippolochus, and father of Lycurgus, accompanied Eteocles to the Theban war, and there perished.

Also, a son of Mars, who went to the hunting of

the Calydonian boar:—a Centaur killed at the marriage of Pirithous:—a son of Lycurgus, king of the Edoni. [See *Lycurgus*.]—and a son of Aegyptus, murdered by Eurydice, his wife, were of this name.

**DRYAS**, daughter of Faunus, was revered as the goddess of modesty and bashfulness. Men were precluded from being present at the sacrifices offered her.

**DRYMO**, a Sea Nymph, daughter of Neptune and Doris, and one of the attendants on Cyrene.

**DRYOPE**, daughter of Eurytus, and sister of Iole, a beautiful Nymph beloved by Pan, who, in the disguise of a shepherd, became servant to her father, in order to gain access to his mistress; but Dryope rejected his suit. She was afterwards ravished by Apollo, and then married to Andraemon, to whom she bore Amphissus, whom carrying in her arms to a lake, and plucking off a bough of the lotus (into which the Nymph Lotes had been transformed when she fled from Priapus) to please her child, the tree shed blood, and she herself grew to the trunk of it, as a punishment for having offered it violence. See *Lotes*.

Another of this name was an inhabitant of Lemnos, whose person was assumed by Venus, when she persuaded the females of that island to destroy the men. See also *Tarquitus*.

**DRYOPEIA**, an anniversary day observed in honour of Dryops, son of Apollo, at Asine, a maritime town of Argos, inhabited by the Dryopians.

**DRYOPS**, son of Apollo, and progenitor of the Dryopians. Of this name also was a Trojan chieftain killed by Achilles, in the twentieth Iliad; and a hero in Virgil, slain by Clausus.

**DSISOO**, a Japanese deity, particularly worshipped by mendicants. He is god of their highways, and protector of all land travellers. The poor, on the roads, ask charity of passengers in the name of this divinity; whose figure, adorned with flowers, is erected by the way side, on a pedestal about six or seven feet high, with two shorter stones laid just before it, which are hollow, and may be considered as altars.— Upon these, two lamps are fixed, which the devotees that happen to pass, light up, in honour of the deity. But, before they enter upon this



act of devotion, or present any oblation to the god himself, in compliance with a solemn injunction, they fail not to wash their hands; and, that no accommodation may be wanted, a basin kept constantly full of pure water, is placed near the idol. The *Dsisoo* may be aptly enough compared to the Mercury of the Greeks and Romans.

**DULICHIMUM**, an island dependant on Ithaca, whence Ulysses was surnamed *Dulichius*.

**DUSII**, Genii whom the Gauls worshipped through fear.

**DUUMVIRI**. See *Quindecemviri*.

**DYASAR**. See *Dyasares*.

**DYASARES**, or **DYASAR**, an Arabian deity, supposed to be the same with Bacchus, or the Sun.

**DYMAS**, the father of Hecuba, and king of Thrace.

**DYMANTIS**, Hecuba, the daughter of Dymas, and wife of Priam.

**DYMON**, one of the four gods, Lares.

**DYNDIMA**, mother of Cybele, according to the Phrygians. See *Cybele*.

**DYSER**, the name of certain goddesses of the ancient Goths: They were supposed to be employed in conducting the souls of deceased heroes to the palace of the god Woden, where they drank ale out of cups made of the skulls of their enemies.



# E

## ECD

**EA:** See *Aea*.

**EANES**, a person supposed to have killed Patroclus, and fled to Peleus in Thessaly.

**EANUS**, the name of Janus amongst the ancient Latins.

**EARTH**, the goddess. See *Oracle of Apollo at Delphi*, *Themis*.

**EBDOME**, a Grecian festival kept on the seventh day of every lunar month, in honour of Apollo, to whom all seventh days were sacred, because in one of them he was born. At this solemnity the Athenians sung hymns to Apollo, and carried in their hands branches of laurel, with which they also adorned their dishes. Another festival of this name was observed in private families upon the seventh day after the birth of a child.

**EBLIS**. See *Surkbrag Divi*.

**EBUSUS**, a partizan of Turnus, killed by Chorrinaeus.

**ECALESIA**. See *Hecalesia*.

**ECASTOR**, an oath invocative of Castor. It was a custom for the men never to swear by Castor, nor the women by Pollux.

**ECATEA**. See *Hecatea*.

**ECATESIA**. See *Hecatesia*.

**ECATOMBIA**. See *Hecatombia*.

**ECATOMPHONIA**. See *Hecatompbonia*.

**ECDUSIA**, a Grecian festival, observed by the Phaestians in honour of Latona, upon the following account. Galatea, daughter of Eurytius, was married to Lamprus, son of Pandion, a citizen of Phaestus in Crete, who being of an honourable family, but wanting an estate answerable to his birth, and being unable to provide competent fortunes for his daughters, commanded his wife, when pregnant, to put the child, if a female, to death. Galatea soon after was delivered of a daughter, but, overcome with maternal affection, resolved to disobey her husband's injunction. The better to effect her purpose, she called the infant Leucippus, and told her husband it was a boy. At length,

## ECH

being no longer able to conceal the artifice, she repaired to the temple of Latona, and implored the goddess, that the sex of the child might be changed. Latona, moved with compassion, granted her request, and the girl was thenceforth called Φυρία, on account of the transformation, and Ενδυρία, because she had put off her female attire.

**ECECHIRIA**, the wife of Iphitus.

**ECHECLUS**: Of this name were two Trojan chiefs; one killed by Patroclus in the sixteenth, the other, son of Agenor, by Achilles, in the twentieth Iliad.

**ECECHRATES**, a Thessalian youth, being at Delphi, fell in love with the Pythia, or priestess of Apollo, who was extremely beautiful, and ravished her. To prevent any abuses of the like nature in future, the Delphians made an express law, that none should be chosen to this office but women above forty-one, some say fifty, years old.

**ECHEMON**, son of Priam, killed by Diomedes.

**ECHENUS**, a venerable counsellor of Alcinous, king of Phaeacia, mentioned in the *Odyssey*.

**ECHEPHRON**, son of Hercules. Both Priam and Nestor, likewise, had sons so named.

**ECHEPOTUS**, a Trojan hero, killed by Antilochus, was the first who fell in defence of Troy.

**ECHETUS**, a barbarous tyrant mentioned in the *Odyssey*.

**ECHIDNA**, a celebrated monster, the offspring of Chrysaor and Callirhoe, daughter of Oceanus. Its upper parts exhibit the appearance of a beautiful woman, but its lower end in a serpent.—She is reputed to have been the mother of Cerberus, the Chimera, the Hydra, Typhon, &c. Herodotus represents her as the mother of three children by Hercules, viz. Agathyrus, Gelonus, and Scytha. Others, however, make her a different person.

**ECHIDNE**, a Scythian queen, mother of three sons by Hercules, who appointed him to be



heir that could shoot with his bow, which only Scythia (from whom the country so called obtained its name) was able to do.

**ECHINADES**, five Nymphs so called, who were changed into as many islands in the mouth of the river Achelous, for not having invited that god to a sacrifice of ten bulls, when they had asked all the river gods besides.

**ECHION**, son of Mercury and Anteianira, accompanied Jason in his expedition to Colchis, together with his brothers Aethalides and Erytus, and was the herald of the Argonauts.

Another *Echion*, was one of those men which sprung from the teeth of the dragon, sown by Cadmus. Having, with four others, survived the fate of their brethren, and aided Cadmus in the building of Thebes, he not only obtained from him Agave his daughter, but succeeded him also on the throne. By Agave he was the father of Pentheus.

**ECHIONIDES**, Pentheus, son of Echion. The Thebans also were sometimes thus named. See *Echion*.

**ECHIONIUS**. See *Echionides*.

**ECHIUS**, a Grecian chieftain, killed by Polites; and a Trojan, by Patroclus.

**ECHMAGORAS**, son of Hercules, was exposed to wild beasts, together with Philone, his mother, by Alcimedon, her father, he being irritated at the commerce of his daughter with Hercules, who, however, rescued them both.

**ECHO**, daughter of the Air and Earth, fell in love with Pan, and brought him a daughter named Iringe, who gave Medea the philtres with which she charmed Jason. She was formerly a Nymph, though nothing of her but her voice now remains; and even when alive, was so far deprived of speech, that she could not repeat the last words of those sentences which she heard. Juno inflicted this punishment upon her for talkativeness; for when the goddess descended to earth to discover the amours of Jupiter with the Nymphs, Echo so detained her with the prolixity of her recitals, as to afford the offending Nymphs an opportunity of escaping. Echo, by chance, having met Narcissus on a ramble in the woods, greatly admired his beauty, and fell passionately in love with him. She discovered her mind to him, courted him, followed him, and embra-

ced the proud youth in her arms; but he broke from her caresses, and hastily fled from her sight, whereupon the despised Nymph hid herself in the woods, and pined away with grief, so that every part of her but her voice was consumed, and her bones were turned into stones.

**ECLIPSES**, were regarded by the Heathens as presages of evil.

**EDONIDES**, priestesses of Bacchus, so called from a hill in Thrace, where their frantic revels were celebrated.

**EDONIS**. See *Edonides*.

**EDUCA**, **EDULIA**, **EDULICA**, or **EDUSA**, a tutelar deity of infants. From her the child received its food.

**EETION**, king of Thebes and Cilicia, and father of Andromache.

**EGERIA**, a Nymph or goddess worshipped by the Romans in the forest Aricina, seven miles from Rome, according to Livy; or, according to Festus, a little way without the gate Collina. What Juvenal calls the Vallis Egeriae is probably the same with what Ovid calls the Arician Vale, Vitruvius the Arician Grove, and Statius the Arician Grotto; not that beautiful vale under the town of Aricia, but one much nearer to Rome, and probably even nearer than the spot which Nardini, and all the Roman antiquaries at present agree in pointing out as honoured by the grotto of Egeria. Perhaps that Nymph was originally a native of Aricia, and hence her grotto, grove, and vale near Rome, might be called Aricinae; or she might be particularly worshipped at Aricia, and her statue in the grotto near Rome might be consecrated to the Egeria Aricina. However that were, Numa Pompilius, the second king of Rome, pretended to have frequent conversation with Egeria; and to add the stronger sanction to the laws and ordinances which he drew up for the government of the Roman republic, he gave out, that they were dictated to him by Egeria. Ovid makes her the wife of Numa. Women with child sacrificed to Egeria for a safe and easy delivery. We learn from Spence, that Egeria was a river-deity; for he says, "Of all the river-gods, there are two in particular whose figures I have sought after much, though, as yet, without any suc-



ness; one is Curtius, the hero who devoted his own life to save his country; and the other Egeria, who inspired Numa with the laws he made to regulate so wild and barbarous a people as the Romans originally were. I never met with any true statue of Egeria; there is indeed the figure of a person reclined at the upper end of the grotto, called by her name near Rome, but it is so defaced by time, and by the water that gushes out all about it, that one cannot distinguish whether it was ever meant for her, or, indeed, whether it may be any water-goddess at all. It may as well have been the figure of an old Roman soldier, represented on the cover of some sarcophagus, in the manner that one often sees them; and, to say the truth, has more the air of such a figure than of a water-deity. The statue that is generally called Egeria, in a garden belonging to the Justiniani family, just by the Porto del Popolo, and which is published as a statue of Egeria in Maffei's collection, has yet less pretensions than the former: it is a woman, indeed, but then she has two urns, and stands quite upright; whereas river-deities are almost always more or less reclined. In this want of a figure of Egeria, all one can learn of her is what one may conjecture from a description of her in Ovid. I should imagine from that account of her, that her figure should be reclined, and in a melancholy posture, as resting on her hand, and weeping extremely; for he represents her as lying at the foot of a hill, and lamenting the loss of Numa, where Diana, observing the greatness of her affliction, out of compassion, turned her body into a fountain, and made her soul the presiding genius over it. This description in Ovid agrees very well with the place which is now called her Grotto, where the old statue I was speaking of lies; but that statue is not at all to be depended upon, because the grott has been new ordered several times since Ovid's days."

EGERIA, a name of Juno, because she promoted, as was believed, the facility of child-birth.

EGESTA, daughter of Hippotas, a noble Trojan, was sent to Sicily by her father, to prevent her being exposed to the monster which Neptune had incited to punish Laomedon: the river Criniscus fell in love with her, and trans-

formed himself into a bear to seduce her, as we learn from Virgil. Dionysius of Halicarnassus relates the story thus: Laomedon being offended at a noble Trojan, put him and all his sons to death, and sold his daughters to a company of merchants, on condition, that they would transport them into foreign countries. A young man of rank being in the ship that conveyed them, fell in love with one of these virgins, and having bought her, conducted her into the island of Sicily, where he married her, and where, some time after, she bore Acestes, the celebrated king of Sicily, so renowned for his hospitality to Aeneas. On the death of Laomedon, Acestes obtained permission from Priam to return to Troy, and there remained till the devastation of his country induced him to return to Sicily in a ship belonging to Achilles, which had been left by that hero aground near the rocks.

EGIALE, sister of Phaeton, who, to terminate her grief, was, as well as her sisters, changed into poplars. She is supposed to have been the same with Lampetia.

Another *Egiale* was daughter of Adrastus, and wife of Diomedes. See *Aegealia*.

EGIALE is also the name which some have given to one of the Graces.

EGINA, daughter of Aesopus, king of Boeotia. See *Aegina*.

EGYPTUS, brother of Danaus. See *Aegyptus*.

EIONEUS, one of the Grecian princes at the siege of Troy, slain by Hector, in the seventh Iliad: also, the name of a Thracian, father to Rhoeus.

EIRENE, or PEACE, one of the daughters of Jupiter and Themis.

EISETERIA, the day when the magistrates at Athens entered on their offices, upon which it was customary for them to offer a solemn sacrifice, praying for the preservation and prosperity of the commonwealth, in the temple of Jupiter Βελαις, and Minerva Βελαια, i. e. the counsellors.

ELAEUS, a surname of Jupiter, from a magnificent temple in Elis.

ELAGABALUS, or ALAGABULUS, an ancient deity of the inhabitants of Apamea and Emessa, in Syria: the Greeks and Romans called him Heliogabalus. This deity was the



Sun, according to Dio and Herodian, who explains the name by the Greek  $\eta\lambda\iota\sigma$ ; the same idea appears from certain marbles, on which were inscribed SOL ELAGABALUS, or ALAGABOLUS; and from an ancient coin with this inscription, SACERDOS SOLIS DEI ELAGABALI. The etymology of the name is variously given; but the most probable opinion is, that Elagabalus, or Alagablus, signifies, in Syriac, *Deus Montis*, or *God of the Mountain*; whence the symbol of this deity was a large stone or rock rising up in the form of a mountain. Festus Avienus speaks of the temple of the god Elagabalus.—From this deity Antoninus Varius took the name of *Heliogabalus*, because he had formerly been his priest, and he was the first who built a temple to Elagabalus at Rome, where he was worshipped under the figure of a pyramidal stone.

ELAKATAIA. See *Helakataea*.

ELAPHEBOLIA, a Grecian festival in honour of Diana, surnamed Elaphebola, the *buntress*, for which reason a cake, made in the form of a deer, and, upon that account, called  $\epsilon\lambda\alpha\phi\sigma$ , was offered to her. The festival was instituted upon the following occasion: The Phocensians being reduced to the last extremity by the Thesalians, yet, disdaining to submit, Daiphantus proposed that a vast pile of combustible matter should be erected, upon which they should place their wives, children, and their whole substance, and, in case they were defeated, set all on fire together, that nothing might come into the hands of their enemies: but it being judged unreasonable to dispose of the women without their consent, they were summoned to the public assembly, where the proposal being made to them, with unanimous consent they approved of it, applauding Daiphantus, and decreeing him a crown in reward of so generous and noble an expedient. The boys are also said to have assembled, and to have joined in the measure.—Things being in this situation, the Phocensians went to meet the foe, whom all attacking with fury and resolution, they entirely vanquished. In memory of this victory, the Elaphebolia was instituted: a festival observed with more solemnity, and frequented by a greater number of worshippers, than any other in Greece.

ELAPHIAEA, a surname of Diana, in Elis.

ELARA, daughter of the river Orchomenius, in Thessaly, was mother of Typhius, by Jupiter.

ELASUS, a Trojan, killed by Patroclus.

ELATUS, the father of Ceneus: also of Polyphemus, the Argonaut; the son of Arcas, king of Arcadia, who withdrew to Phocis; an ally of Priam, killed by Agamemnon; and one of the suitors of Penelope killed by Eumeus.

ELECTRA, daughter of Agamemnon and Clytemnestra, and sister of Orestes, persuaded Orestes to revenge his father's death upon Aegisthus his murderer, which he accordingly did. She was given by her brother to Pylades, and became the mother of Strophius and Medon.

ELECTRA, one of the Pleiades, being one of the seven daughters of Atlas, by his wife Pleione.

ELECTRA, one of the Oceanides, mother of Dardanus, Laodamia, Sarpedon, Argus, Deucalion, &c. by Jupiter.

Of this name also was one of the Danaides; a sister of Cadmus; and a female attendant on Helen.

ELECTRYON, son of Perseus and Andromeda, and king of Argos, was brother to Alcaeus and father of Alcmena, &c. Having sent his sons in an enterprize against the Teleboans and lost them, he promised both his daughter and crown to whomsoever should revenge their death.—Amphitryon accepting the proposal contended with success. Electryon, however, inadvertently fell by his hand.

ELELEUS, a surname of Bacchus, from the word  $\epsilon\lambda\epsilon\lambda\epsilon\upsilon$ , which resounded in the shouts and revels of the Bacchanals at the festival of their god.

ELENIA. See *Helenia*.

ELENOPHORIA, an Athenian festival, so called from  $\epsilon\lambda\epsilon\upsilon\alpha\iota$ , that is, vessels made of bullrushes, with ears of willow, in which certain mysterious things were carried in the solemnity.

ELEPHANTIS, a princess who bore to Danaus two daughters.

ELEPHENOR, a suitor of Helen.

ELEUCHIA, daughter of Thespius.

ELEUSINIA, an ancient Grecian festival, observed in honour of Ceres, by the Celcans and Phliasians every fourth year; by the Pheneatae, the Lacedemonians, Parrhasians, and Cretans, but more especially by the Athenians, every



fifth year, at Eleusis, a town of Attica, whence it was translated to Rome by the Emperor Adrian, and never totally abolished till the reign of the elder Theodosius. It was of all the Grecian solemnities the most celebrated and mysterious, whence it is often called, by way of eminence, *Μυστήρια*, the *Mysteries*, without any other note of distinction; and so superstitiously careful were they in concealing the particularities of these sacred rites, that if any person divulged them, he was thought to have called down on his head some divine judgment; it was accounted ominous and unsafe to abide in the same house or vessel with him; and he was convicted and put to death as a public offender. Every thing contained some hidden mystery; Ceres herself, to whom, with her daughter Proserpine, this solemnity was sacred, was not called by her own name, but by the unusual title of *Αχθεία*, which seems to be derived from *αχθος*, *grief*, or *heaviness*, on account of her sorrow for Proserpine, when carried off by Pluto. This secrecy was strictly enjoined not only in Attica, but all other parts of Greece, where this festival was observed; except in Crete, insomuch, that if any person, not lawfully initiated, did, even by ignorance or mistake, chance to be present, he was put to death.—The festival is said, by some, to have been first instituted by Ceres herself, when she supplied the Athenians with corn in a time of grievous famine; others attribute its origin to king Erechtheus; whilst some ascribe the institution to Musaeus, father of Eumolpus, or else to Eumolpus himself. Persons of both sexes, and of all ages were initiated at this solemnity; nor was it a matter of indifference whether they were or not; the neglect of initiation was looked upon as a crime of an heinous nature, and constituted a part of the alleged guilt of Socrates. The initiated were thought to live in a state of greater happiness and security than others, being under the immediate care and protection of the goddess: nor did the benefit of initiation extend only to this life; it conveyed, as they believed greater degrees of felicity after death, and the honour of the first places in the Elysian shades. But as the benefits of initiation were great, no wonder they were cautious what persons were admitted to it; such, there-

fore, as were convicted of witchcraft, murder, even though unintentional, or any other heinous crimes, were debarred from these mysteries; and though, in later ages, all persons, Barbarians excepted, were received into them, yet, in more primitive times, the Athenians excluded all strangers, that is, all who were not members of their own commonwealth, Hercules, Castor and Pollux, Aesculapius, and a few other extraordinary personages excepted: nor were these admitted to the greater mysteries (for there were greater and lesser) but only to the lesser, which were sacred to Proserpine, and first instituted on the following account. Whilst the Athenians were celebrating the accustomed solemnity, Hercules travelling that way, desired to be initiated; but it being unlawful for any stranger to enjoy that privilege, and yet Hercules, at the same time, being a person whose application they could not reject, considering the extraordinary services he had rendered them, Eumolpus hit upon an expedient at once to gratify the hero, yet not violate the laws. This was by instituting another solemnity, called the Lesser Mysteries, which were afterwards solemnly observed in the month Anthesterion, at Agrae, near the river Ilissus, whereas the Greater Mysteries were celebrated in the month Boedromion, at Eleusis, an Attic town, whence Ceres was called Eleusinia. In later times the lesser festival was used as a preparative to the greater; for none were initiated in the greater, unless first purified by the lesser. The nature of their purification consisted in keeping themselves chaste and unpolluted for nine days, after which they came and offered sacrifices and prayers, wearing crowns and garlands of flowers, which were called *Ισμερα*, or *Ιμερα*; they had also under their feet *Διοσκωδιον*, i. e. *Jupiter's skin*, which was the skin of a victim offered to that god. The person who assisted them was called *Ῥδραγος*, from *Ῥδωρ*, *water*, which was used at most purifications, but the admitted were named *Μυσται*, *persons initiated*. About a year after, having sacrificed a sow to Ceres, they were admitted to the greater mysteries, the secret rites of which, (some few excepted, to which none but priests were conscious) were frankly revealed to them, whence they were called *inspectors*. The manner of ini-



tiation was this: the candidates, crowned with myrtle, had admittance by night into a place called the *mystical temple*, which was an edifice so capacious, that the most ample theatre scarcely exceeded it. At their entrance, purifying themselves by washing their hands in holy water, they were at the same time admonished to present themselves with pure minds, without which the external cleanness of the body would by no means be accepted. The holy mysteries were next read to them out of a book called *Πετρῶμα*, a derivative from *πετρα*, a *stone*, because the book was composed of two stones fitly cemented. Then the priest who initiated them, called *Hierophantes*, proposed certain questions, as whether they were fasting, &c. to which they returned answers in a set form. This done, strange and amazing objects presented themselves; sometimes the place they were in seemed to shake all over, sometimes it appeared resplendent with light, and radiant fire; then clouded with horror and darkness; sometimes thunder and lightning, sometimes frightful noises and bellowings, sometimes terrific apparitions astonished the trembling spectators.—The being present at these sights was called the *Initiation*. After this they were dismissed in these words *Κογξ, Ομπαξ*. The garments in which they were initiated were accounted sacred, and of no less efficacy in averting evils than charms and incantations, for which reason they were never cast off till all worn to rags, nor even then was it usual to throw them away; they were made into swaddling-clothes for their children, or consecrated to Ceres and Proserpine. The *Hierophantes*, i. e. *revealer of holy things*, who attended at the initiation, was always a citizen of Athens, and held his office, during life, (though among the Celeans and Phliasians he resigned it every fourth year, which was the return of this festival) he was obliged to devote himself wholly to divine service, and to live a chaste and single life; hence it was usual for him to anoint himself with the juice of hemlock, which, from its extreme coldness is said in a great measure to extinguish natural heat. The *Hierophantes* had three assistants, the first of which was called from his office *Δαδῶχος*, i. e. *torch-bearer*, and to him it was permitted to marry; the second was called

*Κηρυξ*, a *sacred herald*; the third ministered at the altar, and was, for that reason, named *Ὁ ἐπὶ Βωμῷ*. The *Hierophantes* is said to have been a type of the Creator of all things, *Δαδῶχος*, of the *Sun*, *Κηρυξ*, of *Mercury*, and *Ὁ ἐπὶ Βωμῷ* of the *Moon*. There were also certain public officers, whose business it was to take care that all things were performed according to custom; first *Βασιλευς*, the *king*, who was one of the Archons, and was obliged, at this solemnity, to offer prayers and sacrifices; to see that no indecency or irregularity was committed; and on the day following the mysteries, to assemble the Senate, and take cognizance of all such offenders. There were besides four *Ἐπιμεληταί*, *curators*, elected by the people; one of whom was appointed from the sacred family of the Eumolpidae, another out of the Ceryces, and the remaining two from amongst the other citizens: there were also ten persons who assisted at this and some other solemnities, called *Ἱεροποιοί*, because it was their business to *offer sacrifices*. This festival was celebrated in the month Boedromion, and continued nine days, beginning on the 15th, and ending on the 23d of that month, during which time it was unlawful to arrest any man, or present any petition. Such as were found guilty of either were fined a thousand drachms, or, as some report, put to death. It was unlawful for those who were initiated to sit upon the covering of a well, or to eat beans, mullets, or weasels; and if any woman rode in a chariot to Eleusis, she was, by an edict of Lycurgus, obliged to pay six thousand drachms. The *first* day was called *Agyrmos*, or the day of the assembly, because the worshippers then first met together; the *second* was named *Mystae*, i. e. *to the sea you that are initiated*, probably because they were commanded to purify themselves by washing in the sea: upon the *third* day they offered sacrifices, which consisted chiefly of an Aexonian mullet, and barley from Rharium, a field of Eleusis, in which that sort of corn was first cultivated: These oblations were called *Θυα*, and held so sacred that the priests themselves were not, as usual in other sacrifices, allowed to partake of them: on the *fourth* they made a solemn procession, wherein the *Καλαδίον*, or holy basket of Ceres, was carried in a consecrated cha-



riot drawn by oxen, crowds of people shouting *all happiness to Ceres*: after these followed certain women called *Κισοφοροι*, who, as the name implies, *carried* certain *baskets*, in which were contained carded wool, salt, a serpent, pomegranates, ivy boughs, cakes, and poppies: none of the prophane durst look upon this chariot, and whoever happened to be at their windows, were obliged to withdraw: the *fifth* was called the *torch-day*, because in the night following it the men and women ran about the streets all night long with torches in their hands, in imitation of the search which Ceres made for Proserpine: it was also customary to dedicate torches to Ceres, and contend who should present the largest. The *sixth* day was called Iacchos, from Iacchos, son of Jupiter and Ceres, who accompanied the goddess in her search after Proserpine, with a torch in his hand, whence it is that his statue held a torch: this statue was carried from Ceramicus to Eleusis, in solemn procession; the persons who accompanied it had their heads crowned with myrtle, as had also the statue, and all the way they danced and sung, and beat brazen vessels: the way by which they issued out of the city was called the *sacred way*, and the resting-place *Ἱερα στυκη*, from a *fig-tree* which grew there, and was, like all other things concerned in this solemnity, accounted sacred: it was also customary to rest upon a bridge on the river Cephissus, and make merry with those who crossed it: passing this bridge, they reached Eleusis, by the way called the *mystical entrance*: upon the *seventh* day were the Gymnic Games, in which the victors were rewarded with a measure of barley, that grain being first raised in Eleusis, and these games being originally instituted in memory of the invention of tillage. The *eighth* day was employed in initiating those on whom the ceremony had not hitherto been performed; it was called Epidaura, because Aesculapius had arrived on that day from Epidaurus, to be initiated, and had the lesser mysteries repeated.—The *ninth*, and last day of the festival, was called *Πλημοχοαι*, i. e. *earthen vessels*, because it was usual to fill two such vessels with wine (some say water) one of which being placed towards the east, and the other towards the west, after the repetition of certain mystical words, they

were both thrown down, and the wine being spilt on the ground, was offered as a libation.—The city of Eleusis, where these mysteries were celebrated, was so jealous of the glory arising from them, that when reduced to the last extremity by the Athenians, it would not surrender but on condition that the Eleusinia should not be taken thence, or transferred to any other city. Tertullian, Theodoret, Arnobius and Clemens Alexandrinus, who mention the Eleusinia, pretend that the great secret which the initiated were forbidden by law to divulge, on pain of death, was the representation or figures of the male and female pudenda, which were handed about and exposed in the assemblies of the Eleusinia.

ELEUTHERIA, a Grecian festival observed at Plataea, in honour of Jupiter Eleutherius, or the *asserter of liberty*, by delegates from almost all the cities of Greece: it was instituted upon the following account. Mardonius, the Persian general, being defeated in the territories of Plataea, by the Grecians, under the conduct of Pausanias the Spartan, the Plataeans erected an altar and a statue of white marble to Jupiter Eleutherius, by whose assistance they supposed the Greeks had asserted the liberties of Greece against the forces of the Barbarians; and a general assembly being summoned from all parts of Greece, Aristides the Athenian proposed that deputies might be sent every fifth year from the cities of Greece to celebrate *Ελευθερια*, the *games of liberty*, which was agreed to, and great prizes appointed to be contended for. The Plataeans also kept another Eleutheria, or anniversary solemnity, in honour of those who had valiantly lost their lives in defence of their country, the manner of which was as follows:—On the 16th of the month Maemacterion, a procession began about break of day, preceded by a trumpet, sounding a point of war; then followed chariots laden with myrrh, garlands, and a black bull; after these came young men free-born, no person of servile condition being permitted to assist in any part of this solemnity, because the men to whose memory it was instituted, died in defence of the liberties of Greece; these carried libations of wine, milk, oil, and precious unguents; last of all came the chief magistrate, who, though



it was unlawful for him at other times to touch any thing of iron, or wear garments of any colour but white, was clad in a purple robe, having a sword in the one hand, and a water-pot in the other: the procession passed through the midst of the city to the sepulchres, where the magistrate drew water out of a neighbouring spring, and washed and anointed the monuments; then he sacrificed the bull upon a pile of wood, making supplications to Infernal Mercury and Jupiter, and invited the souls of those valiant heroes who died in defence of their country to the entertainment; next, filling a bowl with wine, he said, *I drink to the memory of those who lost their lives for the liberty of Greece.*

—Another festival of this name was observed by the Samians in honour of the God of Love. It was also customary for slaves to keep a holiday called by this name, when they obtained liberty; to which custom there is an allusion in Plautus, who introduces a slave, named Toxilus, rejoicing, that his master was gone from home, and promising himself as much pleasure as if he had obtained freedom. These solemnities, Plutarch tells us, were observed till his days.

**ELEUTHERIUS**, a Greek word signifying *liberator* or *deliverer*; an epithet of Jupiter among the Greeks, given him on account of his having gained them the victory over Mardonius, general of the Persians, of whose army thirty thousand were slain, by which means the Greeks were delivered from the apprehension of undergoing the Persian yoke. The word is derived from ελευθερος, *free*.

**ELEUTHERUS**, son of Apollo by Arethusa, daughter of Neptune.

**ELEUTHO**, a surname, in Pindar, of Juno Lucina.

**ELICIUS**, a surname of Jupiter, from his condescension, because the prayers of men may bring him down from heaven.

**ELION**. See *Rimmon*.

**ELISSA**, or **ELISA**. See *Dido*.

**ELIUS**. See *Acetes*.

**ELLI**, or **HELLI**. See *Oracle of Jupiter at Dodona*.

**ELLUS**. See *Oracle of Jupiter at Dodona*.

**ELOTTIA**, two Grecian festivals, one of which was celebrated in Crete in honour of Europa,

called *Ellotia*, which was probably a Phœnician name. At this festival the bones of Europa were carried in procession, with a myrtle garland no less than twenty cubits in circumference. The other festival was celebrated by the Corinthians, with solemn games and races, in which young men contended, running with lighted torches. It was instituted in honour of Minerva, surnamed *Ellotis*, from a certain lake in Marathon, where one of her statues was erected; or, because, by her assistance, Belerephon caught the winged horse Pegasus, and brought him under command, which some take to be the first reason of the celebration of this festival: others are of opinion, that this name was given to the goddess from one *Hellotis*, a Corinthian woman, for the reason contained in the following recital: “The Dorians being assisted by the posterity of Hercules, invaded Peloponnesus, and burned Corinth; most of the women secured themselves by early flight, but some few, among whom were two sisters, Hellotis and Eurytione, betook themselves to the temple of Minerva, hoping the sanctity of the place would procure them protection: this, however, coming to the knowledge of the Dorians, they set fire to the temple, from which all who had fled thither escaped, excepting Hellotis and Eurytione, who perished in the flames. Upon this ensued a dreadful plague, which proved very fatal to the Dorians; and the remedy prescribed by the goddess was, to appease the ghosts of the deceased sisters; whereupon, they instituted this festival to their memory, and erected a temple to Minerva, surnamed from *Hellotis*.

**ELOIDES**, Nymphs of Bacchus.

**ELORIA**, festive games in Sicily, near the river Helorus.

**ELPENOR**, companion of Ulysses, was changed by Circe, with those who were with him, into swine: Circe, however, at length, restored him to his pristine form, but falling from a ladder he dislocated his neck.

**ELPHENOR**, led the Abantians against Troy in forty ships, and was killed by Agenor in the fourth Iliad.

**ELPIS**. See *Bacchus*.

**ELVINA**, a surname of Ceres.

**ELYSIUM**, or **ELYSIAN FIELDS**, the happy



abodes of the just and good, and the contrast of Tartarus, the prison of the wicked. It were endless to give all the variety of descriptions which this subject has afforded to ancient and modern writers. Let us figure to ourselves scenes of enchantment abounding with every thing conducive to happiness; an eternal spring of verdure and flowers, with fountains and streams gliding gently along; a sky always serene, and fanned with fragrant breezes; an universal harmony, and uninterrupted joy; a perpetual spring, with other suns, and other stars. Lucian has given a romantic description of these happy fields. We were conducted, says he, to the city of the island of the blessed, to assist at their feasts: at our entrance we were ravished to behold a city of gold, encompassed by walls of emerald, whilst its pavement was inlaid with ebony and ivory. The temples were of rubies and diamonds, having large altars raised upon one single precious stone, on which hecatombs were seen to smoke. Its seven gates were all of cinnamon, surrounded by a moat of sweet-scented lustral water an hundred yards broad, and as deep as is necessary to bathe at one's ease: The public baths are of admirable artifice, which are heated by nothing but faggots of cinnamon. The edifice itself is of crystal, and the basins or lavacra large vessels of porcelane filled with dew. The blessed are incorporeal and impalpable; yet they eat and drink, and perform the other natural functions: they never grow old, but enjoy perpetual youth and vigour.—Of all the seasons they know none but the spring, and feel no other wind but the Zephyr. The earth is covered with flowers and fruits all the year round, which are gathered every month. There are three hundred and sixty-five fountains of fresh water, as many of honey, and four hundred, but smaller than the others, of sweet unguents, with several rivers of milk and of wine. They keep their feasts without the city, in the Elysian Fields, under the shade of a wood which surrounds it, sitting upon beds of flowers, and have their refectious brought by the winds. They are at no pains to make garlands, for the little birds, which hop round them singing, scatter flowers upon them, crompt from the neighbouring meadows.—

They never cease singing during the banquet, and rehearsing the most pleasing verses. Their dances are performed by boys and virgins, and their musicians are Eunomus, Arion, Anacreon, and Stesichorus. When they have finished their songs, a second choir of musicians appear, composed of swans and nightingales, which, with the zephyrs, make up a delightful concert. But what contributes most to the felicity of the blessed is, that there are two springs, the one of laughter, and the other of joy, of which each person drinking before he sits down, is filled with hilarity for the rest of the day.—Authors differ as to the situation of these happy fields. Diodorus Siculus, in his description of the funerals of the Egyptians, takes notice of the pleasant meadows near Memphis, on the banks of the Acherusian lake; here Homer places the Elysian Fields. Virgil describes them as in Italy; but then it is under ground: Hesiod places them in certain islands of the ocean: Dionysius, the geographer, assigns for them the *white islands* of the Euxine sea: Plutarch will have them to be in the moon: but the generality of authors make them to be situated in the Fortunate Islands, which Tzetzes makes to be the British, as mentioned in the article *Charon*. It is supposed by Bochart and others, that the fable of Elysium is of Phœnician origin; and that *Alizuth* in the Hebrew, signifying *joy* or *exultation*, adapted by the Greeks to their pronunciation, was changed to Elysium: hence an opinion has prevailed, that the Greeks had heard of Paradise from the Hebrews, who, describing it as a place of *alixuth* or *joy*, gave occasion to the mythological fiction. If, however, we have recourse to Egyptian allegory, we may probably trace from it the fable both of Tartarus and Elysium. Near each of the Egyptian towns was a spot appointed for a common receptacle of their dead. That at Memphis, as described by Diodorus, lay on the other side of the lake Acherusia, (from *acharei*, *after*, and *ish*, *man*, comes *achariis*, or, the *last state of man*; or *acheron*, that is, the *ultimate condition*;) to the shore of which the deceased person was brought, and set before a tribunal of judges appointed to investigate his conduct: if he had not paid his debts, his body was delivered to his creditors, till his relations



released it, by collecting the sums due: if he had not faithfully observed the laws, his body remained unburied, or, was probably thrown into a kind of sewer called *Tartarus*, [from the Chaldaic *tarab*, *admonition*, reiterated comes *Tartarab*, or *Tartarus*, that is, *an extraordinary warning*.] The same historian informs us, that near Memphis was a leaky vessel, into which they incessantly poured Nile water, which circumstance gives ground to imagine, that the place where unburied bodies were cast out was surrounded with emblems of torture or remorse, such as, a man tied on a wheel always in motion; another, whose heart was the prey of a vulture; and a third, rolling a stone up a hill with fruitless toil: hence the fables of Ixion, Prometheus, and Sisyphus. When no accuser appeared against the deceased, or the accuser was convicted of falsehood, they ceased to lament him, and his panegyric was made; after which he was delivered to a certain severe ferryman, who, by order of the judges, and never without it, received the body into his boat, and transported it across the lake, to a plain embellished with groves, brooks, and other rural ornaments. This place was called *Elizout*, or, *the habitation of joy*; at the entrance of it was placed the figure of a dog, with three heads, which they called *Cerberus*, (the three heads denoted the three funeral cries over the corpse, which is the meaning of the name, from *ceri*, an *exclamation*, and *ber*, the *grave*, or *vault*, comes *cerber*, or *cerberus*, the *cries of the grave*,) and the ceremony of interment was ended by thrice sprinkling sand over the aperture of the vault, and thrice bidding the deceased adieu. All these wise symbols, addressed as so many instructions to the people, became the sources of endless fictions when transplanted to Greece and Rome. The Egyptians regarded death as a deliverance; they called it *peloutab*, *alleviation*, or *deliverance*. The boat of transportation they called *beris*, or *tranquility*; and the waterman, who was impartial in the execution of his office, they stiled Charon, which signifies *inflexibility*, or *wrath*. See *Hell*.

EMATHION, son of Tithonus and Aurora, and brother of Memnon. This prince was cruel and inhospitable to strangers, for which reason Hercules, when he passed into Arabia, struck

off his head.—A hero also in the ninth *Aeneid*, killed by Liger, was of this name.

EMBARUS, a native of the island Pyraeum, offered his daughter in sacrifice, to appease the wrath of the gods, who had sent a famine among the inhabitants of that island.

EMOLUS, one of the *Anaëtes*. See *Anaëtes*.

EMON, having conceived a criminal passion for his own daughter, was punished, by being changed to a mountain.

EMPANDA, the goddess who presided over towns and villages.

EMPLOKIA, a festival, at which the Athenians appeared with their hair in tresses.

EMPOLAEUS, a surname of Mercury, as the protector of merchants and tavern-keepers.

EMPUSA, a kind of hobgoblin, under the direction of Hecate, who sent it on messages of terror. This phantom is said to have been a female, with but one foot, though capable of assuming any form that was hideous.

EMPUSAE. See *Graecae*, *Lamiae*.

EMULATION, one of the children of Nox and Erebus.

ENARETE, daughter of Deimachus, and wife of Aeolus.

ENARSPHORUS, son of Hippocoon, who is said to have attempted the carrying off Helen when a child.

ENCELADUS, one of the rebel giants, whose head Minerva cut off. Some say he was struck down by Jupiter's thunder, and mount Aetna thrown upon him; that he breathes from it flames, and that when he shifts from side to side he causeth earth-quakes. He was in size amongst the highest of the conspirators, and was supposed to be the son of Titan and Terra.

There was also of this name one of the fifty sons of Aegyptus, whom Amymone, his wife, one of the Danaides, killed on the night of their marriage.

ENDAIMONIA. See *Macaira*.

ENDEIS, the daughter of Chiron, wife of Acacus, and mother of Telamon and Peleus.

ENDENDROS, a surname of Jupiter.

ENDORA, one of the seven daughters of Atlas by his wife Aethra, who were known by the common appellation of the *Hyades*.

ENDOVELLICUS, a deity anciently worshipped



in Spain. Gruter gives twelve or more inscriptions, found in Spain at a place called *Villavitirosa*, all relating to this god. Antiquaries have in vain endeavoured to discover who Endovellicus was, some taking him for the Mars, and others for the Cupid of the Spaniards. All that can be decided is, that the worship of this deity was very prevalent, as the number of inscriptions evince.

**ENDYMION**, son of Aethlius and Calyce, and grandson of Jupiter, who took him up into heaven, where he had the insolence to solicit Juno, for which he was cast into a profound sleep. Luna seeing him naked, as he lay on Mount Latmos, was so stricken with his beauty, that she descended from the skies to enjoy him; and is said to have born him in a cave of the mountain no less than fifty daughters, and, Aetolus, a son; after which Endymion was restored to the heavens. According to some mythologists this fable had its origin from the Neomenia, or feast in which the Egyptians celebrated the ancient state of mankind; for which purpose, it is said, they chose a retired grotto, wherein they placed an Isis with her crescent, and by her side an Horus, asleep, to denote the repose and security mankind then enjoyed. This figure they called *Endymion*, or the *grotto of the representation*. Others affirm that Endymion was the 12th king of Elis, who being expelled his kingdom, retired to Mount Latmos, in Curia, where applying himself to the study of the heavenly bodies, but chiefly the moon, it was feigned that he was beloved by Luna, who visited him every night, as he lay asleep on the top of that mountain.

**ENELIAXIS**, a Grecian festival in honour of Enyalius, whom some affirm to have been the same with Mars, others only one of his ministers.

**ENENTHIUS, ENANTHIUS, or EVENTHUS**, a god of the Phoenicians.

**ENGASTRIMUTHI**, the Pythians, or priestesses of Apollo, who delivered oracles from within, without any action of the mouth or lips. Ancient authors are divided in opinion upon the subject of the Engastrimuthi: Hippocrates mentions it as a disease; others will have it a kind of divination; others attribute it to the operation or possession of an evil spi-

rit; and others to art and mechanism. A learned writer maintains that the Engastrimuthi of the ancients were poets who, when the priests could not speak, supplied the defect by explaining in verse what Apollo dictated in the cavity of the bason on the sacred tripod. St. Chrysostom and Oecumenius make express mention of a sort of divine men, called by the Greeks *Engastrimandri*, whose prophetic bellies pronounced oracles.

**ENIOCHE**, the nurse of Medea.

**ENIOPEUS**, the charioteer of Hector, was killed by Diomedes, in the eighth Iliad.

**ENIPEUS**. See *Iphimedia*.

**ENOLMIS**, a designation given to the priestess of Apollo, at Delphi, because she sat on the tripod, which was called *olmos*: whence also *Emolmos* became a surname of Apollo.

**ENNEA**, a surname of Ceres, from a magnificent temple consecrated to her at Enna, in Sicily.

**ENNONIUS**: Of this name were two Trojan chieftains; one, an augur, killed by Achilles, and the other by Ulysses.

**ENNOSIGAEUS**, a surname of Neptune.

**ENOPS**. See *Satnius*.

**ENODIUS**, an appellative of Mercury, from the custom of erecting square stones, surmounted with the head of this deity, on which directions were inscribed to point out the way.

**ENOSICTHON**, a name of Neptune, denoting his power of shaking the earth, as his name Asphaleion did his power in establishing it. See *Asphaleion*.

**ENOTOCOETE**, a nation mentioned by Strabo, whose ears hung down to their heels.

**ENSIFER ORION**, or *Orion the sword-bearer*, an epithet taken from the three stars in that constellation, which form, as it were, a sword in the hand of the Giant.

**ENTELLUS**, a brave Trojan, attached to Aeneas.

**ENTHEA**, a surname of Cybele. *Entheus* and *Entheatus*, i. e. *full of divinity*, or *inspired*, were terms applied to every place where oracles were delivered and to every person who delivered them.

**ENVY**: That Envy was a goddess appears by the confession of Minerva, who owned her assistance in infecting Aglauros with her poison.



Ovid mentions her cell, and describes Envy herself as pale and meagre, looking askance, and with a scowl on her brows, which no smiles ever smoothed, but such as flowed from mischiefs, plagues, and woes; her teeth deformed and foul, and beneath her tongue black clots of poison.

ENYALIUS, a name of Mars, from Enyo, *i. e.* Bellona. Some will have Enyalios to be the same with Mars, others one of his ministers only.

ENYO, a daughter of Mars. See *Enyalios*.

Also a daughter of Phorcis.

EONE, a daughter of Thespius.

EOS, the Grecian name of Aurora, so called from their term for the East.

EOSTRE, a goddess of the ancient Saxons, from whom they called the month of April *Eostur monath*, because at that time of the year they celebrated her festival; and hence the Paschal festival is, to this day, called in English *Easter*.

EOUS, one of the horses of the Sun.

Also the poetical appellative of Lucifer.

EPACTHES, a Grecian festival in honour of Ceres, named *Ἀχθῖα*, from *Ἀχθος*, *grief*, in memory of her sorrow when she lost her daughter Proserpine.

EPALTES, a Trojan slain by Patroclus.

EPAPHUS, son of Jupiter by Pritogenia, according to some, but agreeable to Ovid and others, son of Io, by the same deity. See *Phaeton*, *Isis*.

EPEUS, of the line of Endymion, brother of Peon, and king of Phocis, reigned after his father Panopeus. According to Pliny, he was the inventor of the battering-ram. He is thought also to have built the Trojan horse, and to have founded the city Metapontum.

EPHIALTES, and his brother Othus, were sons of Neptune by Iphimedia, wife of Aloeus the Giant, their reputed father, from whom they were called Aloidae. See *Aloidae*.

EPHIALTUS. See *Ephialtes*.

EPHYDATIA, a Naiad mentioned by Apollonius, falling in love with Hylas, the favourite of Hercules, watched her opportunity, when he stooped for a pitcher of water, to spring from the deep, and plunge with him to the bottom.

EPHYDRIATES, Nymphs of Springs and Fountains.

EPHYRA, daughter of Oceanus and Tethys, and wife of Epimetheus.

Also an attendant of Cyrene.

EPIBATERIUS, a surname of Apollo.

EPICASTE, the mother of Trophonius.

Also a name of Jocasta, the mother and wife of Oedipus.

EPICLIDIA, an Athenian festival in honour of Ceres.

EPICLES, a Lycian hero, who assisted Troy with Sarpedon, was killed by Ajax, with the fragment of a rock hurled at his head.

EPICRENA, a festival of Ceres, observed by the Laconians.

EPICURIUS, a surname of Apollo.

EPIDAURIA, a festival celebrated by the Athenians in honour of Aesculapius.

EPIDELIUS, a surname of Apollo, from his temple at Epidelia, a city of Laconia.

EPIDEMIA, festivals of Apollo at Delphi and Miletus, and of Diana at Argos. These festivals bore the name of *Epidemia*, from *ἐπι* and *δημιον*, as these deities were imagined to be present on those days among the people; accordingly on the last day of the Epidemia they sung a hymn called *ἀποπεμπικόν*, to bid them adieu, and set them forward on their journey. As these deities could not be every where, and yet were honoured in a variety of different places, there were times allowed them to pass from one place to another to receive the vows of their adorers. See *Apopenptic*.

EPIDOTAE, deities who superintended the birth of children, were highly revered by the Lacedaemonians, and particularly invoked by those who were persecuted by ghosts.

EPIGEIAE, Nymphs of the Earth, so called.— See *Nymphs*.

EPIGEUS, son of Agacleus, was killed by Hector.

EPIGONI, the descendants of the Grecian heroes who fell in the first Theban war. See *Oracle of Apollo at Claros*.

EPILARIS, daughter of Thespius.

EPILENAEA, festive games to Bacchus, celebrated in the time of vintage, in which his votaries contended in treading the grapes, who should soonest press out the greatest quantity



of must, and in the mean time sung the praises of Bacchus, imploring that the must might be sweet and good.

EPIMELIDES, the founder of Corone.

EPIMENIDES, the Cretan, was accounted the seventh wise man of Greece, by those who will not admit Periander into the number; but as under the article *Seven wise men*, we include Periander, Epimenides has a right to a place here.—Epimenides was reputed a man of great piety, beloved by the gods, and one who had considerable skill in such matters of religion as concerned inspirations and initiatory mysteries; therefore the men of that age called him the son of the nymph Balte, and the new Cures, or priest of Cybele. But it is not known who this Nymph was: Diogenes Laertius says that Epimenides was so beloved by the Nymphs, that they gave him a certain drug, which he kept in a bullock's horns, a single drop of which preserved him a long time healthy and vigorous, without any other sort of nourishment. The city of Athens being much disturbed with superstitious fears and strange appearances, the priests declared that the sacrifices intimated some execrable crimes and pollutions requiring to be expiated: on which they sent for Epimenides from Crete. Coming to Athens, he grew intimately acquainted with Solon, whom he privately assisted in many instances, which made way for the better reception of his laws; for he taught the Athenians to be more frugal in their religious worship, and more moderate in their mourning, by ordering some sacrifices to be joined with their funeral solemnities, and abolishing those severe and barbarous ceremonies which most of the women had formerly practised: but his chief service was cleansing and purifying the city by certain propitiatory and lustral expiations, and building chapels, by which he rendered the people more obedient, more just, and more peaceable. In these propitiatory sacrifices of Epimenides, some footsteps may be traced of the expiation of the Hebrews, as described in Leviticus: for it is said that he chose some sheep which were all white, and others all black; these he led into the Areopagus, and there letting them loose, commanded those who were to follow them, wherever they found them

couch, to sacrifice them upon the spot to the local deity; which was done accordingly, and in every place where any of them had been sacrificed, an altar was erected; whence it came to pass that many altars were found in the several burghs of Attica without any name inscribed, which were so many authentic monuments of that ceremony. Among the temples and chapels he caused to be erected, were those to *Contumely and Impudence*. Epimenides being much admired, and offered by the city rich gifts and considerable honours, accepted only a branch of the sacred olive, and then returned into Crete. It is said that Epimenides, while a boy, fell asleep in the cave of Jupiter in Crete, where he slept fifty-seven years. Awakening, however, at last, from, as he supposed, a short nap, he proceeded to his father's country estate, where perceiving the face of things altered, and the lands possessed by a new master, he ran with amazement into the city. Here endeavouring to enter his father's house, he was with much scruple admitted by his younger brother, now grown a grave old man, who informed him of all that had passed, and how long he had slept. Plutarch observes that he awoke an old man; but Pliny and Laertius tell us, that he grew old in as many days as he is fabled to have slept years.

EPIMETHEUS, son of Iapetus the giant who revolted against Jupiter, and brother of Prometheus. Epimetheus married Pandora, though warned of the danger of the match, and opening the fatal box, presented her, by Jupiter, the contents thereof soon overspread the world. He had by Pandora a daughter named Pyrrha, who married Deucalion. At length Jupiter metamorphosed Epimetheus into an ape, and banished him to the isle of Pithecusa.

EPIMETHIS, a patronymic of Pyrrha, daughter of Epimetheus.

EPINIKIA, among the Grecians a day of rejoicing after victory.

EPIOCHUS, son of Lycurgus, received divine honours in Arcadia.

EPIONE, wife of Aesculapius.

Also a surname of Diana.

EPIRNUTIUS, a surname amongst the Cretans of Jupiter.



EISKAPHIA, a Rhodian festival, but of what nature is not known.

EPISKENA, a Spartan festival, the particulars of which are not transmitted.

EPISKIRA, a festival at Scira in Attica, in honour of Ceres and Proserpine.

EPISTOR, a Trojan, killed by Patroclus.

EPISTROPHUS, a king of Phocis, who, with Schedius, led the Phocians in forty ships against Troy.

Of the same name was an adherent of Priam, who with Odius headed the Halizonian bands.—

Both are mentioned in the second Iliad.

EPITHRIKALIA, a Grecian festival in honour of Apollo.

EPITRAGIA, a name of Venus. Theseus being commanded by the oracle of Delphi to make Venus his guide, and to invoke her as the companion and conductress of his voyage to Colchis, whilst sacrificing to her a she-goat by the sea-side, it was suddenly changed into a he-goat; on which account that goddess had the name of *Epitragea*, from *tragos*, which signifies a goat.

EPONA, a beautiful girl, the reputed offspring of a man and a mare.

EPOPEUS: Of this name there were several: One, son of Neptune and Canace, who, having gone from Thessaly to Sicyon, carried away Antiope, daughter of Nycteus, king of Thebes, which occasioned a war that proved fatal both to Nycteus and himself.

Another, son of Aloeus and grandson of Apollo, reigned some time at Corinth.

A third, was one of the sailors, mentioned by Ovid as concerned in the attempt upon Bacchus.

EPULO, noticed by Virgil as killed by Achates.

EPULAE. See *Dies Festi*.

EPULO, or EPULONES, a minister, or ministers of sacrifice among the Romans. The Pontifices, not being able to attend all the sacrifices performed at Rome, from the number of deities adored by the Roman people, appointed three ministers, whom they called *Epulones*, because they conferred on them the care and management of the *Epulae*. These, as instituted by Numa, were limited to *three*, but afterwards were augmented to *seven*, and denominated *septemviri*. The four last being supposed to

have been added by Sylla. Their office was to appoint and give notice when the feasts were to be held in honour of the gods; to take care that nothing was wanting towards their celebration; to collect the gifts of particular persons, made out of devotion, and to solicit the heirs of those who had made any such donation by will, to pay it, or else compel them by law. Kennet says they had the name *Epulones* from a custom which obtained among the Romans in time of public danger, of making a sumptuous feast in their temples, to which they did, as it were, invite the deities themselves, whose statues were introduced on rich beds, with their *pulvinaria*, or pillows, and placed at the most honourable part of the table, as the principal guests. These entertainments they called *Epula*, or *Leetisternia*, the care of which belonged to the Epulones. Their number was afterwards augmented by Caesar to *ten*. They wore a gown bordered with purple, like the Pontifices. This priesthood is by Pliny the Younger put upon an equal footing with that of the Augurs, when, upon a vacancy in each order, he supplicates his master Trajan to be admitted to either. The whole epistle being an instance of modesty and address, we here will insert it. “Pliny to Trajan.—Being convinced, Sir, of what consequence it is to my character to enjoy the favour and esteem of so good a prince, I beg you would add to the dignity your indulgence has already conferred upon me that of Augur or Epulo, in both which orders there is now a vacancy; that by the right of priesthood I may publicly pray to the gods, whom I now invoke only in my private devotions, for your majesty’s health and happiness.”

EPYTUS, several kings were of this name; as also was the father of Periphus, a herald in the Trojan war.

EQUESTRIS, a title of Fortune. The Praetor Q. Fulvius Floicus, in Spain, when the last battle was fought with the Celtiberi, vowed a chapel to *Fortuna Equestris*, because, in that battle, he commanded the bridles to be taken off the horses, that they might run upon the enemy with the greater impetuosity, by which expedient he gained the victory.

EQUICOLUS, was celebrated by Virgil for his conspicuous appearance in arms.



**EQUIRIA**, festivals established at Rome by Romulus, in honour of Mars.

**EQUITY**, an allegorical divinity, the same with Justice.

**ERAPHIOTES**, the *Quarreller*, a surname of Bacchus.

**ERASIPPUS**, son of Hercules and Lycippe.

**ERATE**, a Nymph, daughter of Oceanus and Tethys.

**ERATO**, one of the Muses: she presided over elegiac or amorous poetry, and dancing, whence she was sometimes called Saltatrix. She is represented as young, and crowned with myrtle and roses, having a lyre in her right hand, and a bow in her left, with a little winged Cupid placed by her, armed with his bow and arrows. Spence says, "Erato presided over love-sonnets, and all the amorous kind of poetry: she is genteely dressed, and has a pretty look, though thoughtful, for she is represented either so, or else all full of gaiety and motion, as Ausonius describes her, and as I have seen her on gems, both which characters, though so opposite to one another, suit very well with lovers, and consequently with any patroness of them." See *The Muses*.

**ERATOSTRATUS**, an Ephesian, who, to perpetuate his name, set fire to the temple of Diana, at Ephesus. This event happening on the birth-day of Alexander, it was assigned as a reason why the goddess did not prevent the mischief, that she was occupied at the labour of Olympias, then bringing forth the conqueror of Asia.

**ERATREUS**, or **ELATREUS**, one of the court of Alcinous, and a competitor in the games of the eighth Odyssey.

**ERATUS**, the son of Hercules and Dynaste.

**EREBUS**, the third division of the subterraneous world. [See *Hell*.] Erebus is stiled by the poets *God of Hell*, and said to have been born of Chaos and Darkness.

**ERECHTHEUS**, fifth, or as others say, sixth king of Athens, was the son of Pandion, and father, by Praxithea, of three sons, Cecrops, Metion, Pandorus, and four daughters, Creusa, Orithya, Procris, and Othonia. In a war against Eleusis, he is said to have sacrificed his daughter Chthonia, supposed the same with Othonia, in obedience to the oracle, which required that vic-

tim as the price of his success. Having in a conflict killed Eumolpus, the son of Neptune, Erechtheus, at the request of that god, was, according to the reports of some, stricken with thunder by Jupiter; but others relate, that he perished in the sea. He reigned over Athens thirty-four years, and flourished about 1399 years before the Christian era. Divine honours were paid him after his death by the Athenians, and the introduction of the mysteries of Ceres at Eleusis was ascribed to him.—He was succeeded on his throne by Cecrops, his son.

There is said to have been another Erechtheus, father of the Orythia, who was carried off by Boreas.

**ERECTHEON**, a temple of Neptune in Achaia.

**ERECHTHIDES**, the Athenians, so called from Erechtheus, their king.

**ERECHTHIS**, a patronymic of Procris.

**ERESICHTHON**. See *Erisichthon*.

**ERETMEUS**, one of the court of Alcinous, who contended in the games of the eighth Odyssey.

**EREUTHALION**, an Arcadian killed by Nestor, in the war between the Arcadians and the Pylians.

**ERGAMENES**, king of Aethiopia. The priests of Jupiter in Meroe becoming so far transported with foolish zeal and superstition, as sometimes to send orders by messengers to slay the king; and none daring to resist their mandate, Ergamenes, hearing of it, slew them all, and abolished the priesthood itself.

**ERGANE**, or the *Inventress*, a name of Minerva, because to her was ascribed the invention of several arts. Besides the art of war, Lucian attributes to her that of architecture; and the arts also of spinning, of making cloth, tapestry, silk and woollen stuffs, were assigned to her by the ancients. She is said likewise to have invented chariots, and the use of trumpets and flutes, as well as to have first taught to plant and cultivate the olive.

**ERGASTINAE**, a select number of virgins employed in weaving Minerva's peplos or robe, which was carried in procession at the Athenian festival Panathenaea.

**ERGATIA**, a Laconian festival, celebrated in honour of Hercules, being probably instituted



in memory of his labours, as labour is by the Greeks called *Eργον*.

ERGATIS, a name of Minerva, of the same import with *Ergane*, which see.

ERGINUS, son of Clymenes, and king of Orchomenos, exacted from the Thebans an annual tribute of an hundred oxen, as a mulct for the death of his father, whom a Theban had killed. Hercules falling upon the deputies sent to receive this fine, first mutilated them, and afterwards killed Erginus himself, who, to avenge their sufferings, had entered Boeotia with an army.—Erginus is said to have been father of Agamedes and Trophonius, the architects of Apollo's temple at Delphi.

ERGINUS, son of Neptune and Astypalaea, attended by Euphemus and Ancaeus, his brothers, joined Jason in his Colchic expedition.

ERIBOEA, a surname of Juno.

ERIBOTES, son of Teleon, accompanied the Argonauts, and when Oileus was wounded by a monstrous bird, extracted its dart-like quill, and properly medicated the wound.

ERICATES, the son of Lycaon, or a Lycaonian, killed by Messapus, in the tenth Aeneid.

ERICHTHO, a woman of Thessaly, famous for her skill in poisons. Also, one of the Furies. See *Furies*.

ERICHTHONIUS, son of Vulcan. This god having forged arms for the deities in their wars with the giants, Jupiter, to gratify him, promised to grant him any request: he desired to marry Minerva, which was granted, provided he could obtain her consent, who, he was told, had vowed perpetual virginity. As the goddess came one day to Vulcan, to entreat him to make her some armour, he offered her violence, and what fell from him upon the ground in the struggle, produced Erichthonius, whose name is derived from two Greek words, signifying *contention* and the *earth*. Minerva at first nursed Erichthonius herself, but afterwards gave him to Aglauros, Herse, and Pandrosus, daughters of Cecrops, to be educated; with a strict caution not to look into the cradle or coffer in which he was laid. Aglauros and Herse, however, disobeyed the injunction, and were punished for their indiscretion with frenzy. Erichthonius being born with deformed, or, as some say, with serpentine legs, was

the first inventor of chariots, or, at least, added wheels to a kind of dray, which Trochillus had before brought into use. With such effect did he employ this new invention in celebrating the Panathenaea, or games in honour of Minerva, at Athens, (in which he won the prize, and of which, according to the tenth epocha of the Parian marbles, he was founder,) that after his death he was advanced to the constellation of the Charioteer or Bootes, as we learn from Hyginus. He was the fourth king of Athens, and succeeded Amphictyon about 1489 years before the Christian era, reigned fifty years, and was succeeded by Pandion.—He was a prince renowned for his equity.

ERICHTHONIUS, son of Dardanus, was father of Tros, king of Troy, whose sons were Ilus and Assaracus.

ERICUSA, one of the Aeolides.

ERIDANUS, the deity of the *Eridanus* or *Po*, one of the most considerable rivers of Italy, in whose vicinity the Heliades, or sisters of Phaeton were changed into poplars. [See *Phaeton*.] Virgil stiles him the King of Rivers. Spence observes, that when he was first in Italy, he saw a small figure of him in some palace at Rome, with the head of a bull, and all the other parts human; but adds: "I did not then note down where it was, and I could never since recover it; if I could, I would certainly have had a copy of it, though enlarged and made more worthy of the king of all the rivers of Italy. I would have raised a mount for him, against the middle of which he might have reclined, and held down his urn, from which the waters ought to have run down the roughnesses of the mount in large quantities, and with a good deal of noise and rapidity. His having a head like that of a bull, would have distinguished him well enough from all the other rivers of Italy, a thing which their poets do not attribute to any of them that I know of except this, and perhaps the Aufidius. The reason why the ancient poets and artists gave the head of a bull to Eridanus, may be from that river's having its source from mount Vesuvius, the highest mountain in that range of the Alps, which were anciently called *Alpes Taurinae*.—The statues of Eridanus were no doubt highly worshipped and honoured by the Romans in



the Augustan age, as being then the chief of all the rivers in Italy.

ERIGONE, daughter of Icarius, who being killed by some shepherds of Attica, Erigone, at the sight of her father's dead body, hung herself for grief. The oracle of Apollo ordered solemn sacrifices to be annually offered to the manes of Icarius and Erigone, which sacrifices were called *Aletides*. The Athenians also celebrated another solemn festival, with sacrifices, in honour of Erigone, called *Aiora*. Erigone was translated to heaven, and made the sign Virgo. See *Aletides*, *Aiora*.

Another *Erigone*, daughter of Aegisthus and Clytemnestra, had, by her brother Orestes, Penthilus, who participated in the regal power with Timasenus, the legitimate son of Orestes and Hermione.

ERINNYS, one of the Eumenides, or Furies.—This name is of Grecian etymology, and signifies *the fury of the mind*.—It was also a surname of Ceres, from her amour with Neptune in the likeness of a horse.

ERIPHYLE, daughter of Talaus and Lysianassa, or Lysimache, sister of Adrastus, king of Argos, and wife of Amphiaraus, was the occasion of her husband's death. Amphiaraus, who was a prophet, having a presentiment, that if he accompanied the Argives in their expedition against Thebes, it would be fatal to him, concealed himself to evade the danger. Eryphile, however, being gained over by Polynices, through the present of a necklace which Venus had given to Hermione, discovered where her husband was concealed. Amphiaraus, in consequence, was compelled to go, and, as he expected, fell, though not before he had enjoined Alcmeon, his son, to avenge him, by murdering Eryphile his mother. See *Amphiaraus*, *Alcmeon*, *Callirhoe*.

ERIS, the goddess of discord.

ERISICHTHON, son of Triops, a considerable person in Thessaly, who, having cut down a grove consecrated to Ceres, was punished by the goddess with so insatiable an appetite, that he not only squandered his possessions to appease its cravings, but even sold his own daughter to procure subsistence. She being beloved by Neptune, is said to have been endowed by him with the faculty of assuming

whatever form she pleased, in consequence of which, she was no sooner disposed of under one shape, than she escaped in another, and thus contributed to her father's support. This expedient, however, proving unsuccessful, the unhappy man is reported to have devoured his own flesh, and, at last, to have perished through hunger.

ERIUNIUS, i. e. *lucrative*, a surname of Mercury.

ERMENSUL, an idol of the ancient Saxons of Westphalia, which had a magnificent temple upon the hill Eresberg, now called *Stadtberg*. It is generally believed, that this deity was the same with Mars, worshipped by that warlike people as the protector of their country; whence came the name of *Marsberg*, or *Mars'-hill*, as *Stadtberg* was formerly called. Charlemagne having conquered the Saxons, destroyed this idol, and consecrated the temple to the service of the true God.

EROCHIA, a Grecian festival mentioned by Hesychius.

EROPE, wife of Atreus, having yielded to the solicitations of Thyestes, had two sons by him, whom Atreus killed, and served up for their father to feed on.

EROS, a name of Cupid. See *Cupid*.

EROSANTHEIA, a Peloponnesian festival, in which the women met together, and gathered flowers. Its name is derived from *εαρ*, *the spring*, and *ανθος*, *a flower*.

EROSTRATUS. See *Eratostratus*.

EROTIA, EROTIDIA, an ancient festival of the Thespians, in honour of Eros, or Cupid. It was celebrated every fifth year with sports and games, wherein the musicians and others contended. If any quarrels happened among the people, it was usual, at this time, to offer sacrifices and prayers to the deity of Love, to put an end to them, and procure a reconciliation.

ERSE, or the *Dew*, daughter of Jupiter and Diana.

ERYALUS, a Trojan chieftain, slain by Patroclus, in the sixteenth Iliad.

ERYCINA, a name of Venus, from mount Eryx, in Sicily, upon which Aeneas built a splendid temple to her honour, because she was his mother.



ERYMANTHIAN BOAR, the third labour of Hercules. See *Hercules*.

ERYMANTHIS, a surname of Callisto, from Erymanthus, of which she was an inhabitant.

ERYMAS. Of this name were two Trojans, mentioned by Homer, one of whom was killed by Merion of Crete, the other, by Patroclus.—Also, an adherent of Aeneas, mentioned by Virgil, as killed by Turnus.

ERYMUS, a celebrated huntsman of Cyzicus.

ERYTHEA, daughter of Geryon.

ERYTHIA, according to Apollodorus, or,

ERYTHEIS, according to Apollonius, was one of the Hesperides.

ERYTHRAS, son of Hercules. Also, the son of Perseus and Andromeda, who, from being drowned in the Red Sea, occasioned it to be called the *Erythraean*.

ERYTHRION, son of Athamas and Themistone.

ERYTUS, one of the Argonauts, son of Mercury and Antianira, and brother of Echion.—See *Echion*.

ERYS, one of the children born of Nox without a father.

ERYX, son of Neptune by Venus, being slain by Hercules, against whom he contended with the cestus, was buried on a mountain, called after his name, in Sicily, upon which Aeneas built a temple to Venus, and whence she had the name of Erycina. See *Giants*.

ERYX, son of Butes by Lycaste. See *Butes*.

ERYXO, the mother of Battus, who killed the tyrant Learchus.

ESTIAIA, solemn sacrifices to Vesta, called in Greek *Ἑστια*, of which it was unlawful to carry away any part, or communicate aught of it to any but the worshippers; whence, to *sacrifice to Vesta*, is proverbially used of such as transact any concern privately, and without spectators; or rather to misers, who will not part with any thing they are once possessed of.

ESUS, or HESUS, the great divinity of the Gauls. As the ancients give us but little account of this god, the learned have formed several conjectures concerning him; and all agree, that he was their God of War.—The author of the Gallic History, however, has represented him under a very different idea.—He takes him to have been among that people

the Supreme Being, the unknown God; adding, that they adored him with high veneration, though they had not any figure of him, unless he were represented by the oak, the tree so peculiarly respected by the Druids, and, in general, by all the Gauls. It was in woods, continues he, and at the foot of oaks, that they offered sacrifices, and addressed verses and prayers to him. It is, notwithstanding, more natural to believe, that the Gauls, a warlike nation, worshipped the god of battles, and we find none among them but Esus, to whom this title can be applied. Besides, their offering to him human victims, in the persons of their prisoners of war, as preferable to any other, is a proof, that it was to thank and pay him homage for the advantages they obtained in war. That he was their Mars, or God of War, seems evident; for, when they were on the point of giving battle, they vowed to him not only all the spoils and horses which they should take from the enemy, but also, the captives, and nothing was more faithfully performed than this promise; for, no sooner was the battle over, than they sacrificed all the horses, and gathering into a heap the arms and spoils, immediately consecrated them to him. So strictly was the last observance performed, that if any one were convicted of applying to his own use the most inconsiderable part of these spoils, he suffered death without mercy. As to captives, indeed, their manner of discharging the vow was not so uniform; since sometimes they contented themselves with offering him the choice of them, viz. the young and handsome, and killed the rest with their arrows: upon other occasions, however, they sacrificed the whole, without distinction of age, birth, or person.

ESWARA, the sovereign deity of the Scyvias, a sect of the East India Bramins. He had a wife named *Parvati*. After she was married to Esvara, her father, intending to perform a jagam or sacrifice, invited the Devetas, such as the Sun, Moon, and the rest, but neglected Esvara, his son-in-law, saying, "He is not worthy of the honour; he is a fellow that subsists only upon alms, and has no clothes to put on." Esvara, they pretend, was present, but veiled under a shape which preserved him un-



known. Parvati incensed at this treatment of her husband, leaped into the fire prepared for the sacrifice, and was immediately consumed. Eswara, exasperated at the accident, broke forth in a sweat, of which a drop happening to fall on the earth, there sprang from it Virrepudra, who instantly asked his father what commands he wished him to perform? Eswara bade him break up the jagam; accordingly Virrepudra falling upon the guests, killed some, drove others away, kicked the Sun, and beat out his teeth, and so thoroughly drubbed the Moon, that her face still retains the marks of his blows. Eswara is represented in temples under a very immodest appearance, expressing the commerce of the sexes. This representation originates from a tradition of which the Bramins themselves are ashamed, and is as follows. It happened one day that a Moniswara came to visit Eswara, in a place where the latter used to caress Parvati. Coming at an unseasonable hour, and being refused admittance by the porter, he broke out into an imprecation that whosoever should worship Eswara under the above-mentioned shape, might receive greater advantages from it, than if his homage were paid him under his proper figure. Though it be owing to this circumstance that the scandalous images under which Eswara is worshipped in the pagodas, owe their original, he is nevertheless represented under the figure of a man in that statue of him which is carried about in public.

**ETEOCLES**, king of the Orchomenians, was the first that dedicated a temple to the Graces, or Charities, who used frequently to come into his country to bathe in the fountain Acidalia. See *Graces*.

**ETEOCLES**, the elder son of Oedipus, king of Thebes, by his own mother Iocasta, between whom and his brother Polynices an agreement was made, that after their father's death they should reign yearly by course. Eteocles accordingly entered upon the government, but, after his year was expired, would not suffer his brother to succeed; whereupon Polynices, being aided by Adrastus and Tydeus, made war upon Eteocles, and the brothers meeting in the field of battle, each was slain by the other.—The enmity subsisted longer than their lives, for when their bodies were placed on the same

funeral pile, to be burnt, the flames refused to unite, dividing themselves into two parts, as a token of such deadly hatred between them, that as their minds, when alive, so their bodies, even when dead, could not agree. This antipathy was transmitted to their posterity, breaking out into many outrageous and bloody wars.

**ETEONEUS**, a sage mentioned in the fourth Odyssey.

**ETERLOCEA**, a name of Victory in Homer, intimating that she inclines sometimes to one side, and sometimes to the other.

**ETERNITY** was deified by the ancients: she is variously represented upon medals: On one of Titus she is figured as a woman holding in her hands the sun and moon: on a medal of Faustina the mother, Eternity is pictured as a woman carrying in her right-hand a globe, on which is a bird, supposed to be a phoenix, which by its renovation becoming immortal, is an apt symbol of an eternal duration.—On a medal of the emperor Philip, Eternity is designed by an elephant, with a boy upon his back, carrying arrows; the elephant being reckoned a symbol of eternity because of its longevity. Eternity has a covering on her head, because we can never find out her beginning; her legs are bare, because we see only those parts of her that are actually running on; and she sits on a globe, with a sceptre in her hand, to indicate her sovereignty over all things. Spence observes, that Eternity, on a medal of Marcus Aurelius, is represented carrying up the wife of that good emperor to heaven, on which occasion she holds in her hand a lighted flambeau. “Eternity,” continues this author, “appears just in the same manner on a fine relieve which belonged to the triumphal arch that stood formerly on part of the Corso at Rome, and which was placed in the Capitol when that arch was taken down. There is another very remarkable relieve relating to the same subject, that on the base of Marcus Aurelius’ column. In this relieve there is one thing that is particular, though not without example; Eternity is represented as a male on it: it is a very noble figure, naked, and with his wings finely expanded: in his left hand he holds a globe of the



heavens, with a serpent winding itself about it; a very old and very significant emblem of Eternity, especially when it had its tail brought round to its mouth, a thing frequent in antiques, whether Roman, Grecian, or Egyptian: his eyes are lifted up towards the heavens, whither he is carrying Marcus Aurelius and his consort, and on each side of them appears an eagle as flying towards the East, the common symbol of deification among the Romans: at the bottom, on the right hand, is the Genius of the city of Rome looking upwards, and holding up her hand either as admiring or praying; and on the left is what I take to be the Genius of Monte Citorio, more reclined, and resting his hand against an obelisk, with a round ball on the top of it. There are several other ways of representing Eternity," adds Mr. Spence, "used by the old artists, beside those I have mentioned: sometimes she has the head of Sol in one hand, and of Luna in the other, which seems to answer the Scripture expression, *As long as the sun and moon endureth*; and sometimes she is sitting on a globe, which may possibly allude to the Heathen notions of the eternity of the world: sometimes she is represented by an elephant, or in a chariot drawn by elephants, as a very long-lived creature: sometimes by a phoenix, as continually renewed and reviving after each course of ages: and sometimes they give her two faces, like Janus, to signify that she looks as far backward as forward: I have seen her too with a veil over her face, to shew that she is impenetrable and inscrutable to us; and I question whether she be not meant in a gem published by Maffei, where you see a fine naked winged figure, endeavouring to lift up another which has its feet chained to a globe: this may signify that eternity, or thoughts of eternity, are the fittest to free the soul, and to elevate it above all its low attachments to the things of this world."

ETESIAE, the vernal and autumnal gales of Italy.

ETHALIDES, son of Mercury, being permitted by his father to wish for whatever he had a mind to, immortality excepted, desired to have the faculty of remembering all the transmigrations of his soul after death. Heraclides Ponticus, to gain credit to his doctrine of the

transmigration, pretended that he himself was this Ethalides.

ETHALION, one of the Tyrrhenian sailors who, for the attempt upon Bacchus, was changed to a dolphin.

ETHODAIA, daughter of Amphion and Niobe, fell by the weapons of Diana.

ETHEMON was killed at the marriage of Andromeda.

ETIAS, mentioned by Pausanias, as the daughter of Aeneas.

ETYLUS, the father of Theocles.

EUBAGES, an order of priests or philosophers among the ancient Celts or Gauls. Chorier takes the Eubages to be the same with the Druids and Saronidae of Diodorus; others contend that the Eubages were those whom Strabo calls *Ovætes*, *Evates*, or *Vates*; on which principle there is room to conjecture that the word should be written *Ovætes*, it being easy to mistake a Γ for a T. Be this as it will, the Eubages appear to have been a different order from the Druids. They spent their time in the search and contemplation of the great mysteries of nature. See *Evates*, *Druids*.

EUBOEA, daughter of the river Asterion, said to be one of the nurses of Juno.

The mother of Glaucus is said to have been also called Euboea. See *Glaucus*.

Another *Euboea* is mentioned by Apollodorus as the daughter of Thespius, and mother of Olympus.

EUBOTE, daughter of Thespius, and mother of Euripilus.

EUBOTES, a son of Hercules.

EUBULE, an Athenian Virgin, sacrificed with her sisters to expiate a famine.

EUBULEUS, one of the *Anactes*. See *Anactes*.

EUCHANOR, son of Polydus, a seer of Corinth, who, though cautioned by his father against incurring an early death, yet joined the Grecian army, and fell before Troy, by the hand of Paris.

EUCHENOR, son of Aegyptus by Arabia.

EUCHIDES, an Athenian, who went on foot to Delphi for some sacred fire, and returned the same day, performing a journey of above a hundred miles.

EUCHIUS, a name of Bacchus, because that god fills his glass to the brim.



**EUCLIA**, a name of Diana among virgins, who, at their marriage, brought her baskets of fruit, to appease the goddess for their relinquishing the state of virginity.

**EUCLUS**, a prophet of Cyprus, who predicted the birth and reputation of Homer.

**EUCRATE**, one of the Nereids.

**EUDORA**: Of this name were one of the Nereids and one of the Atlantides.

**EUDORUS**, son of Mercury and Polimena, accompanied Achilles to the Trojan war.

**EUENUS**, son of Mars, but by whom is not known.

**EUGE FILI**, an appellative of Bacchus, because having transformed himself into a lion to defend his father against the Giants, Jupiter animated him by these words, *Euge, Fili! Evobe, Bacche!* Well done my son Bacchus!

**EULIMENE**, one of the Nereids.

**EUMAEUS**, a herdsman and steward of Ulysses, who knew his master after a twenty-years' absence, and aided him in expelling the pretenders to Penelope.

**EUMEDES**, son of Dolon, attended Aeneas to Italy, and was there killed by Turnus.

**EUMELIS**, a celebrated Augur.

**EUMELUS**, son of Admetus, king of Phæacæ, was not only renowned for the fleetest horses at the siege of Troy, but conspicuous also at the games celebrated in honour of Patroclus.

Of the same name were an attendant on Aeneas—a contemporary of Triptolemus, whose daughter was killed by a fall from his chariot—and a person whose daughter was turned to a bird.

**EUMENIDEIA**, a Grecian festival, observed once a year by the Athenians, in honour of the Eumendies, or Furies, called *Σεμεναι Δεαι*, *venerable goddesses*, and by the Sicyonians and others *Ευμενιδες*, *favourable* or *propitious*, from an opinion that their true names were unlucky omens. At this annual festival pregnant ewes, cakes made by the most eminent of the young men, and a libation of honey and wine, were offered in sacrifice to these infernal goddesses, the worshippers being decked with flowers. At Athens none were admitted to these solemnities but free-born citizens of known virtue and integrity, for such alone could be acceptable to these deities, whose peculiar office it was to punish all kinds of wickedness.

*Vol. I.*

**EUMENIDES**, the Furies so called. See *Furies*.

**EUMENIUS**, son of Clytius, a leader on the part of Aeneas, was killed by Camilla.

**EUMOLPÆ**, one of the Nereids.

**EUMOLPIDÆ**, priests of Ceres Eleusinia, so called from Eleusis, a town of Attica: they took their name from Eumolpus, created priest of Ceres Eleusinia, by Erechtheus, king of Athens. This priesthood gave him such interest and influence, as enabled him to contend with his benefactor. The king and priest being killed in the contest, their children came to a treaty, by virtue of which the priesthood was to devolve on the descendants of Eumolpus, and the crown on those of Erechtheus. The ceremonies belonging to this office were called *mysteries*, by way of eminence, the rites being kept so very private, that but few of them are distinctly known. See *Eleusinia*.

**EUMOLPUS**, son of Triptolemus and Driope, was priest of Ceres, at Eleusis in Attica. Quarrelling with Erechtheus, king of Athens, who had promoted him to the priesthood, they came to a battle, in which both lost their lives. It is said that Eumolpus carried the rites of Ceres from Eleusis to Athens; but Herodotus reports that these rites were brought out of Egypt into Greece by one of the daughters of Danaus.

**EUMYLUS** led the troops of Glaphyra in ten ships against Troy. Homer mentions Alceste his mother as descended from Pelias, king of Thessaly.

**EUNEUS**, son of Jason and Hypsipyle, the daughter of Thoas, and queen of the Amazons.

**EUNICE**, a Nereid.

**EUNOMIA**, daughter of Juno, one of the Horæ.

**EUNOMIA**, or **GOOD ORDER**, daughter of Jupiter and Themis, or Justice.

**EUNOMUS**, son of Architeles, was killed by Hercules.

**EUNOSTUS**, a deity among the Tanagraeans, into whose temple it was unlawful for any woman to enter; if any misfortune happened to any of them, they would diligently enquire, whether any woman had been admitted.

**EUNYMOS**, one of the Aeolides.

**EUPALAMON**, one of the hunters of the Calydonian boar.

**EUPALAMUS**, son of Metion, by Alcippe, was father of Metiadusa and Daedalus.

Q q



**EUPHEME**, mother of Crocus, by Pan, and nurse to the Muses. See *Muses*.

**EUPHEMUS**, son of Neptune by Europa, and brother of Erginus and Ancaeus, Apollonius mentions him as one of the Argonauts, and represents him as so fleet, that he could run over the surface of water without wetting his feet.

**EUPHEMUS**, son of Ceus, led the Ciconians against Troy.

**EUPITHES**, father of Antinous, the suitor of Penelope, conspired against the life of Ulysses, and was killed by Laertes.

**EUPHORBUS**, a noble Trojan, son of Panthus, wounded Patroclus, and was slain by Menelaus, in the seventeenth Iliad. Pythagoras said, his soul had been in the body of Euphorbus, at the time of the Trojan war, that he might better persuade others to his opinion concerning the transmigration or passage of a man's soul from one body into another.

**EUPHRATES**, a river-god. Spence describes him thus. "The Tigris is very well distinguished from all the river-gods I have met with, by the tiger on which he rests his right arm. The Euphrates (if it be the Euphrates, for I am not quite certain of it) is marked out by the palm branch which he holds in his hand. They are said to spring from the same source. They appear together on a medal of Trajan, on which the Genius of Mesopotamia is represented kneeling at the emperor's feet, with the Tigris on one side of her, and the Euphrates on the other: and Ovid speaks of them as carried together in triumph."

**EUPHROSYNE**, one of the three Graces or Charities, so called from her cheerfulness, because we ought to be free and cheerful as well in doing as receiving a kindness. See *Graces*.

**EUPHYRUS**, one of the sons of Niobe.

**EUPOLEMA**. See *Aetbalides*.

**EURIBOEA**, daughter of Plutus, god of riches.

**EUROPA**, daughter of Agenor, king of Phoenicia, by his wife Telephassa, was of such exquisite beauty as to inflame the heart of Jupiter himself, who, to attract her notice, assumed the exterior of a bull, and associated with the cows of Agenor, whilst the princess frequented the meads. Pleased with his gentle demeanour, she at first caressed him, and at length ascend-

ed his back. No sooner, however, was she mounted, than the god, after gradually approaching the shore, rushed at once into the sea, and swam with Europa to Crete. There, on his arrival, having resumed his own person, he prevailed over her, and the offspring of their intercourse were Minos, Sarpedon, and Rhadamanthus. She afterwards married Asterius, king of the island, who, having no family by her, adopted her sons. She is said to have lived above fifteen centuries before the Christian era, and to have given name to Europe.

Another *Europa* was one of the Oceanidae, and a third the wife of Danaus.

**EUROPE**, the name of one of the four quarters or divisions of the world. "I take Europe," says Mr. Spence, "to have been often meant under the figure of Europa on her bull. This is a very common subject with the old artists, and they seem to have been as fond of repeating it as Ovid is, in whom we have three or four several accounts of this story. There is however one thing observable enough from some gems, which I think he has not mentioned in any of them, and that is the bull's walking over the surface of the water, as if it were firm land. If you are not satisfied with this mistress of Jupiter for a representative of our part of the world, you may see her as she was supposed to appear in person in the heavens in a Greek relievo, preserved by Montfaucon, relating to the deification of Hercules, where she seems to attend that great hero, and, to prevent all disputes, has her name engraved on it."

**EUROPS**, son of Aegialeus, king of Sicyon.

**EUROTAS**, son of Lelex, and father of Sparta, the wife of Lacedaemon.

**EUROTO**, daughter of Danaus by Polyxo.

**EURUCLEIA**, a Spartan festival mentioned in an old inscription.

**EURUTHIONION**, a Grecian festival in honour of Ceres.

**EURUS**, the Genius of the south-east wind, according to the Grecian division of the compass into eight points; but following the Roman division into four, Eurus was the intelligence that presided over all the eastern quarter of the heavens. "Eurus, says Spence, according to the Roman poets, seems to have his character com-



posed from the Apeliotes and Eurys of the Greeks: by one description of him he should have a look that seems delighted, and in another he is spoken of as playful or wanton. He is sometimes described as impetuous, and sometimes as disordered with the storm he has been driving along the sea. Horace gives us a picture of the former, and Valerius Flaccus of the latter. I should be apt to imagine, from some expressions in the poets, that he was sometimes represented on horseback, or perhaps in a chariot, whirling through the air, but there are so few remains of the ancient artists relating to these airy beings, that we have nothing from them to confirm any such conjecture."

**EURYADES**, a suitor of Penelope, killed by Telemachus.

**EURYALE**: of this name there were several; viz. One of the Gorgons, who was exempt from mortality; a daughter of Minos, and mother by Neptune of Orion; a queen of the Amazons, who aided Aeetes; and a daughter of Proetus, king of Argos.

**EURYALUS**, a chief of the Peloponnesus, who, with Diomedes and Sthenelus, conducted eighty ships against Troy.

A spurious son of Ulysses and Evippe was likewise so called, as were a son of Melas, killed by Tydeus; one of the Argonauts; and a Trojan the son of Opheltes, who accompanied Aeneas, and was celebrated for his friendship to Nisus, son of Hyrtacus.

**EURYBATES**, the herald commissioned by Agamemnon to take Briseis from Achilles. Also one of the Argonauts.

**EURYBIA**, a Nymph, mother of Lucifer and the Stars.

Also a daughter of Pontus and Terra, and of Thespius.

**EURYBIUS**, son of Nereus and Chloris.

Also the son of Eurytus, king of Argos, fell in the war between his subjects and the Athenians.

**EURYCLEA**, daughter of Ops of Ithaca, and conspicuous for her beauty, was purchased by Laertes for twenty oxen, and given to Ulysses whose son Telemachus she tenderly nursed.

**EURYDAMAS**, a native of Ctimena, one of the Argonauts.

Also a son of Aegyptus; a Trojan skilled in interpreting dreams, who had two sons slain by

Diomedes, during the siege of Troy; the surname of Hector; and of one of the suitors of Penelope.

**EURYDAME**, wife of Leotichydes, king of Sparta.

**EURYDICE**, a princess of Thrace, near Mount Rhodope, wife of Orpheus, died on the day of her marriage; for Aristeus, a neighbouring prince, being in love with her, and attempting to surprize her, in her flight, to avoid his violence, she was killed by the bite of a serpent. See the sequel of this story under the article *Orpheus*.

There were several others of the name of Eurydice; viz. One of the Danaides, wife of Dryas; a daughter of Clymenus, wife of Nestor; the wife of Lycurgus, king of Nemea, in the Peloponnesus; a wife of Aeneas; a daughter of Actor; a daughter of Amphiaraus, a daughter of Adrastus, &c.

**EURYGANIA**, the wife of Oedipus.

**EURYLEON**, called also Ascanius, king of the Latins.

**EURYLOCHUS**, one of Ulysses' companions, who alone, by not tasting the enchanting cup of Circe, escaped being changed to a hog.

**EURLUS**, king of the island of Coos, with his sons, was put to death by Hercules, on account of their injustice and cruelty.

**EURYMACHUS**, son of Polybus, and one of Penelope's suitors, was killed by Ulysses.

Also the son of Antenor, and the lover of Hippodamia, were both so called.

**EURYMEDDE**, wife of Glaucus, king of Ephyra.

**EURYMEDON**, the Giant, who is said to have had an amour with Juno, prior to her marriage with Jupiter, the fruit of which was Prometheus. This afterwards being discovered by Jupiter, he hurled down Eurymedon to hell.

Another *Eurymedon* was father of Periboe, the mother, by Neptune, of Nausithous; and a *third*, the son of Faunus.

**EURYMENES**, son of Neleus and Chloris.

**EURYNOME**, one of the Oceanides, and mother of the Graces.

Also a daughter of Apollo, mother of Adrastus, king of Argos, and of Eriphyle, wife of Amphiaraus.

Of this name likewise were a Nymph, wife of Orchamus, and mother of Leucothoe; the



mother of Asopus, by Jupiter; the wife of Lycurgus, son of Aleus; and one of Penelope's attendants.

**EURYNOMIA**, a Grecian anniversary solemnity in honour of Eurynome, by some thought to be the same with Diana; by others, one of the daughters of Oceanus.

**EURYNOMUS**, according to Pausanias, was one of the deities of hell.

**EURYOPS**, the offspring of Hercules and Terpsicrate.

**EURYPYLE**, daughter of Thespius.

**EURYPYLUS**, son of Telephus, was slain in the Trojan war by Pyrrhus, to which he went out of love to Cassandra. Also, a son of Hercules, a skillful soothsayer, who reigned in the isle of Cos. Likewise, a Grecian chief, who led the Ormenian and Asterian troops against Troy in forty ships; a prince of Olenus, who joined Hercules against Laomedon; a son of Mecistheus, who distinguished himself in the Epigonian war against Thebes; a son of Temenus, king of Messinia, who conspired against the life of his father; a son of Neptune, killed by Hercules; a Thessalian, and son of Evemon, who was punished with frenzy for inspecting a chest which fell to his share in the plunder of Troy: also, one of Penelope's suitors.

**EURYSACES**, son of the Telemonian Ajax, by Tecmessa, a Phrygian, reigned after the death of Telamon, his grandfather, at Salamis. See *Tecmessa*.

**EURYSTHENES**, son of Aristodemus by Argia, enjoyed the throne of Sparta in conjunction with Procles, his brother.

**EURISTHENIDAE**, the posterity of Eurythenes.

**EURYSTHEUS**, was the son of Sthenelus, king of Mycenae, by his wife Archippe. Alcmena, wife of Amphitryon, king of Thebes, being pregnant at the same time with Archippe, Jupiter had ordained, that the child first born should have the superiority or command over the other; accordingly, by the intervention of Juno, Archippe was delivered at the end of seven months of a son called Eurystheus, while Alcmena was not delivered of Hercules till after the usual time; accordingly, Hercules, by the will of his divine father, was obliged to submit to the orders of Eurystheus, and his ex-

traordinary virtues were early and constantly put to the test, as narrated under the article *Hercules*. Eurystheus, after the death of Hercules, was so afraid of the Heraclidae, descendants of that hero, who, he imagined, would resent the severities he had imposed on Hercules, that, by ill usage, he forced them to flee to Athens, and then sent an embassy to that city to deliver them up, with menaces of a war in case of refusal. Iolaus, the friend of Hercules, who was then in the shades, was so concerned for his master's posterity, that he obtained leave of Pluto to return to earth, and kill the tyrant, which having performed, he willingly returned to hell. Some authors say, he was killed by Hyllus, one of the sons of Hercules, about 1230 years before the Christian era. See *Macaira*.

**EURYTE**, a Nymph, and mother of Halirrhothius by Neptune. Also, a daughter of Hippodamas, and wife of Parthaon.

**EURYTELE**, daughter of Thespius, and mother of Leucippus.

**EURYTHEMIS**, daughter of Cleoboea, and wife of Thestius.

**EURYTHION**. See *Eurytion*.

**EURYTION**, the Centaur, whose brutality to Hippodamia at the marriage of Pirithous, gave cause to the dispute between the Lapithae and the Centaurs, flying the weapons of Hercules he betook himself to Pholoe.

Another *Eurytion*, the admirer of Mnesimacha, was killed by Hercules; as was, of the same name, a herdsman of Geryon. One of the Argonauts, and a son of Lycaon, were both called Eurytion.

**EURYTIONE**, sister of Hellotis.

**EURYTUS**, king of Oechalia, promised to give his daughter Iole in marriage to any one who could shoot nearer a mark than himself. Hercules agreed to the proposal, and vanquishing Eurytus, claimed the prize, which being refused him, he slew Eurytus, and carried off his daughter.

**EURYTUS**, one of the rebel giants, whom Hercules also killed, by darting an oak at him, or, as others relate, Bacchus, by a stroke of his thyrsus. Likewise, the name of a Centaur slain by Theseus.



**EURYTUS**, one of the Molionides. See *Molionides*, *Actor*.

**EUSEPUS AND PEDASUS**, twin sons of Bruclion, fell in the Trojan war.

**EUSORUS**. See *Aeneta*.

**EUTERPE**, one of the Muses, is distinguished by tibiae or pipes, whence she was called also Tibicina. Some say logic was invented by her. "It was," says Mr. Spence, "very common with the musicians of old to play on two pipes at once, agreeably to the remarks before Terence's plays, and as we often actually find them represented in the remains of the artists. It was over this species of music that Euterpe presided, as one learns from the very first ode of Horace. I have also seen her represented with the Fistula, or Calami in her hand. It is under this lower character that Ausonius speaks of her."

**EUTHYMUS**. His story is this: When Ulysses came among the Temessians, they slew one of his companions, to appease whose genius, which afflicted them with many calamities, they were forced yearly to offer him the most beautiful of their virgins; till, at last, Euthymus, a victor in the Olympic games, being admitted into the temple, fought the Genius, (who was of a very black complexion, a terrible shape, and clothed in a wolf's skin,) beat him out of the city, forced him to take refuge in the sea, and having released the virgin, she was bestowed on him in reward of so desperate an enterprize.

**EVADNE**, by some said to be mother of Janus, by Apollo. This honour is by others, however, paid to Creusa, daughter of Erechtheus, king of Athens.

**EVADNE**, daughter of Iphis, from love to her husband Capaneus, cast herself, at his funeral, into the fire, and was consumed with him.

**EVADNE**, daughter of Strymon and Neaera, was wife of Argus, and bore him four children.

**EVAN**, a name of Bacchus, from the acclamations of the Bacchae, who were therefore called Evantes.

**EVANDER**, a famous Arcadian chief, denominated the son of Mercury, on account of his eloquence, having accidentally killed his father, by advice of his mother Nicostrata, left Arcadia, and came into Italy, about sixty years be-

fore the Trojan war, Faunus being then king of the Aboriginis. This prince, by transferring the use of letters thither, gained the affections of the Aborigines, who, without considering him as their king, obeyed him as a man of uncommon wisdom. But nothing procured him more the veneration of that people, than the reputation of his mother, called by the Greeks, Themis, by the Latins, Carmenta, and looked upon as a divinity. Evander, having learned not long before from Carmenta, that an hero, a son of Jupiter, was one day to arrive in the country, and that his heroic achievements would raise him to divine honours, no sooner heard the name of Hercules, than he was determined to be the first who should do honour to him, even in his life-time, as a divinity. Thus he erected an altar to him in haste, and after having imparted to the hero his mother's predictions, sacrificed to him, and obtained the consent of the whole nation that such a solemnity should be celebrated annually, according to the Grecian rites, which he himself carefully taught them; and for that office two of the most noble families were set apart, those of the Pticians, and the Periaris: the former, according to the Roman historians, was afterwards entirely destroyed, for offering to transfer the performance of the ceremony upon slaves, while that of the Periaris, faithful to their engagements, was subsisting in the time of Cicero. Evander, for his probity and wisdom, his being son of a prophetess, and the supposed son of a deity, had divine worship paid him after his death. Evander was father of Pallas. See *Carmenta*.

**EVANTES**, priestesses of Bacchus, thus called, because, in celebrating the Orgia, or solemnities of Bacchus, they ran about in a distracted manner, crying *Evan, Evan! Obe Evan!* The word is formed from *Εὐαν*, a title or appellation of Bacchus. See *Bacchus*, *Bacchanalia*.

**EVAS**, a commander under Aeneas, killed by Mezentius.

**EVATES**, a branch or division of the ancient Celtic philosophers, the Druids. Strabo distinguishes the philosophers among the Britons and Gauls into three sects, the Bardi, the Evates, and the Druids: he adds, that the Bardi were poets and musicians; the Evates, priests



and naturalists; and the Druids, moralists as well as naturalists. Marcellinus, Vossius, and Hornius, reduce them all to two sects, the Bardi and Druids. Lastly, Caesar comprehends them all under the name of Druids.—The Evates, or Vates of Strabo, might probably be what other authors, and particularly Marcellinus, call *Eubages*; but M. Bouche distinguishes between them: the Evates, he says, were such as took care of the sacrifices, and other ceremonies of religion; and the Eubages, those who contemplated the secrets of nature. See *Eubages, Druids*.

EVEHUS, EVIHUS, EVOUS, names of Bacchus, either because Jupiter, when in the war of the Giants he did not see Bacchus, cried out, *Alas, my son!* or, because, when he found Bacchus had overcome the Giants, by changing himself into a lion, he cried out, *Well done, son!*

EVEMERION, the same with Thelesphorus. See *Thelesphorus*.

EVIPPE, mother of the Pierides, whom Ovid represents as changed into magpies.

Also, one of the Danaides, and wife of Imbras.

EVIPPUS: Of this name were a son of Thestius, king of Pleuron, killed by Iphiclus, his brother, whilst hunting the Calydonian boar; and a Lycian, slain by Patroclus.

EVOCATIO, OR EVOCATION, among the Romans a religious ceremony always observed by them at undertaking the siege of a town, wherein they solemnly called upon the gods and goddesses of the place to forsake it and come over to them: without the performance of this ceremony, they either thought, that the place could not be taken, or that it would be sacrilege to take the gods prisoners. The form of Evocation used at taking the city of Carthage is thus related by Macrobius.—

“Whether it be god or goddess under whose tuition the city and people of Carthage are, I supplicate you, I conjure you, and I earnestly request you, ye great gods, who have taken this city and people under your protection, to abandon both city and people, to quit all these mansions, temples, sacred places, to cast them off; infuse into them fear, consternation, and a spirit of forgetfulness, and vouchsafe to repair to Rome, to dwell

amongst us; graciously accept of our mansions, temples, sacred things, and of our whole city. Let it be seen that ye are the defence of me and my army, and of the Roman people. Grant me these petitions, and I vow and promise to found temples and games to your honour.” They always took it for granted that their prayers were heard, and that the gods had deserted the place and come over to them, provided they were able to make themselves masters of it.—Another sort of Evocation was that which was used in calling forth the gods: to understand this, we should remember, that it was a doctrine in the Pagan theology, that the gods, in a particular manner, presided over certain places, and that frequently, several of these places were under the protection of the same deity, and it being impossible to bring all at once, the ceremony of Evocation was used when the presence of one or more were judged needful. They had hymns peculiar to this occasion, which they called *κλεπτικοί*, as are most of those which are ascribed to Orpheus, and the poet Proclus: these hymns were generally composed in two parts; the first, in praise of the gods, and in celebrating the different places under their protection; the second contained the invitatory prayer, by which they endeavoured to allure them to those places where their presence was wanted. When they thought their patron god was arrived, they celebrated the festival called *Epidemia*. When the danger was over, for which they had called the gods, they gave them liberty to go thence, and they had other hymns for celebrating their departure. Scaliger observes, that these hymns, which were called *Αποπεμτικοί*, wherein Bacchilides chiefly excelled, were of greater length than those used of the invitatory kind, in order to detain them as long as possible; for when we desire, says he, we want to be quickly possessed of the object of our wishes, but to be as long as possible before we be deprived of it. There were yet different sorts of Evocations, which are fully described in that part of the article *Divination*, which treats of *Magic and Incantations*.

EXADIUS, one of the Lapithae, who was present at the marriage of Pirithous.

EXITERIA, among the Greeks, oblations or



prayers to any of the gods for prosperous *egress*. They were offered by generals before they *went forth* to war; by men going from home; and by such as were about to make their exit from the world.

EXTISPEX, an officer who viewed and examined the entrails of victims, in order to draw presages from them, as to futurity. This kind

of divination, called *Extispicium*, was exceedingly prevalent in Greece, where there were two families, the Janidae and Clytidae, consecrated, or set apart, peculiarly for it. In Italy, the first Extispices were, the Hetrurians, among whom, likewise, the art was in great estimation.



# F

## FAM

**FABII, FABIANS:** a part of the Luperci, priests of Pan. These priests consisted of two colleges, one of which was called the Fabii, the other Quintilii, from their respective chiefs.—The Fabii were for Romulus, and the Quintilii for Remus. See *Luperci*.

**FABULINUS,** one of the tutelar deities of infants.

**FABULOUS.** Varro divides the duration of the world into three states or periods: the *first* *αδηλον*, the *obscure*, or *dark*, including all the time before the deluge; for the Heathens had some faint idea of a deluge, and a confused tradition deduced from it, but knew nothing of what had passed before. The *second* period he calls the *μυθικον*, or *fabulous*; including the time from the deluge to the first Olympiad, and making, according to Father Petau, 1552 years; or to the destruction of Troy, which was 1164 years after the deluge; or 308 after the delivery from Egypt. This period is called sometimes *Fabulous*, and sometimes *Heroic*; the first on account of the fables in which the history and learning of those ages are veiled; the second from the heroes or sons of the gods, whom the poets feign to have lived in those days.

**FACTION,** king of Lyrnessus. See *Briseis*.

**FAESULAE,** a city of Etruria, renowned for its Augurs.

**FAIRIES:** See *Gnomes*.

**FAMA, FAME,** possessed a place amongst the divinities of the ancients. Her person is described by Hesiod, though her genealogy is omitted; nor are we without elaborate representations of her by Homer, Virgil, and Ovid. From Pausanias we learn, that she was worshipped at Athens, and Plutarch, in particular, mentions her temple. Some report that Fame, like the Giants, was the offspring of the Earth, who, to be avenged of the gods, and especially of Jupiter, by whom her children had been thunder-struck, brought forth this monster to blaze abroad their crimes, and make them universally known. The common

## FAT

representation of Fame is in a flying attitude, sounding a trumpet, to denote the surprise, attention, and discourse she occasions; with a flowing robe, wrought all over with eyes, ears, and tongues; all the upper part of her wings is quite studded, as it were, with eyes; and indeed Virgil observes that she had an eye almost under every feather. “The only figures I have seen of her,” says the author of *Poly-nrētis*, “is the little one in brass in the Great Duke’s collection at Florence. The poets are much more frequent in their accounts of her personage: they describe her as winged, and as hurrying along with a very busy motion. Virgil makes her a growing figure, a thing which was out of the power of the painters or statuaries to express, and which it is difficult enough even to conceive: he gives her not only a great number of eyes, but of ears, tongues, and mouths too, so that he may very well call her a horrid goddess, and even a monster, as he does. Statius dresses her up in a robe, wrought all over with murders, battles, and sieges.—Ovid is yet more particular in his account of this goddess than either of them: he describes her court, and all her attendants in it: he says her palace is in the midst of the world, between the earth, seas, and heavens, whence she sees and hears whatever is transacted in all of them. Virgil makes her fly about by night, and sit on the top of this her palace, or on some other eminence, by day.”

**FANUM,** among the Romans, a temple or place consecrated to some deity. The deified men and women among the Heathens had likewise their *Fana*: even the great philosopher Cicero erected one to his daughter Tullia.

**FASCELIS,** a name of Diana.

**FASCINUM,** a name of Priapus.

**FATE.** See *Necessity*.

**FATES, DESTINIES, or PARCAE,** goddesses supposed to preside over the accidents and events, and to determine the date or period of human life. They were reckoned by the an-



cients to be three in number, because all things have a beginning, progress, and end. They were the daughters of Jupiter and Themis, and sisters to the Horae, or Hours; others say they were children of Nox and Erebus, or of Necessity, or of Oceanus, or of that rude and indigested mass called Chaos. Their names, amongst the Greeks, were Atropos, Clotho, and Lachesis, and among the Latins Nona, Decima, and Morta. They are called Parcae, because, as Varro thinks, they distributed to mankind good and bad things at their birth; or, as the common and received opinion is, because they spare nobody. They were always of the same mind, so that though dissensions sometimes arose among the other gods, no difference was ever known to subsist among these three sisters, whose decrees were immutable. To them was entrusted the spinning and management of the thread of life; Clotho held the distaff, Lachesis turned the wheel, and Atropos cut the thread. Plutarch tells us they represented the three parts of the world, viz. the firmament of the fixed stars, the firmament of the planets, and the space of air between the moon and the earth; Plato says they represented times past, present, and to come. There were no divinities in the Pagan world who had a more absolute power than the Fates; they were the secretaries of the gods, and at the moment of each person's birth, decreed what should happen to him in the world. The celestial Venus has been reputed the eldest of the Fates. Delius, an ancient composer of hymns to the gods, says that Lucina, called Prepomene, was one of them, and that she was much older than Saturn. At Megara was a statue of Jupiter Olympius, made of gold and ivory, by Theoscomus, which bore upon its head the Hours and the Fates. The Destinies are variously described; sometimes they are represented as old women, one holding a distaff, another a wheel, and the third a pair of scissars, in robes of white, bordered with purple, and seated on thrones, with chaplets on their heads, composed of the flower Narcissus; sometimes Clotho is represented in a robe of various colours, with a crown of stars upon her head, Lachesis in a garment covered with stars, and Atropos in black. Spence hath remarked that

“the three Destinies were looked upon as the dispensers of the eternal decrees of Jupiter, and were all of them sometimes supposed to spin the party-coloured thread of each man's life. Thus are they represented on a medal, each with a distaff in her hand. The fullest and best description of them I have met with in any of the poets, is in Catullus: he represents them as all spinning, and at the same time singing, and foretelling the birth and fortunes of Achilles, at Peleus' wedding: his description is an absolute picture: they are extremely old, and dressed close in long robes that reach down to their feet: their robes are white, edged at the bottom with purple: they have rose-coloured veils, on their heads, fastened with white *vittae*, or ribbands.” The Fates, however, as represented in the description here cited from Catullus, will be found to differ materially from more than one monument of antiquity. They are frequently found to be present at the death of Meleager, and appear as beautiful virgins with wings, and also without wings, on their heads; and are distinguished in other respects by the attributes usually assigned them. One is always in the act of writing on a roll. Sometimes they are exhibited as but two, and, conformably to this idea, Pausanias mentions their statues in the peristyle of the temple of Apollo at Delphi. A late ingenious writer, in giving the true mythology of these characters, apprehends them to have been, originally, nothing more than the mystical figure or symbols which represented the months of January, February, and March, among the Egyptians, who depicted them in female dresses, with the instruments of spinning and weaving, which was the great business carried on in that season. These images they called *Parc*, which signifies *linen cloth*, to denote the manufacture produced by this temporary industry. The Greeks, ever fertile in invention, and knowing nothing of the true sense of these allegorical figures, gave them a turn suitable to their genius.

FATUA, a name of Cybele, because it was thought that new-born children never cried till they touched the earth.

Also the name of any country goddess, or fairy of the woods.

FATUA. See *Fauna*.



**FATUARI**, in antiquity, persons who, appearing inspired, foretold things to come. The word is formed of *Fatua*, wife of Faunus. See *Fatua*.

**FATUUS**, a rural god or fairy; a king Oberon.

**FAULA**, a paramour of Hercules.

**FAUNA**, a name of Cybele, because she is said to favour all creatures.

**FAUNA**, a Roman divinity, daughter of Picus, and sister and wife of king Faunus, was supposed to inspire women with the knowledge of futurity, as Faunus himself did men. She had her name *Fatua* from *fari*, q. d. *vaticinari*, to prophesy. After her knowledge of Faunus, she is said to have never seen a man. Some suppose her the Bona Dea, whilst others pretend that she was notorious for drunkenness, and on that account was beaten to death by her husband. Her original name was Marica, but under that of Fauna the Roman Matrons sacrificed in the night, and with such secrecy, that it was death for any man so much as even to look into the temple, on account of her total seclusion from the sex, her husband excepted; who, to compensate for the severity of his discipline, bestowed on her the rites of consecration, after which she obtained the gift of prophecy; and as myrtle rods were the instruments with which he chastised her, no myrtle was suffered to be brought into her temple. The beverage, however, of her votaries was called *milk*, and not *wine*.

**FAUNALIA**, Roman festivals in honour of Faunus: the first was observed on the ides of February, or 13th of that month, the second on the 16th of the calends of March, and the third on the nones, or 5th of December. The principal sacrifice was a roe-buck, or rather, according to Horace, a kid, accompanied with libations of wine, and burning of incense. It was properly a country festival, being performed in the fields and villages with singular ebullitions of joy and devotion.

**FAUNI**, or **FAUNS**, a species of demi-gods, inhabiting the forests, called also *Sylvani*, *Sylvans*. They were sons of Faunus and Fauna, or *Fatua*, king and queen of the Latins, and though accounted demi-gods, were supposed to die after a long life. Arnobius, indeed, has shewn

that their father, or chief, lived only one hundred and twenty years. The Fauns were Roman deities, unknown to the Greeks. The Roman Faunus was the same with the Greek Pan; and as in the Poets we find frequent mention of *Fauns*, and *Pans*, or *Panes*, in the plural number, most probably the Fauns were the same with the Pans, and all descended from one progenitor. The Romans called them *Fauni*, *Ficarii*. The denomination *Ficarii* was not derived from the Latin *ficus*, a fig, as some have imagined, but from *ficus*, *fici*, a sort of fleshy tumour or excrescence growing on the eye-lids and other parts of the body, which the Fauns were represented as having. They were called *Fauni*, a *fando*, from *speaking*, because they were wont to speak and converse with men; an instance of which is given in the voice that was heard from the wood, in the battle between the Romans and Etrurians for the restoration of the Tarquins, and which encouraged the Romans to fight. The *Fauni* were reported, when they met any persons, to terrify and stupify them with their look, and were the frequent cause of abortion to women. We are told that the *Fauni* were husbandmen, the Satyrs vine-dressers, and the *Sylvani* those who cut down wood in the forests. The Fauns were represented with horns on their heads, pointed ears, and crowned with branches of the pine, which was a tree sacred to them, whilst their lower extremities resembled a goat's. Spence describes them as "a sort of woodland deities that ranged all over the country, but seem more particularly to have delighted in the vineyards, and in those fields interspersed with vines." You see them, adds he "in some of the works of the ancient artists, even eating the grapes in the hands of Bacchus, and they appear generally as attendants on that god in the representations of Bacchanal feasts and processions. I have a medal of a Faun and a Fauness: the Faun is a copy of that famous one in the Great Duke's collection at Florence, and is dancing with some of the musical instruments in his hands that were used in the feasts of Bacchus: as the Fauness shews the playfulness, which makes one of the chief parts in the character of this class of deities. The Fauns were partly of the Satyr kind: they had something of the ferine, as you



see by their tails, little horns, and pointed ears. They have all the agility and playfulness of the Satyrs, but they were not so savage and horrid in their form, nor so abandoned in their lewdness. The chief passion both of the Fauns and Satyrs seems to have been for the Nymphs, though there were female Satyrs, as well as Faunesses. I have often wondered how it comes about, that these Nymphs and Fauns should be so common a subject with the ancient artists, and so very uncommon in the poets. However it happened, the latter have very few passages that are descriptive either of the personages or attributes of these deities, and, indeed, any thing that I know of worth mentioning."

To this account the following remarks may be added:—The most beautiful statues of the young Fauns, or Satyrs present a pleasing image of beautiful and well-proportioned youth. Their youth, however, is marked by a vulgar profile, flattish nose, whence the term *Simi*, and an air of simplicity and innocence united to a characteristic grace. Sometimes these Satyrs were exhibited with a merry countenance, and their jaws fringed with hair, like a goat's. Of this kind is one of the most beautiful heads of antiquity in point of execution, at present in the Villa Albani. The beautiful sleeping Faun of the Barbarini palace, appears to have been copied from nature, without the consciousness of the subject itself, and therefore exhibits simplicity, unblended with the slightest constraint. The old Fauns, Satyrs, or Sileni, (for so they likewise were called), and particularly the superintendant of Bacchus, have, in serious compositions, features by no means disposed to merriment. Their well-formed bodies characterize the maturity of age. The hair of the Fauns and Satyrs is strong, and curled at the extremities. Their faces, when expressive of comic grace, are marked by a smile of hilarity, which draws up the terminations of the mouth, and as it were depresses by expanding the nose.

FAUNUS, husband of Fauna or Fatua, was son of Picus, king of the Latins, who reigned in Italy about the time when Orpheus introduced the rites of Bacchus into Greece. Faunus himself was contemporary with Pandion, king of

Athens, and governed Italy during his reign. The worship of the gods among the people of Italy, who, before that time, had little devotion or reverence, was introduced by him; if the human sacrifices which he instituted to Saturn may be called religion: he also taught them the knowledge of husbandry, and other useful practices. Faunus is said to have kept himself almost always concealed, on which account he was confounded with Pan. Dionysius of Halicarnassus reports, that Faunus was the son of Mars, and that he reigned in Italy when Evander landed there: he adds, the common opinion was, that Faunus was that wild god whose voice was heard by night in the forests, to the great terror of the people.—

Faunus, with his sons the Fauni, were worshipped only in Italy, being deities wholly unknown in Greece. Faunus deified his father Picus, and conferred the gift of prophecy upon his wife and sister Fauna, or Fatua. His son Stercutius also received divine honours, on account of his introducing the practice of cultivating the ground by dunging and manuring it. Horace makes Faunus the guardian and protector of men of wit, and Virgil, a god of oracles and predictions; but this is, perhaps, founded on the etymology of his name, for *Phonein* in Greek, and *Fari* in Latin, of which it has been supposed a derivative, signify to *speak*; and it was, perhaps, for the same reason, they called his wife *Fauna*, q. d. *Fatidica*, *prophetess*. Faunus is described by Ovid with horns on his head, and crowned with the pine-tree.

FAUSTITAS, a goddess amongst the Romans, whom they supposed to preside over cattle.

FAUSTULUS, either the foster-father of the twin-brothers Romulus and Remus, or the person to whom they were committed by Amulius in order to be destroyed. It is said that Acca Laurentia, wife of Faustulus, who was herdsman to Amulius, nursed these children. Faustulus is recorded to have perished in the quarrel betwixt these brothers, whom he had preserved, at the hazard of his life.

FAVIANI, youths who celebrated the feasts of Faunus, being girt with a skin, but entirely naked besides.

FAVOR, or FAVOUR, a goddess, called by



some the daughter of Fortune; by others, of Beauty; and by others, the child of Wit. Appelles painted her with Flattery walking before her, Riches, Pride, Honour, and Pleasure surrounding her, and Envy at her heels: she had wings to represent her proneness to turn at every caprice or change of fortune, and was blind, to shew a want of discrimination in distinguishing her friends.

FEAR, in Latin *Metus*, *Pavor*, and *Timor*, according to some authors, was daughter of Mars and Venus. However that were, the Pagans deified the passion. Tullus Hostilius introduced the worship of this goddess at Rome; for when in the battle betwixt the Romans and Veientes it was told him, that the Albans had revolted, and the Romans grew afraid and pale, in this doubtful conjuncture he vowed a temple to *Palor* and *Pavor*. The Ephori of Sparta erected a temple to Fear near their tribunal, to strike an awe into those who approached it. Fear was also worshipped at Corinth. At the altar of Fear supplications were put up, that they might be preserved from the influence of a shameful panic on the day of battle. Theseus before engaging the Amazons, in obedience to the command of an oracle, sacrificed to Fear, that his troops might not be seized with it; and Alexander performed the same ceremony before the battle of Arbela. Virgil places Fear in the entrance of hell, in company with Diseases, Old Age, &c. and Ovid, in the retinue of Tisiphone, one of the Furies.

FEAST, FESTIVAL. Festivals, among the ancient Greeks, were instituted upon various accounts; *first*, in honour of the gods, to whom, besides the worship daily paid, some more solemn times were set apart, especially, if they had conferred any signal favour on the public, or upon private persons. *Secondly*, in order to procure some special favour from the gods, or to appease their anger in times of public calamity. *Thirdly*, in memory of deceased friends, or of those who had performed any remarkable service to their country, or died valiantly in defence of it: and *fourthly*, as a time of ease and repose from labour. Originally the Greeks had few or no festivals, except those after harvest or vintage, at which they feasted on the

fruits they had gathered, esteeming it a kind of offering to the gods. In later ages, as the number of the gods increased, and the frugality of antiquity disappeared, the number of festivals was augmented, and games, processions, and other ceremonies were introduced, to the vast charge of the public. The Athenians, who had twice as many gods as any other city, had proportionally more festivals; nor did the number and frequency of them abate their solemnity, splendor, and expence. The shops and courts of judicature were shut, the labourers suspended their toil, tradesmen abstained from their employments, and mourners intermitted their sorrows; it was unlawful for a cry, a groan, or a sigh to be heard: nothing but ease and pleasure, mirth and jollity, dared to approach them. Most festivals were celebrated at the public charge, and least the treasury should be exhausted by so frequent evacuations, means were contrived to replenish it. After Thrasybulus had deposed the tyrants, their estates were confiscated to this use; and when the state was reduced to its pristine democracy, if any citizens became too formidable from wealth, it was customary to compel from them contributions to support the public festivals.—That the feasts of the Romans were numerous, their kalendar will fully evince. On such days, as in Greece, the labourers and artificers rested from their work, with an exception in favour of some necessary things.—They called their festivals by the name of *Feriae*, which signifies *days of rest*. They were of four sorts; *first*, *Feriae Stativae*, *immoveable Feasts*, or such as fell always on the same day of the year; and these were marked in the kalendar. *Secondly*, *Feriae Conceptivae*, *moveable Feasts*, appointed on uncertain days, at the pleasure of the pontiffs. *Thirdly*, *Feriae Imperativae*, *extraordinary holydays*, kept by public authority, as the occasions of the commonwealth required. *Fourthly*, *Feriae Nundinae*, which were days for *fairs* and extraordinary *markets*. Before the Roman kalendar was made public, it was the business of the Curiones to give notice of the festivals to be observed in each month. The *Feriae Conceptivae* and *Imperativae* were declared by a herald in all public places, in these words, *Lavatio deum matris est*



*bodie*; *Jovis epulum cras est*, and the like. The particular festivals of the Greeks, Romans, &c. are mentioned in the course of the alphabet.

**FEBRIS, or FEVER.** The ancients deified the diseases, as well as the passions and actions of men. - Virgil places them in the entrance of hell. Fever had a temple on Mount Palatine, and two more in different parts of Rome.— There is still extant an inscription to this goddess in the following words: FEBRI. DIVAE. FEBRI. SANCTAE. FEBRI. MAGNAE. CAMILLA. AMATA. PRO. FILIO. MALE. AFFECTO. Other deities of this kind were worshipped by them for the same reason as Febris, which was, that she should not hurt them.

**FEBRUA**, among the Romans, festivals or sacrifices for the repose of the dead. They were celebrated at the graves and monuments of the deceased, with lighted torches and wax tapers. These sacrifices were called Februa, from the Latin word *februa*, which signifies to *purge*, or *lustrate*; because they then made cakes which were said to be *purified* with the seed of barley or wheat. The Februa were celebrated during twelve days in the month of February, which thence took its name. The design of these sacrifices is somewhat controverted: Pliny states them as performed to render the infernal gods propitious to the deceased, though some of the moderns have imagined, that they were intended to appease the deceased themselves, and were offered immediately to them as a sort of deities. What confirms the former sentiment is, that Pluto himself is surnamed Februus. The word is of ancient use in the Latin tongue; from the very foundation of the city we meet with Februa, for *purifications*; and Februare, to *purge*, or *purify*. Varro derives it from the Sabines; Vossius, and others, from *ferveo*, to *be hot*; because purifications were chiefly performed with fire and hot water.— Some go higher, and even deduce the word from *pher*, or *phavar*, which in Syriac and Arabic has the same signification with *ferbuit*, or *efferbuit*, and might probably signify likewise to *purify*; for *phavar*, in Arabic, denotes a preparative given women in child-bed, to bring away the after-birth; and among the Romans, Februa was the name of the goddess supposed to preside over parturition.

**FEBRUA, FEBRUALIS, FEBRUATA, FEBRULA**, names of Juno, because sacrifices were offered her in the month of February. Her festival was celebrated on the same day with the feasts of Pan, when the Luperci, priests of Pan, the god of shepherds, running naked through the city of Rome, and stroking the hands and bodies of pregnant women with the cloak of Juno, that is, the skin of a goat, *purified* them; a ceremony supposed to cause fruitfulness in the women, and easy labours.— All sorts of purgation in any sacrifices, were called Februa. The animals sacrificed to Juno were, a white cow, a swine, and a sheep; to her also were sacred, the goose and the peacock.

**FEBRUUS**, the imaginary god of lustrations or purgations. He is generally taken to be Pluto.

**FECIALES**, a college of priests instituted by Numa, consisting of twenty persons selected from the best families. Their business was to arbitrate in all matters relating to war and peace, and to act as guardians of the public faith; for which reason Varro derives their name from *fides*; and others, *a foedere faciendo*. It is probable they were ranked among the officers of religion, to procure them the greater deference and authority, and to render their persons more sacred among the people. If the commonwealth had received any injury from a foreign state, these officers were immediately dispatched to demand satisfaction, and if they could not procure it, were to attest the gods against the people and country, and to denounce war; otherwise, they confirmed the alliance, or contracted a new one, which they ratified by sacrificing an hog. In the reign of Ancus Martius, the Latins having made incursions upon the Roman frontiers, the Feciales were sent to denounce war against them: one of these holy heralds, having a pointed javelin in his hand, cried out with a loud voice, "Hear, Jupiter, and thou Juno! Hear Quirinus, and ye gods of heaven, earth, and hell! I take you to witness, that the Latin people are unjust, and as this people has committed outrages against the Romans, the Roman people and myself, with the consent of the Senate, declare war against them." Without the consent of the Feciales it was not lawful for any private



soldier, nor even the emperor himself, to take up arms; the war, if it could not be amicably adjusted, was to begin from them, and when they had determined it to be just, the chief magistrate might deliberate concerning the conduct of it. It is said, that the slaughter and destruction which the Gauls made of the Romans, was the consequence of neglecting this religious proceeding; for while this people were besieging Clusium, Fabius Ambustus was sent to their camp, with propositions of peace in favour of the besieged, but receiving a rude and peremptory answer, he challenged the bravest of the foe to single combat, and slew him. The Gauls complained of Fabius to the Senate, who, contrary to faith, had taken arms without declaring war. The Senate debated the matter, and the *Feciales* were of opinion, that Fabius ought to be delivered into the hands of the Gauls, but he appealing to the people, by their protection, escaped the sentence. Soon after, the Gauls marched to Rome, and sacked the whole city, except the Capitol. We are told, that Numa borrowed this institution from the old inhabitants of Latium, or from those of Ardea. There is no doubt but it was first introduced into Italy by the Pelasgi, who had always some persons of a sacred character to march at the head of their armies, without any other arms or weapons than a caduceus adorned with fillets. These *Feciales* were likewise called *Oratores*, which seems to imply, that they were so called, not from *facere*, to do, but from *fari*, to speak.

**FELICITY**, in Latin *Felicitas*, *Faustitias*, or *Happiness*. The ancient Pagans deified Felicity or Happiness, who had many altars, and was adored both by the Greeks and Romans: the former honoured this goddess under the names of Endaimonia and Macaria, daughter of Hercules, the same with *Felicitas*. The Athenians consulting an oracle on the success of a battle, were informed, they should gain the victory if one of the children of Hercules would submit to a voluntary death; on this Macaria killed herself, and the Athenians becoming victorious, paid her veneration under the name of Felicity. It was late before the Romans raised Felicity to the rank of a divinity, indeed not till about six hundred years after the building of the city,

when Lucullus, upon his return from the war with Mithridates and Tigranes, built her a temple. Pliny says, that this general enjoined Arcesilanus, the statuary, to make the statue of this goddess, and that both the general and statuary died before the work was finished.—Felicity is represented as a female, clothed in a purple vestment trimmed with silver, sitting on an imperial throne, and holding in one hand a caduceus, and in the other a cornucopia: she is frequently figured on medals with the same attributes, and this inscription, *FELICITAS TEMPORUM, FELICITAS AUGUSTI, FELICITAS PUBLICA, &c.* Mr. Spence says, “Happiness has the caduceus of Mercury in one hand, and a cornucopia in the other: this, in the language of the statuaries, seems to signify much the same with the Latin proverb, *Quisque suae fortunae faber*, that every one’s own good sense is the making of his good fortune or happiness in the world: or the caduceus may signify peace, and the cornucopia plenty, which are two of the principal ingredients of happiness. The medalists call her *Felicitas*; and it is the same goddess, or some very near relation of her’s, that Horace speaks of personally by the name of *Faustitias*, where, by the way, he seems to hint, that she chuses rather to dwell in the country than in cities.

**FERALIA**, a Roman festival observed on the 11th of February, in honour of the *manes*, or ghosts, of their deceased friends and relations. The ceremony consisted in the payment of little offerings and presents at their graves.—This festival was instituted by Numa: during the celebration of it marriages were forbidden, and the temples of other divinities shut up; because they fancied that all the time of this festival, which continued eleven days, the ghosts suffered no pains in hell, but were permitted to wander about their graves, and feast upon the meats prepared for them. This feast having been neglected some years, it is pretended all the graves were seen on fire, and the ghosts were heard, in the night time, complaining of being forsaken; but upon the revival of it, with more devotion and exactness, these prodigies ceased. Macrobius refers the origin of the ceremony to Numa Pompilius; Ovid goes back as far as Aeneas for its institu-



tion: he adds, that on the same day a sacrifice was performed to the goddess Muta, (*dumbness*) and that the persons who officiated were an old woman, with a numerous attendance of girls. Varro derives the word from *inferi*, or from *fero*, on account of a repast carried to the sepulchres of such as the last offices were that day rendered to; Festus derives it from *ferio*, on account of the victims sacrificed. Vossius observes that the Romans called death *fera*, *cruel*, and that the word Feralia might arise thence.

FERETRIUS, a surname of Jupiter, because he smites his enemies, or because he is the giver of peace, for when a peace was made, the sceptre by which the ambassadors swore, and the flint stone on which they confirmed their agreement were brought out of his temple; or, lastly, because the *spolia opima*, when a Roman king or general, slew an adverse king with his own hands, were offered to Jupiter Feretrius; such were those which Romulus presented when he slew Acron, king of Caenina; such were those offered by Cornelius Gallus, after he had conquered Tolumnius, king of Hetruria, and such were those presented by M. Marcellus, when he had vanquished Viridomarus, king of the Gauls.

FERIAE CONCEPTIVAE. See *Dies Festi*, *Feast*.

FERIAE IMPERATIVAE. See *Dies Festi*, *Feast*.

FERIAE LATINAE. See *Latiar*.

FERIAE NUNDINAE. See *Dies Festi*, *Feast*.

FERIAE PRIVATAE. See *Dies Festi*, *Feast*.

FERIAE STATIVAE. See *Dies Festi*, *Feast*.

FERONIA, the goddess of woods and orchards.

She is called Feronia from the verb *fero*, to bring forth, because she produced and propagated trees, or from Feronici, a town situated near the foot of Mount Soraete, in Italy, where was a wood, and a temple dedicated to her; which town and wood are mentioned by Virgil, in his catalogue of the forces of Turnus. The Lacedemonians first introduced her worship into Italy under Evander, and built her a temple in a grove near Mount Soraete; for these people, being offended at the rigour of the laws of Lycurgus, resolved to seek out for some new plantation, and arriving, after a long and dangerous voyage,

in Italy, they, to shew their gratitude for their preservation, built this temple to Feronia, so called from their bearing patiently all the fatigues and dangers they had encountered in their voyage. This edifice, casually taking fire, the people ran to remove and preserve the image of the goddess, when on a sudden the fire became extinguished, and the grove assumed a native and flourishing verdure. Servius affirms that Feronia was the same with Juno, which opinion is countenanced by an ancient inscription, quoted by Fabretti; *Junoni Feroniae*: and Virgil mentions a wood, at a little distance from Anxur, consecrated to *Junio Feronia*. Her temple was a common place of worship for the Latins and Sabines. An old inscription, preserved by Gruter, informs us that this goddess had her peculiar *Flaminicae*, or priestesses: the inscription is this; CAMURENAE C. F. CELERINAE FLAM. FERON.—The Petronian family furnishes us with a medal, on which is represented the head of the goddess Feronia, with this inscription, TURPILIANUS III. VIR FERON. Strabo tells us that her votaries could walk bare foot over burning coals unhurt; and Horace mentions the homage that was paid to this deity, by washing the face and hands, according to custom, in the sacred fountain which flowed near her temple. Slaves received the cap of liberty at her shrine, on which account they regarded her as their patroness. How Feronia was descended, where born, or how educated, is not transmitted to us; but she is said to have been wife to Jupiter Anxur, so called, because he was worshipped in that place.

FERULA, the staff of Silenus, with which he used to support himself when so intoxicated that he could not sit upon the back of his ass, an accident which frequently happened after his convivialities with Bacchus.

FESSONIA, one of the tutelar deities of adult persons.

FESTI DIES. See *Dies Festi*.

FESTIVAL. See *Feast*.

FETICHES, deities of the negroes of Guinea: every one has a different sort, according to the direction of their Masoucki or priests. They ascribe all their good fortune to these Fetiches, and make libations of palm-wine in honour of



them. Some particular birds, as also the sword fish, together with certain stones, they look upon as Fetiches; certain trees likewise bear the same venerable denomination, and are esteemed the guardian gods of their hills. The negroes perform their sacrifices at the foot of these trees. Such mountains as have been thunder-struck are looked upon as the habitations of the Fetiches. They place Fetiches, or household gods, before their doors, and these are made in the form of grapples or hooks. Besides these larger Fetiches they have several of a smaller size, which they carry about them, consisting of baubles, which the priests, after having consecrated, sell to the negroes: these they wear about their necks, or under their arm-pits: they pray to them night and morning, and dress them in the gayest attire they are able to procure. On the day which answers to our Sunday the negroes assemble together about a sacred tree called *the tree of the Fetiches*, and at the foot of it place a table adorned with boughs, and covered with palm-wine, rice, millet, &c. The day is spent in dancing around the tree, to the sound of drums and brazen instruments. Their priest sits near a kind of altar, upon which he offers sacrifice to the Fetiche: he dips a wisp of straw into a pot full of a certain liquor, in which there is a serpent, and with this he sprinkles the people. The ceremony is closed with loud acclamations and clapping of hands. The tree of the Fetiche serves as an oracle, and is consulted on all important occasions, in order to which they erect a small pyramid of ashes, in which they plant a bough of the tree, which they sprinkle with water, after which they pretend the Fetiche delivers his answers by the mouth of a black dog. —A zealous missionary in that country, demolished as many Fetiches as he could meet with, and substituted crosses or crucifixes in their room, threatening the ignorant natives, that if they presumed to approach or touch them, without the utmost reverence, and on their bended knees, they should that very moment, be struck dead, which terrified and sent them howling home in great disorder and confusion.

FIDELITY, or FAITH, in Latin *Fides*, had a temple at Rome, near the Capitol, which it is

said Numa Pompilius first consecrated to her. Some say this temple was dedicated to her by Attilius Calatinus. Festus, upon the authority of Agathocles, states, that Aeneas, upon his arrival in Italy, also consecrated one to the same goddess; but the best grounded opinion is that of Dionysius of Halicarnassus and Plutarch, which makes Numa Pompilius the first who built her a temple; and this appears still more clearly to have been the fact, from the account which Dionysius gives of the reasons by which Numa was induced to incorporate Faith in the number of the Roman deities. These were to engage his people to mutual confidence and fidelity. “Numa, (says the historian) had recourse to a method hitherto unknown to the most celebrated legislators: public contracts, he observed, were seldom violated, from the regard paid to those who were witnesses to any engagement, while those made in private, though in their own nature no less indispensable, were not so strictly observed; whence he concluded, that by deifying faith, these contracts would become the more binding: besides he thought it unreasonable that while divine honours were paid to Justice, Nemesis, and Themis, Faith, the most sacred and venerable of all things, should receive neither public nor private honour; he therefore built a temple to public Faith, and instituted sacrifices, the charge of which was to be defrayed by the public: this he did with the hope, that a veneration for this virtue being propagated through the city, would insensibly be communicated to each individual. His conjectures proved true, and Faith became so revered, that she had more force than even witnesses and oaths; so that it was the common method, in cases of intricacy, for magistrates to refer the decision to the faith of the contending parties.” In the sacrifices to this goddess, no animals were offered, nor blood spilt. During the performance of her rites, her priests were habited in white vestments, and their heads and hands covered with linen cloth, to shew that fidelity ought to be unsullied and secret. Her symbol was a white dog, of all animals the dog being the most faithful; and a figure where two women are joining hands. On medals she is sometimes represented with a basket of fruit in one hand,



and ears of corn in the other ; sometimes holding a turtle-dove ; but the most usual symbol is two hands joined together, the inscriptions *FIDES AUGUSTI—FIDES EXERCITUS—FIDES MILITUM—&c.* “Honesty, or Fidelity,” says Mr. Spence, “the Romans called *Fides*, and when they called her *Sola Fides*, seem to mean the same as we do by the words downright honesty. She is represented with an erect open air, and with nothing but a thin robe on, so fine that one might see through it. The poets call her *Blameless*, and not to be corrupted, and the companion or sister of Justice, and represent her as very old and gray-headed, a particular which cannot appear in the figures of this goddess, as they are, I think, only to be met with on medals. When they promised any thing of old, they gave their hand on it, as we do now, and therefore this goddess is represented sometimes on medals as giving her hand, and sometimes only by two hands joined together.”

**FIDIUS**, an ancient deity of the Romans and Sabines, who respected him as the protector of that mutual faith which ought to be observed between the two nations. He had a temple at Rome on Mount Quirinalis, where his festival was kept every year upon the nones of June.—There is still extant at Rome an ancient marble, consisting of three figures, under a kind of canopy : at the right hand stands Honour, represented under the figure of a middle-aged man ; at the left is Truth, like a woman crowned with laurel, holding Honour by the hand ; between them both is Love, under the shape of a young child : the inscription is *SIMULACRUM FIDII*.—This deity was likewise called *Sanctus*, or *Sancus*, and *Semo*, as we learn from Ovid. We meet with these three names joined together in old inscriptions, *SEMONI SANCO DEO FIDIO SACRUM*.

**FIENDS.** See *Daemons*.

**FIRE**: This element is sufficiently relative to the nature of this work to deserve notice in it. The Pagans had their sacred fires, which they kept in their temples with the most religious care, and which were never to be extinguished. This perpetual fire is reckoned among the furniture of the temple which the ghost of Hector brought to Aeneas in a vision. It is agreed that the

worship of the goddess Vesta, or of Fire, was transferred to Italy by Aeneas and the other Trojans who landed there ; and the Phrygians themselves received it from the eastern nations. It is well known that fire was the god of the Chaldeans, who, being persuaded it was the Supreme Deity, sent it through the world, to make trial of its superiority over the gods of all other nations. The Persians were yet more superstitious in this respect than the Chaldeans : they had temples which they called *Pyraea*, or *fire-temples*, set apart solely for the preservation of the sacred fire. The Persians believed fire to be a god, and their reason for not burning the dead was, that they would have thought themselves guilty of sacrilege, if a dead body had been consumed by a god. Zoroaster pretended, that being taken up into heaven, he heard God speaking to him out of a bright flame of fire, and that therefore fire was the truest image of the Divine presence. Numa was the first who built a temple to Fire, as a goddess, at Rome, and instituted an order of priestesses for the preservation of it, called *Vestals*, the word *Vesta* being synonymous with that of *fire*, called by the Greeks *Hestia*, and by the Chaldeans and ancient Persians *Avesta*. See *Cano-pus*, *Vestals*, *Vesta*.

**FLAMEN**, **FLAMINES**, among the ancient Romans, priests or ministers of sacrifice ; instituted, according to Plutarch, by Romulus ; according to Livy, by Numa. They originally were three, viz. *Flamen Dialis*, or the Flamen of Jupiter ; *Flamen Martialis*, or the Flamen of Mars ; and *Flamen Quirinalis*, or the Flamen of Quirinus. In after times twelve more were added, which made the number of Flamens fifteen. The three first were taken from among the Patricians, and were held of a rank and distinction superior to the other twelve ; they were called *Flamines Majores*, the *greater Flamines*, in contradistinction to the rest, who were chosen from among the plebeians, and called *Flamines Minores*, the *lesser Flamines* : these were *Flamen Carmentilis*, *Flamen Falacer*, *Flamen Floralis*, *Flamen Furinalis*, *Flamen Levinalis*, *Flamen Lucularis*, *Flamen Palatialis*, *Flamen Pomonalis*, *Flamen Virbialis*, *Flamen Vulcanalis*, and *Flamen Voltornalis*. The *Flamen Dialis*, or of Jupiter, was first instituted



and holden in the greatest repute; he bore a peculiar ornament on his head, called Albogalerus, which was made of the skin of a white victim sacrificed to Jupiter: it ended in a point called *tutelus*. The cap worn by the rest was called *flamma*, or *apex*; it was made of sheepskin, with the wool on, and to it was fastened a small branch of olive: it was tied under the chin with strings. In the summer time a woollen thread only, bound round the head, was substituted; as they were prohibited from appearing bare-headed; hence, according to Festus, came the denomination *Flamen*, from *filamen*, of *filum*, a *thread*. Though the Flamens bore one common appellation, yet did they not constitute any company or college: each god had his several sacrifices, feasts, and ceremonies apart: nor had one Flamen any relation to another, only they were all subordinate to the Pontifex Maximus. Aulus Gellius affirms them to have been created by the people in the Comitia Curiata, but that the Pontifex Maximus consecrated them. Their priesthood was considered as perpetual, though, on some occasions, they might be deposed. Consult the order of the alphabet for the names and offices of these fifteen Flamens.

**FLAMEN CARMENTALIS**, priest of the goddess Carmenta.

**FLAMEN DIALIS**, the priest of Jupiter; he was the first instituted of all the Flamines, and was a person of great consideration among the Romans. The Flamen Dialis was subject to certain laws which distinguished him from the other fourteen Flamens. 1. He was forbidden to ride on horse back. 2. To see an army ranged in order of battle. 3. To swear. 4. He could make use of but one sort of ring, bored through in a particular manner. 5. He could have no knot either in his sacerdotal bonnet, or in his girdle, or any where else. 6. None but a freeman was allowed to cut his hair. 7. He was not permitted to touch a goat, raw flesh, ivy, or a bean; nor so much as to pronounce their names. 8. He was not allowed to prune a vine. 9. The feet of his bed were to be daubed with wet dirt. 10. The cutting of his nails and hair were to be buried under an oak. 11. He could not put off his tunic but in a covered place, that he might not appear na-

ked *sub dio*. 12. At feasts he took place of every one but the *Rex Sacrificulus*. 13. If his wife died, he lost the dignity of Flamen. 14. He could not be divorced from his wife. 15. He was forbidden to approach any place where was a pile for burning the dead. 16. He was not to touch a dead person.

**FLAMEN FALACER**, priest of the god Falacer, a name whose origin, Varro observes, is not known.

**FLAMEN FLORALIS**, priest of the goddess Flora.

**FLAMEN FURINALIS**, whose etymology is unknown.

**FLAMEN LEVINALIS**, of whom nothing is known.

**FLAMEN LUCULARIS**, an officer of whom no information is come down.

**FLAMEN MARTIALIS**, the priest of Mars, was the second in dignity among the Flamines, and was to be of a Patrician family. He was not allowed to go out of Italy, for which reason Caecilius Metellus, the sovereign pontiff, would not permit Aulus Posthumus, Consul and Flamen Martialis, to quit Rome for the purpose of carrying on the war in Africa.

**FLAMEN PALATUALIS**, some moderns contend to have been the priest of the goddess that presided over the Palatium, though Varro owns himself at a loss for its origin.

**FLAMEN POMONALIS**, the priest of Pomona, goddess of fruits.

**FLAMEN QUIRINALIS**, the priest of Quirinus. He was under the same regulations with the *Flamen Martialis*; which see.

**FLAMEN VERBIALIS**, priest of the god Verbius, whom some take to be the same with Hippolytus.

**FLAMEN VOLTURNALIS**, priest of the god Voltumnus.

**FLAMEN VULCANALIS**, priest of Vulcan.

**FLAMINES MAJORES**, the three greater Flamens; those of Jupiter, Mars, and Quirinus. They wore a robe edged with purple, like the great magistrates, had an ivory chair, and sat in the Senate. Their cap or bonnet was peculiar to themselves.

**FLAMINES MINORES**, the twelve inferior Flamens.

**FLAMINAE**, or **FLAMINICAE**, wives of the



three greater Flamens, or priestesses of the deities. In an ancient marble quoted by Gruter, the word *Flamina* is used for *priestess*; and in the same author the priestess of the goddess Feronia is called FLAM. FERON. that is, Flamina, or Flaminica Feronie. The Flaminæ had the same surname with their husbands, as Flamen Dialis, Martialis, &c. Their habit was flame-coloured, and on it was painted the image of a thunder-bolt. They were not allowed to ascend above two steps of a ladder. On their heads they wore green oaken boughs, but were not permitted to comb or adorn their hair, when they went to the ceremony of throwing the Argei, or figures of men made of rushes, from the bridge Sublicius into the Tyber. The Flaminicæ are often mentioned in inscriptions.

FLAVA, an epithet of Ceres among the Romans. See *Chloeia*.

FLINS, an idol of the ancient Vandals, who inhabited that part of Germany now called Lusatia. The word, in the Saxon language, signifies a *stone*, and was applied to this god, because, he was represented by a large stone in the figure of Death, covered with a long cloak, holding a stick in its hand, with a blown bladder and a lion's skin on its shoulders. These barbarians believed, that this deity would hereafter restore them to life.

FLORA, goddess of flowers, a Roman deity.—The ancients made her the wife of Zephyrus, to intimate that Flora, or the natural heat of the plant, must concur with the influence of the warmest wind for the production of flowers. Varro reckons Flora among the ancient deities of the Sabines, which were received into Rome on the union of the Sabines with the Romans. Ovid says, that her Greek name was Chloris, and that the Latins changed it into Flora. If we believe Lactantius, Flora was a woman of pleasure, who, having gained large sums of money by prostitution, made the Roman people her heir, and ordered the produce of a certain fund set apart for the purpose, to be employed in annually solemnizing her birth-day, resolving to render that day remarkable by the games exhibited on it, which, from her, were named *Floralia*, and celebrated in a scandalous manner. Lactantius adds, that the Senate

endeavoured to conceal from the people, whence this festival, in itself so shameful, had its origin; and, with this view, took advantage of the courtesan's name, to insinuate, that Flora was the goddess who presided over flowers, and whom it was necessary, by annual honours, to render propitious. There are reasons to doubt this account of Lactantius, for since the worship of Flora was established at Rome by Tatius, king of the Sabines, and colleague of Romulus, she must have been adored by the Sabines before Rome itself had existence as a city. The Floral games, however, did not commence till five hundred and thirteen years after the building of Rome; and the method of defraying the expence of them is a new argument against Lactantius; for, as they who had usurped the lands belonging to the commonwealth were condemned to pay a fine, which fine was applied towards the charges of the Floralia, it could not, therefore, be the money which Flora, or any other courtesan, had set apart for the purpose. From the above period to the year 580, they were not celebrated annually, but only when bad seasons required it; or, when so commanded by the book of the Sibyls, a fresh argument against Lactantius. Lastly, in the year 580, it was thought proper to publish an edict, by which it was ordered, that these games should be celebrated annually: this edict was occasioned by the bad weather in the spring, which the Romans had severely experienced. Of this, Ovid furnishes the proof, by making Flora relate, that she suffered the blossoms of the trees and vines to perish, in revenge on the Romans, who had neglected the due celebration of her rites; by which conduct she obliged the Senate to decree, that, in consequence of a good crop, the Floralia should be annually observed: the crop happened to be good, and the decree was enforced under the consulship of Posthumus and Laenas. Flora's image in the temple of Castor and Pollux, was dressed in a close habit, holding in her hands the flowers of peas and beans. The poets and painters have displayed her charms in the most lavish manner, and not without reason, since no part of nature affords such innocent and exquisite entertainment to the sight and the smell, as the variety which



adorns, and the odours which embalm her produce. "The Flora," says Spence, "of the Great Duke's gallery at Florence, is almost naked, and marked out by the loose nosegay of flowers, which she seems to have just gathered, and to hold up, as pleased with the beauties of them: she is sometimes crowned with flowers too, and, at others, holds a crown or chaplet of them in her hands: here she has only a little flying robe; but in her famous figure at the Farnese palace, she is fuller dressed. Her robe was of a changeable silk, and of as many colours as the flowers with which she was usually adorned, as we may learn from the poets, though we could not from the marble." It should, notwithstanding, be added, that there was at Rome a courtesan called Flora, of whom Pompey was enamoured, and who was so beautiful as to serve for the archetype of beauty to the painters, and an ornament to the temple of Castor and Pollux.

**FLORALIA**, games of Flora. See *Games*.

**FLORIDA**, *flowery*, a name of Juno.

**FLUONIA**, a name of Venus, so called, because she assisted women in their periodical disorders. It was ascribed likewise to Juno, for a similar reason.

**FLUVIALES**, Nymphs of the rivers.

**FO**, or **FOE**, an idol of the Chinese: he was originally worshipped in the Indies, and transported from thence into China, together with the fables which abound of him in the books of the Indians. They relate that Fo was born in that part of the Indies which the Chinese call *Ching tien cho*; that his father was king of that country, and that his mother, when she conceived him, almost constantly dreamed she had swallowed an elephant. He was no sooner born than he stood upright, and walked seven paces, pointing with one hand to the heavens, and with the other to the earth, uttering distinctly these words, *There is none in the heaven, or on the earth, that ought to be adored but myself*. At the age of seventeen he married three wives; at nineteen, he retired to a solitary place, and put himself under the guidance of four philosophers; and at thirty, was inspired by the Divinity, and looked upon himself as a god. He is said to have performed most wonderful things, which the Chinese have described in

several volumes, and represented by figures. It is scarcely credible how many were the disciples of this chimerical god, for they reckon eighty thousand who were employed in disseminating his tenets over the East, amongst whom were ten of greater distinction, who published five thousand volumes in honour of their master. Finding himself near death, he declared to his disciples, that till that moment he had concealed the truth in figurative and metaphorical expressions, but that now he would reveal the mysteries of his doctrine.—“Learn then,” said he, “that the principle of all things is emptiness and nothing, from nothing all things proceeded, and into nothing all will return, and this is the end of all our hopes.” But some of his disciples adhered to what he had formerly taught them, and their doctrine is directly opposite to atheism: however, the last words of this impostor laid the foundation of that celebrated distinction which is made in his doctrine of *interior* and *exterior*. His disciples, after his death, published a great number of fables concerning him, and easily persuaded the people, that Fo had been born eight thousand times; that his soul had successively passed through several different animals, and that he had appeared in the figure of an ape, a dragon, an elephant, &c. In consequence of this persuasion, these different creatures, through which the soul of Fo was said to have passed, were worshipped in several places, which greatly increased the number of idols in China. The idolatries of Fo, it is said, were introduced into China about the 65th year of the Christian era, by the emperor *Ming ti*, who recollecting a sentence which Confucius had often repeated, *That the most holy was to be found in the West*, dispatched ambassadors to the Indies, to discover who this saint was, and to seek for the true law which he taught. The ambassadors supposed they had found him among the worshippers of the idol Fo, which occasioned the introducing that religion into China. There are in every province of China certain mountains whereon there are idol temples to this god, which have greater credit than the rest: the Chinese go in pilgrimage to these temples, and when they are come to the foot of the mountain,



they kneel down, and prostrate themselves at every step of its ascent. Such as cannot go these pilgrimages, purchase a large printed sheet, in the middle of which is the figure of the god Fo, to which they pay their adoration.

FORTEIA, a vestal Virgin.

FONTANALIA, OR FONTINALIA, a religious feast held among the Romans in honour of the deities who presided over fountains or springs, celebrated on the 13th of October. Varro observes, that it was then usual to visit their wells to crown them with flowers, and to throw nosegays into the fountains. Scaliger, in his conjectures on Varro, takes this not to be the feast of fountains; as Festus insinuates, but of the fountain which had a temple at Rome near the *Porta Capena*, called also *Porta Fontinalis*: he adds, that it is of this fountain Cicero speaks in his second book *De Legibus*.

FORCE, daughter of Styx, and sister of Strength and Zeal.

FORCULUS, one of the subordinate Roman deities. His office was to preside over the door.

FORDICIDIA, a feast among the Romans, held on the 15th of April, thus called from *forda*, a cow with calf, and *caedo*, to *slay* or *sacrifice*; because, in this feast, such cows were sacrificed to Tellus, or the Earth. Varro says, that several of these cows were sacrificed in the *curiae*; Livy and Dionysius Halicarnassus, that there was one in each *curiae*, so that there were thirty in all, which is confirmed by Ovid. The Fordicidia were first instituted by Numa, on occasion of a general barrenness among the cattle: he adds, that part of these cows were sacrificed in the temple of Jupiter, that is, in the Capitol.

FORNACALIA, a feast among the ancient Romans in honour of Fornax, the goddess of ovens. The grand Curio proclaimed the time of celebration every year on the 12th of the calends of March. It was solemnized with performing sacrifices before the mouth of an oven, in which they dried their corn, baked their bread, &c. This feast owes its origin to Numa; and the Quirinalia were instituted for the sake of such as had not kept the Fornacalia. See *Quirinalia*.

FORNAX, goddess of Ovens. See *Fornacalia*.

FORS FORTUNA, FORTIS FORTUNA, names of the goddess Fortune.

FORTUNA, OR FORTUNE, was thought to have so great a share in human affairs, that it is no wonder she was deified by the ancients. The poet Pindar makes her one of the Parcae or Destinies, and daughter of Jupiter. Juvenal is not a little severe upon his countrymen for this choice; and Horace expresses, if not an absolute contempt for, yet, at best, but a mean opinion of this deity: whatever sentiments, however, the philosophers or poets entertained of her, she was not lessened in the sight of the vulgar, who paid her much veneration. The Romans had a male as well as a female Fortune, for the objects of their adoration; the *Fortuna Virilis*, honoured by the men, and the *Fortuna Muliebris*, honoured by the women. Fortune, it is probable, was invoked from the earliest times, since the scripture speaks of Gad invoked by Leah, and this Gad St. Augustine takes to have been Fortune. The Greeks erected many temples to her: she had one at Corinth, and a chapel at Aegina, with a statue, having beside it a winged Cupid, probably to signify, that in love Fortune has a greater influence than beauty: in that of Elis, she had in her hand the cornucopia: but the most suitable symbol was that which the Boeotians gave her, by representing her as holding Plutus in her arms under the form of an infant; and this, says Pausanias, is ingeniously devised, to place the god of riches in the hands of fortune, as if she had been his mother and nurse. Ancus Marcius, king of the Romans, was the first who built, at Rome, a temple to this deity, under the title of *Fortuna Virilis*, or Manly Fortune, because courage, no less than good luck, is requisite to the acquisition of victory. Servius Tullius built a temple to Fortune in the Capitol; and Domitian consecrated to her a chapel. She was also particularly worshipped at Antium; but her principal temple was at Praeneste, whence she was called Praenestina.—— The following inscription to the goddess Fortune is said to have been dug up in Lancashire, by the river Medlock, in the year 1612: FORTUNA CONSERVA TRICI L. SENECA NIVS MARTIVS ꝓ LEG VI. VICT. It seems to have been



an altar dedicated to Fortune by Lucius Sene-  
cianus Martius, the third in command of the  
sixth legion, which remained at York with  
Servius after he had vanquished Albinus, ge-  
neral of the Britons, and reduced their state  
under obedience. This legion was surnamed  
*Vidrix*.—The names of Fortune, (which are  
explained in alphabetical order,) were Aurea,  
Barbata, Bona, Brevis, Caeca, Conservatrix,  
Equestris, Felix, Fors Fortuna, Fortis For-  
tuna, Mala, Mammosa, Mascula, Muliebris,  
Manens, Obseques, Parva, Praenestina, Pri-  
migenia, Privata, Propria, Redux, Regia,  
Respiciens, Stata, Vertens, Virgo, Viscata,  
and Viscosa. Horace describes this goddess as  
preceded by Necessity, holding nails and wedges  
in her hands, with a cramping-iron, and molten  
lead to fasten it; rarely accompanied with Fi-  
delity, unless when she abandons a family; for,  
in that case, Fidelity never fails to depart with  
her, as well as friends. The painters represent  
her in a female habit, with a bandage before  
her eyes, to shew that she acts without discern-  
ment, standing on a wheel, to express her in-  
stability: the Romans assign to her a cornu-  
copia, and the helm of a ship, to shew that she  
distributes riches, and directs the affairs of the  
world: sometimes she is seen pointing at a  
globe before her feet, with a sceptre in one  
hand, and the cornucopia in the other: she is  
likewise figured as soaring on expansive wings,  
sounding a trumpet, and her flying robe  
wrought over with eyes, ears, and tongues,  
to denote the surprize, attention, and discourse  
she excites. Apelles drew her sitting, and  
being asked the reason, answered, *Because  
she has never yet been at rest*. “I can re-  
collect but one passage in the Roman  
poets,” says the author of *Polymetis*, “that  
speaks of Fortune as standing upon a wheel,  
and never saw her so represented in any work  
of the ancient artists: indeed they sometimes  
represent her with wings, and a wheel by her,  
to shew her inconstancy, and sometimes without  
wings, and a wheel by her, to shew that she  
presided over the expeditions of their emperors  
into other countries, and their happy return to  
their own; for where you see her thus on me-  
dals she is generally called *Fortuna Redux*.—  
Her most usual attributes are her cornucopia,

as the giver of all riches, and the rudder in her  
hand, which is often rested on a globe, to shew  
that she is the directress of all worldly affairs.  
The incoherence in this goddess's character  
obliged the Romans to make several distinc-  
tions; they had a Good and a Bad Fortune,  
a Constant and an Inconstant one. It should  
seem from a passage in Horace, that the Bona  
Fortuna was dressed in a rich habit, and the  
Mala Fortuna in a mean one. The Constant  
Fortune, or *Fortuna Manens*, is without wings,  
and sitting in a steady posture; she has a horse  
by her, as an animal noted for swiftness, which  
she holds still by the bridle. The Inconstant  
Fortune is winged, as ready to take her flight.  
It was common among the old Romans to talk  
of the statues of the deities they worshipped as  
turning their faces toward them, if they as-  
sented to their prayers, and from them if they  
dissented. From this turning of the head For-  
tune had one of her titles among the Romans;  
she was called *Fortuna Respiciens*. Livy speaks  
of a *Fortuna Vertens*, or Averse Fortune,  
whose figure turned its head from you. Juve-  
nal alludes to a statue of Fortune which repre-  
sented her under a very good character, as the  
patroness of the poor infants that were exposed  
by their parents in the streets: this Fortune was  
represented holding a naked child tenderly in  
her arms, and looking kindly upon it. The  
Fortune worshipped at Antium was probably  
of the most exalted character of any among the  
Romans. Horace seems to allude to one of the  
great solemn processions that were made to her:  
in this procession to the honour of *Fortuna An-  
tiensis*, the statue of Necessity seems to have  
been carried before the goddess herself, and  
after her the statues of Hope and Fidelity: this  
shews that she was a Fortune of a higher charac-  
ter than ordinary. Every thing she decrees is as  
fixed as Fate, and she has two of the most con-  
siderable Virtues as attendants upon her train.  
Praeneste was another place where Fortune was  
highly worshipped. Statius speaks of several  
Fortunes there, and calls them the *Praenesti-  
nae Sorores*: who these were, or what their  
distinguishing characters, I know no more than  
I do who the three Fortunes are mentioned by  
Vitruvius: this is certain, that there were se-  
veral different ones besides those I have had oc-



occasion to speak of already, as the Fortis Fortuna, the Fortuna Romana, the Fortuna Virilis, the Fortuna Muliebris, and many others. One of these Fortunes, the Fortuna Romana, is mentioned by Lucan, in a verse from which we learn, either that the Romans had taken off the head of it, and put on that of Pompey in its place, or that the statue was made to resemble Pompey's air and features, which in the statuary language was just the same as saying that the happiness of the Roman state depended wholly upon that general, or that he was their Good Fortune. This sort of compliment grew so common afterwards, under the emperors, that a great number of the statues which pass for deities at present are nothing else but emperors and empresses in masquerade, particularly under the characters of Apollo, Mars, and Hercules, for the former, and those of Juno, Venus, and Ceres, for the latter."

**FORTUNATAE INSULAE**, or *the Fortunate Islands*, were supposed to have been two, and situate in the Atlantic, west of Mauritania, about ten thousand stadia from the African shore. To them the souls of the blessed were supposed to retire. The climate was represented as salubrious and serene, and the soil as spontaneously abounding with every flower and fruit.

**FRAUD**, was described with an human face, but a serpent's body, having a scorpion's sting at the extremity of her tail. She swims through the river Cocytus, with nothing of her above water but her head.

**FRUCTUOSEIA**, an inferior goddess among the Romans, whom they invoked to obtain a good harvest.

**FUDO**, an idol of the Japanese. He had been an illustrious saint of the Jammabosian order; and the penance he chose to perform was to sit through the day in the midst of a fire, which, it is pretended, had no power to hurt him. Before this idol stands a burning lamp, supplied with the oil of an *inari*, or venomous water-lizard. It is in the presence of Fudo that they acquit themselves of all the crimes laid to their charge. The idol at this ordeal is seated in a large fire, and the trial is made in the house where the fact is supposed to have been committed. Here they first make use of a simple conjuration only,

which consists in pronouncing some mysterious words: if the evidence, by virtue of this, be not sufficiently clear, they proceed to the ordeal by fire, that is, they make the party accused walk three times bare foot over a heap of burning coals. If he pass without injury, he is immediately declared innocent, but if burnt, he is condemned as guilty.

**FUGALIA**, a Roman festival, supposed the same with the Regifugium. See *Regifugium*.

**FULGENS AND TONANS**, names of Jupiter. The emperor Augustus dedicated a temple to him under these titles, in which was placed a statue of the god, and upon it fastened a bell.

**FULMINATOR**, a name of Jupiter of the same import with *Ceraunius*, which see.

**FUNERAL GAMES**. See *Games*.

**FURIES, EUMENIDES, OR DIRAE**, were either daughters of Nox and Acheron, of Terra and the blood of Saturn, of the Earth and Darkness, of Eris, that is, Contention, or of Terrestrial Jupiter. Their names were Alecto, Megaera, and Tisiphone, and some add a fourth, called Lyssa; though others reckon but one Fury, called Adrastia, daughter of Jupiter and Necessity, and the avenger of all vice. As many crimes were committed in secret, which could not be discovered from a deficiency of proof, it was necessary for the judges to have such officers as by wonderful and various tortures should force from the criminals a confession of their guilt. To this end the Furies, being messengers both of the Celestial and Terrestrial Jupiter, were always attendant on their sentence. In heaven they were called Dirae, (quasi *Deorum irae*) or ministers of Divine vengeance, in punishing the guilty after death; on earth *Furies*, from that madness which attends the consciousness of guilt; *Erinnys* from the indignation and perturbations they raise in the mind; *Eumenides* from their placability to such as supplicate them, as in the instance of Orestes and Argos, upon his following the advice of Pallas; and in hell *Stygian Dogs*.—The Furies were so dreaded and revered, that few dared so much as to name them. They were supposed to be constantly hovering about those who had been guilty of any enormous crime. Thus Orestes having murdered his mother Clytemnestra, was haunted by the Furies.



Oedipus, indeed, when blind and raving, went into their grove, to the astonishment of all the Athenians, who durst not so much as behold it. The Furies were reputed so inexorable, that if any person polluted with murder, incest, or any flagrant impiety, entered the temple which Orestes had dedicated to them in Cyrenea, a town of Arcadia, he immediately became mad, and was hurried from place to place, with the most restless and dreadful tortures. Yet these severe goddesses were not exempt from the passion of love, as we find from Tisiphone, under the article *Cythaeron*.—But much as they were objects of terror, they had their temples, as at Athens, near the Areopagus, (and their priests were chosen from among the judges of that court); at Casina and Cyrenea in Arcadia; and at Carmia in the Peloponnesus; but their highest solemnities were at Telphusia in Arcadia, where their priestesses went by the name of *Hesychiadae*, and the sacrifices were performed at midnight, amidst a profound silence, a pregnant black ewe, burnt whole, being the victim. No wine was used in their libations, but only limpid water, or a liquor made of honey, whilst the wreaths or garlands used were formed of the daffodil and crocus intermixed. Mythologists have assigned each of these tormentresses their proper department. Tisiphone is said to punish the sins arising from hatred and anger; Megaera those occasioned by envy; and Alecto the crimes of ambition and lust. The statues of the Furies had nothing in them originally different from the other divinities. It was the poet Aeschylus who, in one of his tragedies, represented them in that hideous manner which proved fatal to many of the spectators. The description of these deities by the poet passed from the theatre to the temple: henceforth they were exhibited as objects of the utmost horror, with Terror, Rage, Paleness, and Death, for their attendants; and thus seated about Pluto's throne, whose ministers they were, they waited his orders with an impatience congenial to their natures. The Furies are described with snakes instead of hair, and eyes inflamed with madness, brandishing in one hand whips and iron chains, and in the other torches, with a smothering flame. Their robes are black, and their feet of brass,

to shew that their pursuit, though slow, is steady and certain. As they attended at the thrones of the Stygian and Celestial Jupiter, they had wings to accelerate their progress through the air, when bearing the commands of the gods: they struck terror into mortals, either by war, famine, pestilence, or the numberless calamities incident to the human condition. “The description of the Furies,” says Mr. Spence, “are much more commonly to be met with in the works of the Roman poets than their figures are in the remains of the ancient artists, and any painter now, that should be inclined to employ himself on so terrible a subject, might get more helps from the former than the latter. The poets speak of great numbers of Furies. These goddesses were looked upon by the Romans as the dispensers of the Divine vengeance, the punishers of wicked actions, both here and hereafter, and the inflictors of terrors, wars, and pestilence. Though Furies are very uncommon in the works of the ancient artists, yet there is one subject in which they are generally introduced by them: what I mean is the death of Meleager, in the relievos of which they are often represented as encouraging or urging Althaea to burn the fatal brand on which the life of her only son depended.—In a copy of one of these relievos, published in the *Admirandu*, there are two women standing by the altar with Althaea, who are probably meant for Furies in the original, though the copy scarce represents them horrid enough for that character; but what is most to be observed in that piece is a round or medallion about the midst of it, with the evident head of a Fury upon it: this might be what Althaea addressed her prayers to, whenever she wished ill to her neighbours, or whenever she was going to do any evil action. Ovid introduces her as invoking the Furies on this occasion in particular, and makes her give more than one reason for her doing so. The Furies are described by the poets of a vast size, and very terrible to behold. They are old, squalid, and meagre; their cheeks pale, and sometimes with a sort of feverish flush on them. The poets give them a dark robe, bound round them with a serpent, and vipers about their heads: they sometimes too hold vipers in their hands, and



sometimes common whips or torches, all as instruments of punishment. The poets generally speak of them as tormenting the wicked for their crimes, or precipitating them into mischief; and, on some particular occasions, as attending on the throne of Jupiter; as standing round the throne of Pluto, in his great council-hall; and as waiting at the gates of Tartarus."

In these observations this ingenious writer evidently appears to be mistaken, especially in reference to the death of Meleager; for the figures he there supposes to be the *Furies*, were no other than the *Fates*. By the Grecian artists the Furies, whom Sophocles stiles *αἰ παρθένοι*, *ever virgins*, are represented as young and beautiful, sometimes with, and at others without, serpents twining round their heads. On a vase of terra cotta, from the Porcinari cabinet at Naples, represented in the second volume of Sir William Hamilton's vases, they are painted with naked arms, and in their hands serpents and torches earnest in the pursuit of Orestes. Different bas-relievos of the Romans,

representing the same subject, characterize these avenging divinities by the same youth and beauty.

If we search for the meaning of this fable, Abbé le Pluche tells us, that the Egyptians used these figures to denote the three months of autumn: the serpent was the hieroglyphic of life, light, and happiness, and the torch the public indication of a sacrifice. All this is elucidated from the names of these visionary beings, which are derived from circumstances relating to the vintage. *Aleto*, from *leket*, to *gather*, *Tisiphone*, from *tsaphan*, to *inclose*, or *hide*, whence *tseponeb*, the time of putting wine into pitchers; and *Megaera*, from *migherah*, the sinking of the dregs, or the clarifying of the wine.

Thus of the Furies in general; for a particular description of the three chief ones, see the articles *Aleto*, *Megaera*, and *Tisiphone*.

FURY, is represented as a goddess by Virgil and Petronius. She is sometimes described chained, sometimes raging and revelling, with her fetters broken. Virgil describes her as bound in chains; Petronius as unbound, and at liberty.



## GAL

**GABINA**, a name of Juno, from Gabii, a city of the Volsci, where Romulus and Remus were educated.

**GAD**. See *Fortuna*.

**GALAESUS**, a venerable character in the *Aeneid*, who was killed whilst attempting to mediate a peace between Turnus and Aeneas.

**GALANTHIADIA**, a solemn sacrifice at Thebes, offered to Galanthias, one of Praetus' daughters, before the festival of Hercules, by whose order it was first instituted.

**GALANTHIAS**. See *Galantbiadia*.

**GALANTHIS**, maid of Alcmena, wife of Amphitryon, king of Thebes. When Juno sat at the gate of Amphitryon, with her legs across, and her fingers interwoven, in order, by this sort of spell, to prevent Alcmena's delivery, Galanthis ran hastily out with the news that her mistress was delivered, upon which the goddess starting up, broke the enchantment, and Alcmena brought forth Hercules and Iphiclus, and some add, Laodamia. Juno was so incensed at Galanthis, that she turned her into a weasel. Pausanias, however, differs in relating this story. He says, that there were seen at Thebes the figures of certain women, called *Φαρμακιδες*, which Juno had sent to hinder Alcmena's delivery, and that the daughter of Tiresias, whose name was Historis, or Historides, deceived them, by saying Alcmena was delivered. In Pliny's time, the posture here described was taken for an enchantment; since, to sit near a pregnant woman, or any person taking medicine, with fingers fastened in form of a comb, was reckoned sorcery.

**GALATAEA AND GALATHAEA**, a sea-nymph daughter of Nereus and Doris. She was beloved by the Cyclops Polyphemus, whom she despised for the beautiful Sicilian shepherd Acis, son of Faunus and Simetheis, at which the giant was so irritated, that he crushed Acis with a rock. See *Acis*.

**GALATEA**. See *Ecdusia*.

**GALAXIA**, a Grecian festival, in which they boiled a mixture of barley, pulse, and milk,

## GAL

called by the Greeks *γαλαξια*. Meursius is of opinion it belonged to Apollo.

**GALAXIUS**, a name of Apollo. See *Daphnephoria*.

**GALLANTES**, among the Romans a surname given to the priests of Cybele, whence the modern terms *gallant* and *gallantry* have been formed.

**GALLI**, priests of the goddess Cybele, called *The mother of the gods*. They were eunuchs, and took their name from Gallus, a river in Phrygia. The Galli were of Phrygian institution, but the order spread over Greece, Syria, Africa, and the whole Roman empire. When a young man was to be initiated into this priesthood, the custom was for him to throw off his clothes, and to come crying aloud into the midst of the troop, where he was to draw a sword, and castrate himself; after this he ran about the streets, carrying in his hands the marks of his mutilation, which he was to throw into an house, and in that house to put on the habit of a female. They made themselves eunuchs in honour of Attys, favourite of Cybele, who had castrated himself under a pine-tree; [But see *Attys*.] for which reason they wore garlands of pine; and in the sacred rites of this goddess imitated her lamentation for the loss of Attys, beating their breasts, and tearing their hair. They carried about the image of Cybele on an ass, in order to get alms, and sung verses all over the country. When they came to a village they stopped the ass; immediately one of them sounded a pipe, the rest threw their *tiarae*, or Phrygian bonnets on the ground, and fell into furious agitations, cutting and wounding themselves in various parts of their bodies; whilst the people, who took this fanaticism for an act of religion, gave them money, dried figs, cheese, wine, &c. The ass himself partook of this bounty of the spectators, they bringing him corn in abundance. The custom of these impostors, in travelling about with the statue of Cybele on an ass, is mentioned by Phaedrus. Their frenzy, at the time of the sacrifices to



Cybele, consisted in tossing their heads with great rapidity, and violently contorting their bodies and limbs: they used drums and flutes, and danced to the sound. St. Augustin represents these priests as most debauched and infamous, and calls them a gang of villains. At Rome they were suffered to parade through the city, and beg from door to door. Cicero speaking of them, quotes a law which allowed the priests of Cybele to beg on certain days, at the same time forbidding all others. St. Jerom, by mistake, supposed these Galli were natives of Gaul. It is certain the worship of Cybele was prior to the irruption of the transalpine Gauls into that part of Asia Minor, called from them *Gallo-Graecia*; and it is not probable the Asiatics should, before that time, seek for priests to their goddess in a country so remote and little known to them. The high-priest of the Galli was called *Archi-Gallus*. The Galli themselves were also called *Argyrtæ*, *Menagyrtæ*, and *Metragyrtæ*. Some held the Galli to be the same with the *Daëtyli*, *Corybantæ*, and *Curetes*; to which articles the reader is referred.

GALLUS. See *Aleëtryon*.

GAMELIA, a nuptial feast, or rather sacrifice, among the ancient Greeks, on the day before a marriage: it was thus called from γαμή, marriage; whence also γαμελί, was an epithet both of Jupiter and Juno, considered as presiding over marriage.

GAMES, regular diversions or sports, prescribed and limited by rules; but those of which we here treat, shews or public representations used among the ancients on religious, funeral, festive, honorary, and other solemn occasions: such among the Greeks were the Olympian, Pythian, Isthmian, and Nemaean. These were peculiarly stiled *sacred*, because they were celebrated in honour of gods, or deified heroes, and always began and ended with sacrifice.—The victors in these games were highly revered: they rode home in a triumphal chariot, were complimented with the first places at all shews, and ever after maintained at the public expence: nor did this tribute of respect terminate in the victors alone; the city that gave them birth, their relations, particularly their parents, participated also in their honour. The prin-

cipal exercises used at these Grecian games, were *leaping, running, throwing, darting, and wrestling*. Besides these five exercises, called the Πενταθλον, there were some others of a different nature, such as horse and chariot races, and the contests of musicians, poets, and artists. The care and management of these games belonged, for the most part, to the Eleans, who enjoyed their possessions without molestation, or fear of war or violence, in consideration of the Olympian Games. They appointed a certain number of judges, named Ελληνοδίκαι, who were to take care, that such as offered themselves to contend, performed their preparatory exercises. At the solemnity they sat naked, having before them the prize or crown of victory, which was presented to whomsoever they adjudged it. Women were not allowed to be present at these games, and if any woman was found to have passed the river Alpheus, during the solemnity, she was to be thrown headlong from a rock. The most remarkable, and at the same time the most magnificent in his expences, of all the competitors in them, was Alcibiades, who sent seven chariots, and at one solemnity obtained the first, second, and fourth prizes.—Among the Romans there were three sorts of Games, *sacred, honorary, and ludicrous*; and Ausonius observes a distinction, somewhat of the same kind as in those of the Greeks, two of their celebrated games being dedicated to gods, and two to heroes. Sacred Games were those instituted in honour of some deity, of which kind were the Cereales, Florales, Martiales, Apollinares, Magalenses, Romani Consuales, or Circenses, Capitolini, Seculares, Plebei, Compitalitii, Augustales, Palitini, and Votivi. To this class may also be referred, those celebrated in memory of some illustrious person or action, as the Ludi Neroniani, Actiaci, &c. Honorary Games were those exhibited by private persons at their own expence, in order to gratify the people, or ingratiate themselves with them, as candidates for offices in the state. Such were the Scenic Games, combats of gladiators, tragedies, comedies, and other theatric and amphitheatric sports. Ludicrous Games were of the same kind with the games of exercise and hazard among us: such were the Ludus



Trojanus, or Pyrrhus; the Tesseræ and Tali, or Dice; the Latrunculi, or Chess; the Discus, or Quoit; the Pila, or Ball; Trochus, Top; Nuces, or Par et impar, Even and Odd with nuts; Harpastrum, Foot-ball; Capita vel naveni, Cross and Pile, &c. Others distinguish the ancient Roman Games into three classes, races, combats, and spectacles. The *first* were called Equestrian, or Curule Games, being races of horses and chariots performed in the Circus in honour of the Sun and Neptune. The *second* were called Agonales, or Gymnici, being combats of men or beasts in the amphitheatre, dedicated to Mars and Minerva. The *third*, called Scenici, Poetici, and Musici, were tragedies, comedies, dances, &c. represented on the theatres, sacred to Venus, Bacchus, Apollo, and Minerva. Authors mention a decree of the Roman Senate, by which it was enacted, that the public games should be consecrated and incorporated with the worship of the gods: accordingly, feasts, sacrifices, and games, appear to have made up the greatest part, or rather the whole, of the external homage offered to the deities of the Romans. So much of games in general, among the Greeks and Romans, the particulars of which are set forth under the word *Games*, in the following order.

**GAMES ACTIAC**, or the *Ludi Quinquennales*, were instituted by Augustus Caesar after his victory over Antony, which, to render famous with posterity, he built the city Nicopolis, near Actium, the scene of battle, on purpose to hold these games, whence they are called *Ludi Actiaci*. They consisted of shows of gladiators, wrestlers, and other exercises, and were celebrated as well at Rome as at Nicopolis. The proper curators of them were the four colleges of priests, the Pontifices, the Augurs, the Septemviri, and Quindecimviri. Nero, after the manner of the Grecians, instituted Quinquennial games, at which the most celebrated masters of music, horse-racing, wrestling, &c. contended for the prize. The same exercises were performed in the Quinquennial games of Domitian, dedicated to Jupiter Capitolinus, together with the competitions of orators and poets, at which Statius had once the ill fortune to fail, as he complains in his poems. From Sue-

tonius and Dion Chrysostom it should seem, that Augustus was the founder of these games; but Strabo, more exact, informs us, that they were celebrated at the promontory of Actium, in Epirus, long before him; and, that he only renewed them, added to their solemnity, and ordered them to be repeated every five years; whereas before, they were exhibited every third year, with dancing, wrestling, horse and ship-racing. An ox was also killed for the flies, which being glutted with his blood, flew off and were seen no more.

**GAMES APOLLINARIAN**, or *Ludi Apollinares*, celebrated in honour of Apollo. They owe their original to an old prophetic sort of poem casually found, in which the Romans were advised, if they wished to drive out the troops of their enemies, which infested their borders, to institute yearly games to Apollo; and at the time of their celebration, make a collection out of the public and private stocks for a present to the god; appointing ten men to take care they were observed with the same ceremonies as in Greece. Macrobius relates, that the first time these games were holden, an alarm being given by the enemy, the people immediately marched out against them, and during the fight saw a cloud of arrows discharged from the sky on the troops of the foe, which put them to a disorderly flight, and secured the victory to the Romans. These games, at first, were not fixed, but kept every year upon what day the Praetor thought fit, till about the 545th year of the city, when a law passed to confine them for ever to the 5th of July.— This alteration was occasioned by a grievous plague then raging in Rome, which they thought might, in some measure, be allayed by that act of religion.

**GAMES OF AUGUSTUS**, *LUDI AUGUSTALES*, AND *PALATINI*, both instituted in honour of Augustus, after he had been enrolled in the number of the gods, the former by the common consent of the people, and the latter by his wife Livia. These were always celebrated in the palace, and were both continued by the succeeding emperors, on the 4th of October.

**GAMES CAPITOLINE**, *LUDI CAPITOLINI*, were instituted in honour of Jupiter Capitolinus, on account of the preservation of his temple from



the Gauls by Camillus: Plutarch tells us, that a part of the ceremony consisted in the public cryer's putting up the Hetrurians to sale by auction. They also took an old man, tying a golden bulla to his neck, such as were worn by children, and exposed him to public derision. Festus says they dressed him in a pretexta, and hung a bulla at his neck, not as accounting him a child, but because this was an ornament of the kings of Hetruria. There was also another kind of Capitoline Games, called *Agones Capitolini*, instituted by Domitian, and celebrated every five years, wherein there were rewards of crowns and collars bestowed on the victorious poets, and put on their heads by the emperor himself. These Games became so celebrated, that the manner of counting time by Lustres, which had obtained till then, was changed, and they began to count by Capitoline Games, as the Greeks by Olympiads. These were not instituted for poets alone, but also for *athletae*, orators, historians, comedians, musicians, &c.

**GAMES OF CASTOR AND POLLUX.** The Romans instituted these Games in their war with the Latins, who had abandoned the Romans, and joined the Tarquins. The Dictator Aulus Posthumius made a solemn vow to exhibit these games in honour of the two heroes, if he were successful in that expedition; and the Senate, in confirmation of the Dictator's vow, passed an act for their annual exhibition. Nothing exceeded the magnificent pomp with which these games were ushered in, and accompanied. A procession commenced at the Capitol, and paraded through the Forum to the Circus, where the games were exhibited; this was preceded by the children of the Equestrian order on horse-back, the plebeians marching on foot; the former composed so many troops, and the latter companies, of soldiers, that strangers, who flocked in crowds to the spectacle, and were received on the occasion with all possible regard, might see the resources which Rome had in that illustrious body of youth.—This procession, followed by chariots drawn by two and four horses, and the knights who were to run in the Circus, was closed by the *Athletae*, or wrestlers, who were the champions in these Games.

**GAMES OF CERES, LUDI CEREALIS**, solemn sports

in honour of Ceres, borrowed from the Eleusinia of Greece. In these games the matrons represented the grief and lamentations of Ceres for the loss of her daughter Proserpine, and her travels to find her. They were held from the day before the ides of April, eight days together, in the Circus, where, besides the combats of horsemen and other diversions, was led up the *pompa Cercensis*, or *Cerealis*, consisting of a solemn procession of the persons who were to engage in the exercises, accompanied with the magistrates and women of quality, the statues of the gods, and of famous men being carried in chariots of state.

**GAMES CIRCENSIAN, GAMES OF THE CIRCUS, CIRCENSES LUDI**, a general term under which was comprehended all combats and contests exhibited in the Circus at Rome, of what kind soever, whether on foot, on horseback, or in chariots; wrestling or boxing; with swords, pikes, darts, or arrows; against men or against beasts; on the ground, or in vessels. Some say the Circensian Games were so called from the Latin *circumenses*, because they were held in a place encompassed round with naked swords, that the combatants might not have an opportunity of escaping. At first they are said to have been exhibited on the banks of the Tiber, and the ground encompassed towards the land with naked swords. Most of the feasts of the Romans were accompanied with Circensian Games, and the magistrates, or other officers of the republic, frequently, and on various occasions, presented the people with them. The principal were held for five days together, commencing on the 15th of September.

**GAMES COMPITALITIAN, LUDI COMPITALIUM**, so called from the *compita*, or *cross-ways*, where they were instituted and celebrated by the rude multitude that assembled before the building of Rome. They seem to have been neglected for many years, till Servius Tullius revived them. They were holden during the Compitalia, or feasts of the Lares, who presided as well over the streets as houses. Suetonius tells us that Augustus ordered the Lares to be crowned twice-a-year at the Compitalitian Games with flowers. This crowning the household gods, and offering sacrifices in the streets, made the greatest part of the solemnity.



**GAMES CONSUAL, OR LUDI CONSUALES,** were instituted by Romulus, with design to surprise the Sabine virgins. They were celebrated on the 12th of the calends of September, and consisted for the most part of horse-races, and encounters in the Circus.

**GAMES DECENNIAL, LUDI DECENNALES,** Games which returned every tenth year, were instituted by Augustus, with the political design of securing the whole command to himself, without incurring the envy or jealousy of the people: for every tenth year proclaiming solemn sports, and so gathering together a numerous crowd of spectators, he there made a proffer of resigning his imperial dignity to the people, though he immediately resumed it, as if continued to him by the common consent of the empire: hence a custom was derived for the succeeding emperors, every tenth year of their reign, to hold a magnificent feast, with the celebration of all sorts of public sports, games, and exercises.

**GAMES PISCATORY, LUDI PISCATORIUM,** were celebrated every year in the month of June, in honour of those fishermen on the Tiber, whose gain was carried to the temple of Vulcan, as a tribute to the dead.

**GAMES FLORAL, LUDI FLORALES,** were celebrated, upon advice of the Sibylline oracles, every spring, to beg a blessing on the grass, trees, and flowers. They were instituted in honour of Flora in the year of the city 513, and began to be celebrated on the 4th of the calends of May. The Consuls M. Pompilius Laenas, and L. Posthumius Albinus, were the first who celebrated these games. They were holden in the Campus Martius, being first proclaimed by sound of trumpet. Many have supposed, that these games owed their origin to a celebrated courtesan, who having procured great wealth by her infamous traffic, left the commonwealth her heir, on condition that every year they should celebrate her birth-day with public sports. The learned are however of opinion that the vulgar notion of Flora the prostitute, rests on a fiction mentioned by Lactantius, the original Flora being a goddess of the Sabines. Certain however it is, that a part of the solemnity was exhibited by prostitutes who ran up and down naked, sometimes dancing,

sometimes fighting, or acting the maniac; yet the wisest and gravest Romans were not for discontinuing the custom, though the most indecent imaginable; for even Marcus Porcius Cato, when he was present at these games, perceiving the people ashamed to let the women strip before him, immediately retired from the theatre, that the ceremony might have its course. It was not till the year of the city 580, that these games became annual; when, owing to a general failure in their crops, the Senate, to render Flora propitious, decreed an annual celebration of her games, the expences of which were mostly levied on those who had fraudulently possessed themselves of the public lands. See *Flora*.

**GAMES, FUNEREAL, LUDI FUNEBRES,** were a part of the ceremony of ancient funerals: they consisted chiefly in processions, and in mortal combats of Gladiators around a funeral pile. The custom was very ancient, though it had not always been the same: it was borrowed from the Greeks by the Romans, among whom this cruel sport was called *Munus*. At first they butchered a number of captives before the pyra, as victims to appease the manes of the deceased: this Achilles does in Homer, at the funeral of Patroclus; Aeneas, in Virgil, at that of Pallas, son of Evander; and Caesar, in his Commentaries, relates the same of the Gauls. At length, to save in some sort the horror of the spectacle, yet that the dead might lose nothing of their rites, captives were compelled to fight and kill one another, a few only of the victors being saved. The first who introduced these shews at Rome, was Junius Brutus, at the obsequies of his father, or, according to some, Appius Claudius, and M. Fulvius, during their consulate. The like horrible combats were also occasionally exhibited by the magistrates, and sometimes added to theatrical entertainments. The emperor Claudius decreed, that whereas these accursed games were then arbitrary, it should be the practice, for the future, to perform them annually at the expence of the state, and that the Aediles should have the care and direction of them; but he conceived a horror for them himself, and soon after abolished them, though they were still allowed to such persons as possessed an annual income



of forty thousand sesterces. They were not abolished before Theodoric, king of the Goths, about the end of the fifth century. See *Games Gladiatorian*.

**GAMES GLADIATORIAN.** The origin of Gladiators is referred to the ancient custom of killing persons at the funerals of great men; for the Heathens fancying the ghosts of the deceased to be satisfied and rendered propitious by human blood, used, at first, to sacrifice captives and slaves at their obsequies. The Romans borrowed this practice from the Asiatics: thus Achilles, in the Iliad, sacrificed twelve young Trojans to the manes of Patroclus, and Aeneas, in Virgil, sends captives to Evander, to be sacrificed at the funeral of his son Pallas. Afterwards they contrived to veil this impious barbarity with the specious shew of pleasure, and training up such persons as they could procure to a moderate skill in weapons, on the day appointed for sacrificing, they obliged them to maintain a mortal encounter at the tombs of their departed friends. This occasioned the profession of Gladiator to be considered as an art; and hence arose public instructors in the use of weapons, amongst whom, those of the Latins, called *Lanistae*, having purchased and trained up slaves to this barbarous profession, sold them to such as had occasion to present so horrible a shew. Junius Brutus, who expelled from Rome its kings, is said to have first exhibited this inhuman diversion, at the funeral of his father. These exhibitions, originally celebrated near the sepulchre of the deceased, or round the funeral pile, were afterwards removed to the circus and amphitheatres, and there became ordinary amusements. The emperor Claudius restrained them to particular occasions, but afterwards annulled his decree, and private persons possessed of forty thousand sesterces annually, were permitted to exhibit them. Constantine the Great is said to have prohibited the combats of Gladiators in the East, at least he forbade that those condemned to death for their crimes should engage in them, is evident from an order still extant to the Praefectus Praetorii rather to send them to work in the mines. This order is dated at Berytus, in Phoenicia, the 1st of October, 325.—The emperor Honorius first prohibited gladia-

torian shews at Rome, on occasion of the death of St. Telemachus, who coming thither from the East, during the exhibition of these spectacles, went down into the arena, and exerted himself to prevent the Gladiators from continuing the sport; upon which the spectators, fired with anger, stoned him to death. The practice, however, was not entirely abolished in the West before Theodoric, king of the Ostrogoths. Honorius, it is true, had prohibited it, but the prohibition seems to have been ineffectual. In the year 500, however, Theodoric entirely and finally put an end to it. Thus much concerning the origin, progress, and abolition of this custom: for our further information it will be necessary to notice the several orders or kinds of Gladiators, and their particular manners of combating. The several kinds of Gladiators deserving to be noticed were the Retiarii, the Secutores, the Myrmiliones, the Thracians, the Samnites, the Pinnirapi, the Essedarii, and the Andabatae: but before we enquire into the distinct orders, we may observe on the several names attributed in common to some of every kind, on various occasions, thus we meet with the *Gladiatores Meridiani*, who engaged in the afternoon, the chief part of the shew being finished in the morning; *Gladiatores Fiscales*, those who were maintained out of the emperor's *fiscus*, or private treasury; *Gladiatores Postulaticii*, commonly men of great art and experience, whom the people particularly importuned the emperor to produce; *Gladiatores Catervacii*, such as did not fight by pairs, but in small companies; and *Gladiatores Ordinarii*, such as were presented according to the common manner, at the usual time, and who fought in the ordinary way, on which account they were distinguished from the Catervarii and the Postulaticii.—The several kinds already enumerated, were severally distinguished from their country, their arms, their mode of fighting, and other circumstances of a similar nature. The *Retiarius* was dressed in a short coat, and having a *fascina*, or trident in his left hand, and a net in his right, endeavoured with the latter to entangle his adversary, that he might, with the former, dispatch him. On his head he wore only a hat, tied under his chin with



a broad ribband. The *Secutor* was armed with a buckler and helmet, on which was the figure of a fish in allusion to the net: his weapon was a simitar, or *falsupina*: he was called *Secutor*, because, if the *Retiarius*, against whom he was always matched, should happen to fail in casting his net, his only safety lay in flight, so that, in this case, he wheeled with his utmost expedition about the place of combat, till he had gotten his net again in order for a second throw, whilst the *Secutor*, or follower pursued him, and endeavoured to prevent his design. Virgil seems to have made the *Myrmillo* the same with the *Secutor*, and thus all the comments explain him: yet Lipsius contends, that the *Myrmillones* were a distinct order, who fought completely armed; and therefore he believes them to be the *Cru- pellarii* of Tacitus, so called, from some old Gallic word expressing, that they could only creep under the pressure of their heavy armour. A principal part of the choicest Gladiators were Thracians, that nation having the general repute of fierceness and cruelty beyond the rest of the world: the particular weapon they used was the *sica*, or faulchion, and the defence consisted in a *parma*, or small round shield proper to their country. The original of the *Samnite* gladiators is given by Livy: the Campanians, says he, bearing a great hatred to the Samnites, armed a part of their gladiators after the fashion of that country, and called them Samnites. These arms are said, by the same historian, to have been a shield, broad at the top, to defend the breasts and shoulders, but more narrow towards the bottom, to render it lighter; a sort of belt which protected the breast, a greave on the left foot, and on the head a crested helmet. The *pinnae* which adorned the Samnite helmet, distinguished another sort of Gladiators, called from it *Pinnirapi*, because, being matched with the Samnites, they used to catch at these *pinnae*, and bear them off in triumph, as marks of their victory. Dr. Holiday takes the *Pinnirapus* to have been the same as the *Retiarius*. The *Procuratores*, mentioned by Cicero, were accounted by Lipsius, a distinct species, generally matched with the Samnites; but, perhaps, the words of Cicero will scarcely ad-

mit of this conclusion. The *Hoplomachi*, whom we meet with in Seneca and Suetonius, may probably be the same either with the Samnites, or *Myrmillones*, called by the Greek name *ὀπλομαχοί*, because they fought in armour. The *Essedarii* were such as on some occasions engaged one another from chariots, though, perhaps, at other times they fought on foot like the rest. The *essedum* was a sort of wagon from which the Gauls and the Britons used to assail the Romans in their engagements.—The *Andabatae* combated on horseback, with a sort of helmet that covered the whole of the face, and therefore *Andabatarum more pugnare*, is to combat blindfold. The *Catervarii* fought in troops or companies, number against number, or, according to some, promiscuously, and without any order. The *Consummati* are a dubious sort of gladiators. The *Cubicularii*, Lipsius observes, were those who fought at private houses during feasts, &c. The *Dimachaeri* fought armed with two poniards or swords, or with sword and dagger.—As to the nature of the combats of the gladiators, we cannot apprehend it fully, without taking in what both preceded and followed the conflict, as well as the actual engagement. When any one designed to exhibit a show of this sort, he put up bills in the public places, notifying the time, the number of gladiators, and the other circumstances necessary to be known: this they called *munus pronunciare*, or *proponere*; and the *libelli*, or bills, were sometimes termed *edicta*: sometimes, besides these bills, they hung out large pictures, on which were described the mode of the proposed contest, and the figures of some of the most celebrated gladiators they intended to bring forth. The gladiators themselves were all sworn by their owners to fight till they fell, and if they failed, death was inflicted on them by fire, sword, clubs, whips, or the like. On the day appointed for the shew, the gladiators were all brought forth together, and obliged to take a circuit round the arena in a solemn and pompous manner: after this they proceeded *paria componere*, to match them by pairs, in which care was taken to oppose them equally. Before the combatants commenced in earnest, they tried their skill against one another with more harmless weapons, as the



*rudes*, spears without heads, blunted swords, foils, and the like. This preparatory flourishing was called *praelusio*, or, in respect to the sword only, *ventilatio*, and the exercise was continued till the trumpets sounding gave notice to enter on more desperate encounters. Then they were said *vertere arma*: the terms of striking were *petere* and *repetere*; of avoiding a blow *exiere*. When any person received a remarkable wound, either his adversary or the people exclaimed, *babet*, or *boc habet*. If the vanquished surrendered his arms, it was not in the power of the victor to grant him his life; for, during the republic, this privilege belonged to the people alone; but, under the empire, to them and the prince. The two signs of favour and dislike given by the people were *premere pollicem*, and *vertere pollicem*, phrases of doubtful explanation; but of which the former seems to imply, that the fingers were clenched round the thumb; and the latter, that the thumb was raised above them. The one was a signal to the victor to abstain from the life of his antagonist, whilst the other authorized him at once to exact it. Besides this privilege of the people, the emperors appear to have possessed the power of saving whom they would, when present at these exhibitions; and, perhaps, upon the bare appearance of the emperor at the place of combat, the discomfited gladiators were delivered from danger. After the engagement, several marks of favour were conferred on the victors; but the most common rewards were the *pileus* and *rudis*; the *pileus* was given to such gladiators only as were slaves, in token of their obtaining freedom; but the *rudis* both on slaves and freemen; yet with this difference, that it conferred on the former a discharge only from any further performance in public, upon which they commonly turned *Lanistae*, spending their time in training up young men to the profession of gladiators; whilst the *rudis*, when given to such persons as were free, but had hired themselves out for these shows, restored them to the full enjoyment of their liberty. These *Rudarii* of both sorts being excused from further service, had a custom of hanging up their arms in the temple of Hercules, the patron of their profession; and were never called out again without their

consent. It has been remarked, that it was customary for all persons when they laid down any art or employment, to consecrate the proper instruments of their calling to the particular deity who was the acknowledged patron of their profession; and, therefore, the gladiators, when thus discharged, hung up their arms to Hercules, who had a chapel near every amphitheatre; or, where there were no amphitheatres, *in Circo*; and over every place assigned to such performances there stood a Hercules with his club. These shows were prodigiously sought after by the Roman people, though the wiser and better part of them were sensible of the dangerous consequences which a corruption of this nature might produce. At their first exhibition by the Bruti, it is probable there were only three pairs of gladiators, as may be gathered from Ausonius; yet Julius Caesar in his Aedilship, presented three hundred and twenty. The excellent Titus exhibited a shew of gladiators, wild beasts, and representations of sea-fights, an hundred days together; and Trajan, though as adverse to cruelty as Titus, continued a solemnity of this sort an hundred and twenty-three days, during which a thousand pair of gladiators were brought forth to contend. Two thousand men of the same profession were enlisted by the emperor Otho, to serve against Vitellius, and so numerous were they, even in the time of Cataline's conspiracy, that an order was passed to send them all into different garrisons, for fear they should raise a disturbance in the city, by joining the disaffected party. From Plutarch we learn, that the famous Spartacus, who at last gathered such a force as to strike Rome with consternation, was no more than a gladiator, that breaking out from a shew at Verona, (or, according to others, at Capua,) with the rest of his posterity, had the boldness to declare war against the Roman state. Julius Caesar ordered, that only a stated number of gladiators should be in Rome at a time. Augustus decreed, that no more than two gladiatorial shews should be presented in a year, and never above sixty pairs of combatants in each. Tiberius provided, by an order of the Senate, that no person should have the privilege of gratifying the people with such a solemnity,



unless he were worth four hundred thousand sesterces.—As though to be included with gladiators were an honour, many freemen claimed the privilege of it, and offered themselves at the amphitheatre for hire; whence they were called *Auctorati*: nay, even knights and senators themselves were not ashamed to practise this profession: some, indeed, to keep themselves from starving, after having squandered their fortunes; but others, to attract the favour of the emperors: so that Augustus was forced to command by public edict, that none of the Senatorian order should turn gladiators, and soon after to prohibit the knights: these prohibitions, however, were so little regarded by his successors, that Nero, according to Suetonius, presented at one shew, four hundred senators, and six hundred of the equestrian order; though Lipsius, it should be mentioned, thinks both numbers corrupt, and reduces them to forty and sixty: Domitian, to refine upon Nero, instead of knights and senators, exhibited nocturnal combats of women: and as if this were not sufficiently ridiculous, dwarfs were produced to encounter them, or else to contend with each other. To extenuate the barbarity of these horrid scenes, it has been alleged, that they had their foundation in policy, the combats of the gladiators tending to inspire the people with contempt of dangers and death—A wretched defence of so inhuman a practice! These exhibitions of so early an origin, continued to degrade human nature till the year 500, when Theodoric, king of the Ostrogoths, abolished them.

**GAMES GREAT, LUDI MAGNI.** See *Games Votive*.

**GAMES GYMNIC, LUDI GYMNICI,** those wherein the body is exercised, such as wrestling, running, dancing, leaping, quoit-playing, &c.—These constituted the chief diversions of the Olympic, Nemaean, Pythian, and Isthmian solemnities, being called by the Greeks *Pentathlon*, and the Latins *Quinquertium*.

**GAMES ISELASTIC.** The *Iselastica* were a kind of games, or combats, celebrated in the cities of Greece and Asia, in the time of the Roman emperors. The victors at these games had very considerable privileges conferred on them, after the example of Augustus and the Athe-

nians, in respect to the conquerors at the Olympic, Pythian, and Isthmian games. They were crowned on the spot, after the victory; had pensions allowed them; were provided for at the public cost; and carried home in triumph.

**GAMES ISTHMIAN, LUDI ISTHMI,** were so called from the place where they were celebrated, viz. the Isthmus of Corinth, a neck of land by which the Peloponnesus is joined to the continent. These solemn sports were instituted by Sisyphus, king of Corinth, or by Glaucias, in honour of Palaemon or Melicerta, son of Athemas, king of Thebes, and Ino, who for fear of her husband, by whom her other son Learchus, in a fit of madness, had been killed, cast herself into the sea, with Melicerta in her arms; where they were received by Neptune into the number of sea-divinities. Others say, that these games were instituted by Theseus in honour of Neptune; and some are of opinion, that there were two distinct solemnities observed in the Isthmus, one to Melicerta, and another to Neptune: which opinion is built on the authority of Musaeus. According to Phavorinus, these games were first instituted in honour of Neptune, and afterwards celebrated in memory of Palaemon. Plutarch, on the contrary, says, that the first institution of them was in honour of Melicerta; but that they were afterwards altered, enlarged, and instituted anew to Neptune, by Theseus: he subjoins also several other opinions concerning the origin of them: his words, in the life of Theseus, are these: “Theseus instituted games in emulation of Hercules, being ambitious, that as the Greeks, by that hero’s appointment, celebrated the Olympian games to the honour of Jupiter, so, by his institution, they should celebrate the Isthmian games in honour of Neptune; for those that were before dedicated to Melicerta, were celebrated privately in the night, and consisted rather of religious ceremonies, than of any open spectacle or public festival. But some there are who say, that the Isthmian games were first instituted in memory of Sciron, at the expiation which Theseus made for his murder, on account of the nearness of kindred between them, Sciron being son of Camethus and Heniocha, daughter of



Pittheus; though others relate, that Sinnis, and not Sciron, was their son; and that to his honour, and not to Sciron's, these games were ordained by Theseus. Hellanicus, and Andro of Hallicarnessus write, that he at the same time conditioned with the Corinthians, to allow such as might come from Athens to the celebration of the Isthmian games, as much space to behold them, as the sail of the ship that brought them thither, stretched to its full extent, could cover; and that in the first and most honourable place." The Eleans were the only people who absented themselves from this solemnity, and, according to Pausanias, for the following reason: The Corinthians having appointed the Isthmian games, the sons of Actor came to the celebration of them, but were surprised and slain by Hercules, near the city Cleonae: the author of the murder was for some time unknown, but being at length discovered by Molione, wife of Actor, the Eleans went to Argos and demanded satisfaction, Hercules at that time residing at Tiryns, a village in the Argian territories: being repulsed at Argos, they applied to the Corinthians, entreating that all the inhabitants and subjects of Argos, might be discharged from appearing at the Isthmian Games, as disturbers of the public peace; but meeting with no better success among the Argives than they had from the Corinthians, Molione forbade them the Isthmian Games, denouncing dreadful execrations against such of the Eleans as should ever be present at their celebration: a prohibition they religiously observed. These games were holden every three years, according to some authors; but, agreeable to Pliny, every five, and were esteemed so sacred and inviolable, that being intermitted for some time through the oppression and tyranny of Cypselus, king of Corinth, the Corinthians, after the death of that tyrant, revived and celebrated them with a splendor and magnificence unknown in former times. When Corinth was sacked and demolished by Mummius, the Roman general, these games were not discontinued; but the care of them was committed to the Sicyonians, till the rebuilding of Corinth, and then restored to the inhabitants of that city. The conquerors at these games were rewarded with garlands of

pine-leaves, afterwards parsley was substituted, which was also the reward of the Nemaean conquerors, but with this difference, that it was fresh and green, whereas in the Isthmian Games it was dry and withered; parsley was again disused, and the pine resumed, with a reward of one hundred silver drachmae.

**GAMES LARISSIAN**, Games at Larissa, in Greece, wherein the combatants performed their exercises singly, before the *Pentatblon*, or combat of five exercises, was invented.

**GAMES JUVENILE**, **LUDI JUVENALES**, were instituted by Nero at the shaving of his beard, and at first privately celebrated in his palace or gardens; but they soon became public, and were kept with great state and magnificence: hence the games celebrated by the following emperors in the palace, on the 1st of January, took the name of *Juvenalia*.

**GAMES OF THE YOUTH**, **LUDI JUVENTUTIS**, were instituted by Salinator, in the Senensian war, for the preservation and health of the youth, a plague then raging in the city of Rome.

**GAMES OF THE LEAVES**, were so called either from the leaves of which the crowns were composed, or because the people threw leaves upon the conquerors: they were called *Ludi Foliaci*.

**GAMES MARTIAL**, **LUDI MARTIALES**, Games instituted in honour of Mars, and holden twice in the year, on the 4th of the ides of May, and on the calends of August, the day on which his temple, built by Claudius, was dedicated. No mention occurs of any ceremonies peculiar to them, besides the ordinary sports in the Circus and Amphitheatre. The Games of this god called *Equiria*, ab *equis*, because they consisted chiefly of horse-races, are said to have been celebrated twice in the year, in February and March, in the Campus Martius.

**GAMES MEGALENSIAN**. The **LUDI MEGALENSES** were instituted in honour of the great goddess, or mother of the gods, Cybele, when her statue was brought with such pomp from Pessinum to Rome: they consisted of scenical sports, and were a solemn time of invitation to entertainments among friends. In the procession the women danced before the image of the goddess, and the magistrates appeared in all their robes, whence came the phrase of *Megalensian*



*purple*: they lasted six days, from the day before the nones of April to the ides. It is particularly remarkable, that in the celebration of these games, no servant was allowed to bear a part.

**GAMES MISCELLANEOUS.** The **LUDI MISCELLI**, which Suetonius makes Caligula to have instituted at Lyons in France, seem to have been a miscellany of sports, consisting of several exercises joined together in a new and unusual manner.

**GAMES NATAL, NATALITH LUDI**, instituted by every particular emperor, to commemorate his own birth-day.

**GAMES NAUMACHIC.** The **NAUMACHIAE** owe their origin to the time of the first Punic war, when the Romans began to initiate their men in the knowledge of sea affairs: after the improvement of many years, they were designed as well for gratifying the sight, as for increasing their naval experience and discipline, and therefore composed one of the solemn shews by which the magistrates or emperors, or any affecters of popularity, so often paid their court to the people. The usual accounts we have of these entertainments seem to represent them as nothing more than the image of a naval fight; it is however probable that sometimes they did not engage in any hostile manner, but only rowed fairly for the victory: this conjecture may be confirmed by the authority of Virgil, who is acknowledged by all the critics, in his descriptions of the games and exercises to have had uniformly an eye to his own country, and to have copied them from the Roman sports: now the sea games, with which he presents us, are barely a trial of swiftness in the vessels, and of skill in managing the oars. The **Naumachia** of Claudius, which he exhibited at the Fucine lake before he drained it, deserves to be particularly mentioned, not more for the greatness of the shew, than for the behaviour of the emperor, who, when the combatants passed before him with so melancholy a greeting as, *Ave, Imperator, morituri te salutant!* Hail, emperor, those devoted to death greet thee! answered: *Avete, vos!* Hail, ye! which, when they would gladly have interpreted as an expression of favour, and a grant of their lives, they were soon given to understand, proceeded from a barba-

rous insensibility and insult. The most celebrated **Naumachia**, was those of the emperor Domitian, in which was engaged so vast a number of vessels as would have almost formed two complete navies for deciding the fate of empire. It is related of the emperor Heliogabalus, that in the representation of a naval fight, he filled the channel where the vessels were to ride with wine, instead of water: a story scarce credible, notwithstanding the prodigalities of his luxurious extravagance.

**GAMES NEMAEAN, OR NEMEAN GAMES**, one of the four great games celebrated among the Greeks: they were so called from Nemea, a village and grove between the cities Cleonae and Phlius, where they were celebrated every third year, upon the 12th of the Corinthian month Πανεμῖς, called sometimes Ἰερόμηνια, the same with the Athenian Boedromion.—

Some say they were instituted by Hercules, on occasion of his killing the Nemean lion, and that thence they took their name: others relate, that the seven chiefs sent to Thebes under the conduct of Polynices, being extremely distressed in their journey with thirst, met with Hypsipyle of Lemnos, who had in her arms Opheltes, otherwise called Archemorus, son of Lycurgus, priest of Jupiter and Eurydice; and they begging her to shew them some water, she laid the child down on the grass, and conducted them to a spring; that in her absence a venomous serpent killed the child, upon which the nurse, from excess of grief, grew desperate; and that the chiefs, at their return with her, killed the serpent, buried the young Opheltes, and instituted these games to divert the melancholy of his mother. Aelian says, they were indeed instituted by the seven chiefs going to Thebes, but adds, that the institution was in honour of Pronax. Pausanias refers the institution of them to Adrastus, and their restoration to his descendants. Others, nevertheless, grant that they were instituted in memory of Opheltes, but these pretend them to have been intermitted, and afterwards revived by Hercules, who, on his victory over the Nemean lion, consecrated them to Jupiter Nemeus. These games were opened with sacrificing to this deity, appointing him a priest, and proposing rewards for such as should be



victors. The exercises exhibited were chariot-races, and all the parts of the Pentathlon. The judges elected out of Corinth, Argos, and Cleonae, were clothed in black, to express the mournful origin of the Games, from the death of Opheltes. As they were instituted by warriors, none, originally, were admitted to them but military men; at length, however, they were open to the people, and other kinds of sports introduced. The conquerors were crowned with olive till the time of the war with the Medes, when a blow they received in that war occasioned them to change the olive, for smallage, a species of parsley, and a funeral plant; though some writers maintain that the crown was originally smallage, on account of the death of Opheltes, this plant being supposed to have received the blood which issued from the wound inflicted by the serpent.

**GAMES OLYMPIC**, the chief of the four great Games of the Greeks.

*Their ORIGIN.*—The greatest and most venerable personages of antiquity, the Idaean Hercules, Clymenus, Endymion, Pelops, and Hercules, son of Jupiter and Alcmena, have been severally introduced as the inventors or revivers of these games; and to support their different pretensions, reasons have been sought for, and arguments produced from among the religious rites and ceremonies, the laws and customs of this solemnity. Pausanias tells us, that these games were ordered to be celebrated every five years, because the brothers, called *Idaei Daëtyli*, of whom the Idaean Hercules was the elder, were five in number, to whom, in particular, as also to his four brethren, an altar was consecrated at Olympia, by Clymenus, who was descended from this Hercules, and is said to have celebrated these games, fifty years after the deluge of Deucalion. The term *Athletae* signifying those who contended for the prize, called also *Athlon*, is by others derived from Aethlius, father of Endymion, who, as well as his son, is reckoned among the founders of these games: and as to Pelops, that hero was held in such veneration at Olympia, that the Eleans in their sacrifices gave him the preference to Jupiter himself, for which they alleged the practice of Hercules, son of Alcmena, to whose labours also, as Pindar in-

forms us, they were indebted for their olive crown. But not contented with a founder who, by his mother, was mortal, the Eleans have carried their antiquities higher, naming, for the authors of these games, Jupiter and Saturn, who, as they pretend, in the very place where the games were celebrated, wrestled with each other for the empire of the world. Others affirm them to have been instituted by Jupiter, in commemoration of his victory over the Titans, adding, that Apollo, in particular, signalized himself by gaining two victories in them, one over Mercury, in the foot-race, and another over Mars in the combat of the Cestus. It is needless to recite the names of the other heroes of those early ages, whom different authors mention as having celebrated these games: the last of them was Oxylus, who came into Peloponnesus with the Heraclides, and after whom followed so long an intermission of that solemnity, that the memory of it was almost lost. The occasions of celebrating these games seem to have been various; Sir Isaac Newton is of opinion that they were originally exhibited as triumphs for victories, first by Hercules Idaeus, on the conquest of Saturn and the Titans; then, by Clymenus, on his coming to reign in the Terra Curetum; next by Endymion, on his conquering Clymenus; afterward by Pelops, upon his defeat of Aetolus; by Hercules, upon his killing Augeas; by Atreus, upon his repelling the Heraclides; and by Oxylus, on the return of the Heraclides into Peloponnesus. This opinion may be well supported from ancient authors. Pindar tells us that Hercules instituted this festival to Jupiter, on occasion of the victory he obtained over Augeas; but the oracle delivered to the Peloponnesians, at the restitution of these games by Iphitus, says they were celebrated first by Pisus in honour of Jupiter, then by Pelops, twice; first upon his coming to settle in Greece, and a second time at the funeral of Oenomaus, and after him by Hercules, in honour of Pelops, at whose death likewise, as Velleius Paterculus informs us, they had before been celebrated as funeral games by his son Atreus, upon which occasion, adds the same author, Hercules came off victor in all the exercises.



**Their Restitution.** It cannot, however, be pretended that these games were in any very great estimation before the time of Iphitus, one of the descendants of Hercules, grandson of Oxylus, and king of Elis, who is by all authors said to have restored the Olympic Games. Indeed Iphitus may with great justice be styled the founder of them, for he seems to have been the first who reduced this festival into a regular and coherent form, united the sacred and political institutions, and gave it, by the establishment of the Olympiad, that principle of life and duration which enabled it to outlive the laws and customs, the liberty, and almost the religion of Greece. The occasion was this:—Greece being at that time torn in pieces by civil wars, and wasted by a pestilence, Iphitus, concerned at the calamities under which his country laboured, had recourse to the oracle at Delphi to remedy these evils. There he was told by the priestess that the safety of Greece depended upon the re-establishment of the Olympic Games, the non-observance of which solemnity had, as she avowed, drawn down the indignation of the god to whom they were dedicated, and of Hercules the hero, by whom they were instituted. She ordered him, therefore, in conjunction with the people of Elis, to restore that festival, and to proclaim a truce or cessation of arms to all those cities who were desirous of participating in the games: a general cessation of arms was accordingly proclaimed, and the people of Elis celebrated the festival: thus were the Olympic Games restored by the authority of Iphitus, under the direction of the Delphic oracle, according to common chronology, seven hundred and seventy-six years before the birth of Christ, and nineteen or twenty before the building of Rome; but according to Sir Isaac Newton, one hundred and forty-nine.

**Of the STADIUM:**—Previous to an enquiry into the nature of the Games, it will be necessary to mention a few particulars relating to the place in which they were exhibited; this, by the Greeks, was named the Stadium, a word signifying a measure or length consisting of somewhat above an hundred English paces, which being equal to the space of ground allotted for the foot-race, the course

was thence called the Stadium, and the racers were named *Stadieis*, or *Stadiodromi*. Pausanias informs us that the Olympic Stadium was a terrace composed of earth, on one side of which was the seat of the Hellanodics, or judges, and over against them, on the other, was an altar of white marble, upon which the priestess of Ceres Chamyne, and some virgins, had the privilege of sitting to view the games: at the farther end of the Stadium was the barrier, whence those who ran the simple foot-race began their course, and there, according to the tradition of the Eleans, was the tomb of Endymion. At either end of the course stood a pillar, the use of which it may be proper to explain, as also to notice the several appellations by which these parts of the Stadium were distinguished, viz. the *barrier*, and the *goal*; at one of which the race began, and was finished at the other; but this must be understood only of the simple foot-race, or that instituted by Iphitus; for, afterwards, in the fourteenth Olympiad, the *Diaulus* was added, which was also a foot-race, but double the former, that is, two Stadia, as the word implies: they who ran the *Diaulus*, therefore, or double Stadium, turned round the pillar erected for that purpose at the end of the Stadium, and returned to the barrier, where they terminated their race. But the *Dolichodromi*, or runners in the race called *Dolichos*, or the long course, when they came to the barrier, turned again round the pillar erected at that end also, in order to continue their course, which consisted of many *Diauli*, or doublings of the Stadium. This extremity of the Stadium, in which the exercises of the Pantathlon were performed, was called *Bater*. After these preliminaries relative to the place in which the Gymnastic exercises were performed, it will be proper to proceed to the exercises themselves.

**Of the FOOT RACES.**—The first, and indeed the only exercise revived by Iphitus, was the simple foot-race, named the Stadium, from the length of the course, as already observed. Coroebus the Elean begins the list of conquerors in this exercise, and from them were the Olympiads most commonly denominated. In the fourteenth Olympiad was added the *Diaulus*, or double Stadium; and in the next Olympiad the *Doli*



chus, or long course. In the two former exercises fleetness or agility seems to have been the only quality requisite for obtaining the crown; but in the last, as the course consisted of seven, or twelve, or even of twenty-four Stadia, (for these different measures are assigned to the Dolichus by different authors) besides speed, great strength of body, and a retentive breath, were necessary for holding out through so long an extent. Notwithstanding, however, the length of this course, and the swiftness requisite to gain the victory in the others, there were instances of persons in whom, though the qualities of agility and strength but seldom unite, their union were so complete as to enable them to obtain the crown in these three several races, on one and the same day. Of this number were Polites of Ceramus, and Leonidas of Rhodes; the latter of whom was by far the most remarkable, he having obtained this triple victory for four Olympiads together, and distinguished himself from the whole list of conquerors by the honour of twelve crowns. The competitors for the crown in these exercises, as in all the Gymnastic conflicts, contended naked. We are informed by Pollux that the racers had sandals, or short buskins upon their feet. In the sixty-fifth Olympiad the race in *armour* was added to the Olympic Games; an exercise, in the opinion of Pausanias, very proper for military men. This differed in nothing from the Stadium, or simple foot-race, but in the dress of the competitors, for whose use twenty-five brass bucklers were kept in a temple at Olympia; the other pieces of armour which they bore in this race were a helmet and greaves. Damaretus gained the first victory in this kind of contest. This custom, however, of running in armour was abolished by the Greeks, yet when the abolition took place, or when the practice of running the Diaulus, or double Stadium, in armour commenced, cannot be easily decided; but Pausanias mentions a Mnesibulus who gained the victory in this exercise, in the two hundred and thirty-fifth Olympiad.

*Of the PALE, or WRESTLING.*—Wrestlers were first introduced into the Olympic Stadium in the eighteenth Olympiad, and Eurybates the Spartan was the first who received the wrestler's

crown. Theseus is reported to have been the person who reduced wrestling to a science, but the rules laid down by that hero for attaining perfection in this art are unknown. The most remarkable difference between the ancient and modern practice is, that the ancient wrestlers contended naked, and that their bodies were rubbed all over with oil, or with an unguent composed of oil, wax, and dust, mixed together, which they called *ceroma*. These unctions were, as some say, peculiar to the wrestlers and *Pancratiasts*, whose combats were thereby rendered more toilsome and various, the lubricity of the skin aiding them to elude or break from the hold of their antagonists: but in order to qualify a little this extreme slipperiness, the Athletes were accustomed, before engaging, either to rub themselves in the mire of the Palaestra (from which some derive the word *Pale* and Palaestra) or in sand kept for that purpose in a place called *Konisterion*, or covering of the place of combat, as well for the use just mentioned, as to prevent the combatants from being injured in falling. This office of sprinkling the combatants with sand was sometimes performed by themselves for one another, and sometimes by the officers of the Palaestra, called from thence *Aliptae*, or anointers. After the wrestlers were thus prepared, they were matched for the combat by the judges, or presidents of the games, in the following manner. In a silver urn, consecrated to Jupiter, were cast so many lots or dice about the size of a bean, as answered to the number of the competitors; these lots were all marked with letters; as for example, upon two of them were written the letter A, upon other two B, and so on in alphabetical order, if the number of combatants required more, there were always two lots marked with the same letter.—This being done, the Athletes approached in order, and having invoked Jupiter, put their hands into the urn, and drew out each his lot: to prevent all fraud, an officer appointed for that purpose, attended upon every one as he came to draw, and held up his hand before him, to hinder his seeing the letters inscribed. When every one had drawn, the *Alytarches*, or one of the presidents of the games, going round to every Athlete, as they stood in their order,



inspected the lots, and thus the two whose lots were both marked with the same letter, as with A or B, were by him matched and appointed to engage. When the number of combatants was odd, as five, seven, nine, &c. there was put into the urn, with the duplicate lots, an odd one, marked with a letter to which there was none that corresponded: the Athlete who was fortunate enough to obtain this lot, was called *Ephedrus*, and waited till the others had contended, he being then to contend with a conqueror: this was a great advantage, as he came fresh to the encounter against an adversary animated indeed and flushed with victory, but shattered and exhausted in obtaining it. The wrestlers being thus matched, proceeded to the contest, in which the victory was adjudged to him who gave his adversary three falls. If one of the combatants in falling, drew his antagonist with him, the contest began afresh, or was rather continued on the ground, till the one constrained the other to yield. This sort of conflict was called *Anaclinopale*, and seems not so much to be a distinct species from, as a modification of the *Pale*: however, those who have written on the *Pale*, make this a distinct exercise. Of this kind, perhaps, was the *Acrocheirismus*, so named, because the combatants, during this part of the engagement, held one another only by the fingers, without seizing on the body. Pausanias mentions a statue erected at Olympia to one Leontiscus, a wrestler, who was not so skillful in throwing his adversaries, as successful in extorting the victory by squeezing or breaking their fingers. This method of conquering was also practised in the *Pan-cratiun*, by one Sostratus, with so much success, that he gained from it the surname of *Acrochersites*. The most distinguished champion in the *Pale*, or wrestling, was Milo, of Crotona, who gained no less than six Olympic, and as many Pythian.

*Of the PENTATHLON.* Authors materially differ in their account of the exercises of which the *Pentathlon* was composed, though it seems pretty clear that it consisted of running, wrestling, leaping, quaiting, and darting: of these, running and wrestling have already been fully explained.

*Of LEAPING.* In the exercise of leaping, wherein

the competitors endeavoured to exceed each other in length, for it does not appear that the height of the leap was taken into the account; the Athletes carried in their hands pieces of lead, or some other metal, made in a roundish form, not exactly semicircular, but inclining more to an oval: in them was a place for the fingers to pass through; and with these weights, called *halteres*, the Athletes were accustomed to poise their bodies, and swing forward to the leap. Indeed they had need of such an assistance to perform what is related of Phaylus, of Crotona, and of Chionis, the Spartan, whose leaps are said to have been fifty-two feet.

*Of the Discus, or QuoIT.* The Quoit, or Discus, was, according to some authors, of various sizes and figures, though that called the Disc, of Iphitus, mentioned by Pausanias, seems, by his relation of the manner in which its inscription was written, to have been circular, as were those described by Lucian, in his dialogue concerning the gymnastic exercises.—“ You take notice,” says Solon to Anacharsis, the other interlocutor in the dialogue, “ of a large lump of brass, round and smooth, resembling a small shield, but without a handle or thong: you tried it too, and found it weighty and difficult to be taken up, on account of its smoothness. This mass the Athletes throw into the air as far as they are able, and endeavour, with great eagerness and emulation, to surpass each other in the length of the cast.” Here we have not only a description of the disc or quait, the manner of the contest, and the laws and conditions of the victory, but a proof also, that all the competitors made use of one and the same disc. This is confirmed in respect to the game in general, by Homer, Ovid, and Statius, who, severally, in their descriptions of it, mention but one disc; though it be pretended, on the authority of a medal of the emperor M. Aurelius, upon whose reverse are represented four *Discoboli*, with each his disc, and some of them with two, that the fact was otherwise. The discs, however, on the medal are of a different figure from that above mentioned, and are perforated in the middle, which explains what some authors observe of a thong used sometimes by the Athletes in



throwing it. Hence it seems there were different sorts of discs made use of by the Greeks and Romans, since Ovid applies the discriminative *broad*, an epithet which agrees with the *Disc* on the coin. In the Greek writers it is generally represented not only as round or globular, or rather approaching to the figure of a *lens*, but also as extremely heavy. The disc was likewise composed of different metals, as iron and brass, and even of stone, and of wood. It was thrown under-hand, much in the same manner as the quoit amongst us; from which, however, it differed greatly both in weight and figure: neither did the *Discololi* aim their quoit at any particular mark, as is the modern custom; their whole endeavours being to throw beyond one another, and he who threw farthest obtained the victory.

*Of DARTING.* The same thing also was observed in the exercise of darting, in which the victory was awarded to him who threw his javelin farther than the rest of his antagonists. It appears, however, from a passage in the Scholiast upon Pindar, that there were certain boundaries or limits prescribed, beyond which it was a forfeiture of the prize for an Athlete to cast his javelin; and to this custom Pindar himself hath frequent allusions. The javelin was sometimes thrown with the bare hand, and sometimes with the help of a thong, wound round its staff. The candidates in the Pentathlon, as well as those in all the other gymnastic exercises, contended naked, and were also anointed with oil, though both these facts were called in question by some writers, especially the former, and probably, on the authority of the fore-mentioned medal, which, however, is suspected to be spurious. There are likewise many doubts and difficulties started by some, with relation to the conditions upon which the victory in the Pentathlon was awarded; though it seems clear, that he who vanquished his antagonists in the five exercises of running, wrestling, leaping, quoiting, and darting, was alone entitled to the crown. That he who was vanquished in any one of them, lost the crown, is evident from the story of Tesamenus, related by Pausanias: Tesamenus the Elean of the family of Janus, had been told by the oracle, that he should gain five very glorious vic-

tories; in consequence of which he engaged in the Pentathlon, at Olympia, but lost the victory; for though he were superior in two of the exercises, having vanquished Hieronymus, of Andros, in running and leaping; yet, being vanquished in wrestling by the same Hieronymus, he failed of obtaining the crown, and then came to understand, that the victories promised him by the oracle, were military victories.

*Of the CAESTUS.* The combat of the Caestus revived in the 23d Olympiad, was a very rough exercise, in which the victory was commonly, if not always, stained with blood. There are, however, great authorities to be produced in favour of it. Hercules and Pollux, demigods, Amycus, king of the Bebrycians, and Eryx, his grandson, were the first who distinguished themselves in these combats, which are said to have been the invention of Amycus. But this royal Athlete was more than equalled in his own art by Pollux, who not only encountered, but subdued and slew him. In the combats of the Caestus, thongs of leather, or raw hides of bulls, were wound about the hands and arms up to the elbows; and these seem to have been invented as well for a safeguard to the parts themselves, upon which the first fury of the battle generally fell, as for an offensive weapon; for when lined with plates of lead or iron, which, according to Virgil, it sometimes was, it seems, principally designed for the latter. It should, however, be remarked, that none of the Greek poets, who have described the Caestus, make any mention of its plates of lead or of iron.—There possibly may have been another intention in binding up the hands of the combatants, viz. to prevent their seizing on each other; from which, as from kicking also, and tripping, they were restrained by the laws of the Caestus. The ancient Caestus was called *μελιχος*, or *soft*, perhaps, because it was composed of raw hides; or, to distinguish it from the more modern Caestus, that terrible weapon described by Virgil. The combatants in this exercise also, fought naked, or, at most, with no more covering than a scarf tied round their middle; they also wore a cap or head-piece, to defend their ears and temples:



these head-pieces, according to the author of the *Etymologitum Magnum*, were of brass.

*Of the PANCRATIUM.* It seems evident, that the Pancratiast was an exercise partaking both of the *Caestus* and the *Pale*; by which is to be understood, that an Athlete, to render himself eminent in the Pancratiast, must adopt much from either science: he must learn to trip and to strike; to box, and to grapple with his antagonist; to stand with firmness, to fall with advantage, and to rise with vigour and celerity, or strenuously maintain the combat whilst down; to attack, and to defend; to annoy, and to resist his enemy in every attitude; and incidentally to employ every limb, muscle, and nerve; all the faculties, and the strength of his body: for neither, as in the *Caestus*, were their hands and fingers bound up and armed, nor their legs and feet restricted from mingling; nor were they prohibited, as in the *Pale*, from striking. It was a common practice for a Pancratiast to counteract the strength, and embarrass the skill of his antagonist, by writhing and entangling himself about his legs and his arms; or endeavouring, by fatigue, pain, and suffocation, to weary him into a surrender.—The combatants in the Pancratiast, as in the *Caestus*, were naked; and it being necessary in these two exercises, to oppose them in pairs, this, we are to suppose, was regulated by lot, in the manner of the wrestlers in the *Pale*.—*Sostratus*, the Pancratiast, mentioned by *Pausanias*, had an easy method of obtaining the victory: his custom was, to seize fast hold of his adversary's fingers, which he broke, and never quitted till he renounced the contest: this method gained him twelve Isthmian and Nemeæan, two Pythian, and three Olympic crowns, together with a statue at Olympia, and the surname of *Acrochorsites*.

*Of the CHARIOT RACES.* The chariot first introduced into the Olympic Hippodrome, was the *τελειον ἄρμα*, or *complete chariot*; so named, either because it was drawn by full-aged horses, or because it was drawn by four horses; which number seems to have made a complete set among the ancients. These four horses were all ranged a-breast, and the two middle ones only harnessed to the chariot by the yoke,

whence they were called *Zygii*; the two outside horses fastened either to the yoke or to some other part of the chariot by their traces, were called *Paræori*, *Paraseiri*, *Seirophori*, and *Seiræi*, and their reins or traces *Seiræe*, and *Paræoriæe*. *Erichthonius*, according to *Virgil*, was the first that drove four horses; and, according to *Manilius*, for that invention, honoured with a place among the heavenly bodies. *Pagondas* of Thebes, had the honour of first obtaining the prize of this sort of chariot race in the Olympic games, as *Erichthonius* had in the games called *Panathenæa*. In the 23d Olympiad was added the race of the chariot called *Synoris*, which was drawn by a yoke, or one pair only of full-aged horses. The *Apene* was a chariot drawn by two mules, after the manner of the *Synoris*, and was introduced into the Olympic games by one *Asandrastus*, as we learn from the Scholiast on *Pindar*; though, if it resembled the *Apene* described by *Homer*, it should more properly be called a waggon; which account of it, indeed, agrees best with what *Pausanias* says, who observes, that the race of the *Apene* could pretend neither to antiquity nor beauty; and that mules were held in such abomination by the Eleans, as to have their breed in that country proscribed. Indeed the race of the *Apene* was but of short continuance; for, according to *Pausanias*, who, on this head, is the most consistent, the *Apene* was introduced into the Olympic games in the 70th Olympiad, and abolished by proclamation in the 84th. In the 99th Olympiad was introduced the *Πωλικον ἄρμα*, which was a chariot drawn by four colts, as is evident from what *Pausanias* immediately subjoins concerning the *Συνωρις Πωλων*, or chariot drawn by two colts, which, he tells us, was introduced in the 129th Olympiad; and that one *Belistiche*, a Macedonian lady, was the first who won the crown in that race. As to the different lengths of the race, assigned to each species of these chariots: *τερμα*, in *Pindar*, signifies the pillar erected at the end of the course, round which the chariots turned, and the epithet *δωδεκαγναμπος*, applied to it by his Scholiast, imports, that they turned twelve times round that pillar, and, consequently, that they ran twelve times up, and as often down the course. *Δρομος*, signifies *cursus*,



a race or course, and because, as is probable, the first race at Olympia consisted only of one length of the Stadium, it came to signify, when applied to the foot-races, the measure of one length of the Stadium. But *δρομος*, when applied to the horse races, signified a course of four Stadia, as is evident from these words of Hesychius, *ἵππειος δρομος τετρασταδίου τις*; and from those of Pausanias, *δρομοὶ δὲ εἰσι τὲ ἵππια, μήκος μὲν διαυλοὶ δύο*. Now as *δωδεκάδρομος*, and *δωδεκαγυμπίης*, from a passage in the Scholiast of Pindar are plainly of the same import; we are to understand by *δρομῶ ἵππειῳ*, a course consisting of one turn or round, once up and down the Hippodrome; which whole course or round being equal to four Stadia, it may hence be inferred, that the pillar from which the horses started, and the other round which they turned, and which divided the course into two equal lengths, were two Stadia distant; consequently, the whole length of the race of the *τελείον ἄρμα*, or chariot drawn by full-aged horses, consisting of twelve rounds, amounted to forty-eight Stadia, or six Grecian miles; that of the *πωλικόν ἄρμα*, or chariot drawn by colts, consisting of eight rounds, to thirty-two Stadia, or four Grecian miles. A Grecian mile, according to Arbuthnot's computation, was somewhat more than eight hundred paces; an English mile is equal to one thousand and fifty-six.—Though the master of the horses was proclaimed the conqueror, yet the horses also had their share of honour, being crowned amid the congratulations and applauses of the whole assembly. A crown was also given to the charioteer, whose skill and courage had a considerable influence in obtaining the victory. On the day of the race, the chariots, at a certain signal, entered the course, according to the order before settled by lot, and were there drawn up in a line, but whether a-breast, or one behind another, is a question among the learned. If we believe Eustathius, the ancients were of opinion, that they did not stand in one front. But however that were, the chief excellence of driving consisted not only in avoiding the pillars at turning, but in turning within as small a space from them as possible. This is evident not only from the instructions of Nestor to his son Antilochus, but also from

what Theocritus relates of the education of Hercules; whose supposed father, Amphitryon, took the pains to instruct him in the management of the chariot, though he left all his other exercises to be taught him by masters.

*Of the RIDING-HORSE RACES.* That chariots were in use before the riding of horses, need not be observed to any one who is acquainted with Homer, among all whose heroes, Greek and Trojan, there is not one that ever makes his appearance on horse-back, excepting Diomedes and Ulysses, mounted upon the steeds of Rhesus, which they had taken in their expedition by night, after killing their master in his sleep. It appears, however, by this instance, that neither the heroes nor the horses were utterly unacquainted with riding; as by another passage in the 15th Iliad, it is evident, that horsemanship was carried even to some degree of perfection, at least in the time of the poet, who lived, according to Sir Isaac Newton, but in the next generation after the siege of Troy. We allude to that passage, because some authors have introduced an exercise like that it describes into the Olympic games, though upon what authority is not known, since no other race of riding-horses is mentioned besides those of the Celes and the Calpe. The word *κελητιζειν*, used by Homer in the passage alluded to, may have induced some to imagine, that the riders of the horses called Celetes, were accustomed to leap from one to another, (according to Homer), as if that word were a term of the manage, of which the verses that follow were only an explanation. It is certain, however, from a passage in the Odyssey, that by *ἵππος κελῆς*, Homer meant singly a riding-horse; and that, consequently, by the word *κελητιζειν*, which is derived from *κελῆς*, no more is to be understood in this place, than barely to ride, which interpretation may be farther confirmed by the authorities of Pindar and Pausanias. The race of full-aged riding horses was instituted in the 33d Olympiad, and that of the under-aged, in the 131st. The race of the *Calpe* was performed with mares, from whose backs the riders were accustomed to leap towards the close of the race, and laying hold of the bridles, finish it in that manner.—



The same custom is still observed, says Pausanias, by those riders called *Anabatae*, between whom and the riders in the Calpe there is no other difference, than that the *Anabatae* are distinguished by some particular marks which they carry about them, and ride upon horses instead of mares. The race of the Calpe was instituted in the 71st Olympiad; and, together with the *Apene*, abolished in the 84th. Concerning the length either of this race, or of the *Celes*, no certain information is transmitted; but it is probable that the latter, as it was distinguished under the divisions of full-aged and under-aged horses, consisted of the same number of rounds with those of the chariot-race, and subject to the same distinction. Neither can it now be determined at what ages horses were ranked in one or the other class, nor whether the weight of the riders, or the size of the horses were at all subject to regulation. Indeed these articles rather seem to have been left to the judges, called Hellanodics, who were sworn to give a true and impartial judgment.

*Of the CANDIDATES for the OLYMPIC CROWN.* From what has been said of the nature of the several exercises of which the Olympic games consisted, we shall proceed to the Candidates for the Olympic crown. *Some time* before the celebration of the games, (for it is not certainly known how long, nor whether they were required to do it in person, by a messenger, or by letter), the candidates were obliged to give in their names to one of the Hellanodics, and to specify, at the same time, the several exercises in which they purposed to contend; except, indeed, the candidates for the equestrian crown: and as they were exempted from personal attendance, even on the day of trial, they consequently had the privilege of enrolment by proxy. Mons. Burette pretends, that this privilege was equally allowed to the other candidates, for which, however, he produces no authority; nor does it appear of what service it could have been to them, considering the obligation they were under of repairing to Elis by a certain day, under the penalty of being precluded from contending for the crown. The games themselves lasted but five days, though the preparations for them took up

thirty: these thirty days were employed in exercising the candidates, as Tzetzes and Philostratus inform us; whence it may be inferred, that their general resort to Elis was at least thirty days before the celebration of the games. We may conclude, however, from some particular instances, unnecessary to be here mentioned, that the Hellanodics had a power of dispensing with the observance of this law in cases where the offence was involuntary, and proceeded from accidents either unforeseen or unavoidable, such as sickness, contrary winds, and the like. The place where the preparatory exercises were performed was the old Gymnasium at Elis, where the Hellanodics attended every-day, as well to distribute the proper exercises to the several classes of candidates, as to see that they were duly performed.—Near this Gymnasium was the Forum of the Eleans, which as they were there wont to break and exercise their horses, was named *Hippodromos*, or the horse course. It is not, however, to be hence inferred, that the horses entered to run for the several equestrian crowns, were, like the gymnastic candidates, obliged to go through preparatory exercise. That, indeed, they were regularly exercised, there is little room to doubt; but whether this were in compliance with any law or custom of the Olympic games, or else left to the discretion of their crowns, is by no means evident. Nor is it more certain at what time the competitors for the equestrian crown were required to enter their names, or send their chariots and horses; but it seems probable, that in all things, except personal attendance, they were subject to the same regulations with the other candidates; and if so, the equestrian candidates were required to have their names entered, and their chariots and horses at Elis, at least thirty days before the games commenced; whilst the charioteers and riders being allowed to be proxies for their masters, were subject to the customary preparation, and consequently, went through a proper course of training during that preparatory period. The probability of this argument will appear yet stronger, when we come to consider the oath taken by the gymnastic candidates before they were finally admitted; and from which there is no reason



to think that the Equestrian candidates were exempted. The former swore that they had exactly performed every thing required of them by way of exercise for ten months together: in these ten months were included, as is to be supposed, the thirty days, or one month, spent in exercising themselves at Elis: for the other nine they were probably left at liberty to practise, each in the Gymnasium of his own town or country. That only thirty days of this ten months preparation, were spent in Elis seems evident, from the following passage in Philostratus: "The Eleans, upon the approach of the Olympic Games, exercise the Athletes for thirty days together, in the town of Elis itself." The same author tells us, that this long and severe probation which the candidates were obliged to undergo, first at home, and afterwards at Elis, was usually concluded with an exhortation addressed to them by the Hellanodics, before their departure for Olympia: "If ye have exercised yourselves in a manner suitable to the dignity of the Olympic Games, and are conscious of having done no action that betrays a slothful, cowardly, and illiberal disposition, proceed boldly; if not, depart." But notwithstanding the latter alternative, an instance is preserved of a Pancratiast, one Serapion of Alexandria, who in the 201st Olympiad was punished for having absconded on the day before the battle, through fear of his antagonist; for which act of cowardice he was fined by the Hellanodics. This flight of Serapion must be supposed, however, to have happened, after his arrival at Olympia; where, at the opening of the games, a herald proclaimed the names of all the candidates, as they were entered in a register kept by the Hellanodics, for that purpose, together with the exact number of competitors in each kind of exercise. When their names had been thus called over, and answered to, the candidates underwent an examination of another kind, consisting of the following interrogatories: "Are ye freemen? are ye Greeks? are your characters pure from all infamous and immoral stains?" The first and last of these inquiries were inserted in the proclamation made by the herald, as they severally passed in review; on which occasion, this officer, after having commanded silence, laid

his hand upon the head of the candidate, and leading him in that manner along the Stadium, demanded with a loud voice of all the assembly, "Is there any one who can accuse this man of any crime? Is he a robber or a slave? or profligate and depraved in his life and morals?" Having passed with honour through this public enquiry, the candidates were conducted to the altar of Jupiter, surnamed *ορκιος*, from his presiding over oaths; where, before the statue of the god, each, together with his parents, brethren, and the masters of the Gymnasium was sworn, upon the limbs of a boar slain and cut up for the purpose, that they would not be guilty of any fraud or indirect action, tending to a breach of the laws relating to the Olympic Games: besides which the candidates swore, that they had for ten months together duly performed all that was required by way of preparing themselves to appear worthy of admission to contend for the Olympic crowns.—From the altar of Jupiter they were then conducted to the Stadium, by their parents, their countrymen, and the masters of the Gymnasium, some of whom failed not to encourage them to the combat. In the Stadium they were left entirely to themselves, excepting that the hopes and fears, and transports of their relations and friends, were allowed to break out in expressions either of exhortation or applause; whilst whoever failed of success had at least the consolation of being thought worthy to contend for it. In speaking of those who were allowed to contend in the Olympic Games we must not forget to mention that boys were admitted in the number. This, however, was an innovation, there being no such custom in the old games before Iphitus, introduced by the mere authority of the Eleans in the 37th Olympiad. Running and wrestling were at first the only two exercises in which boys were suffered to engage; but in the 41st Olympiad they were admitted to the combat of the Cæstus, and in the 145th to that of the Pancratiun, as they had been likewise to those of the Pentathlon in the 38th Olympiad; but the Eleans, in that very Olympiad, resolved that in future boys should be prohibited from contending in the Pentathlon, which probably was looked upon as an exercise too robust for so tender an



age. In the Gymnastic contests the boys opposed each other, in classes distinct and separate from the men. That they also contended in the horse-races is evident from what Pausanias says of Aesypus, son of Timon, of whom there was an Equestrian statue at Olympia, in memory of his having, while a boy, obtained a victory in the race of riding horses. We are not told at what age the denomination of *boy* was assigned, nor when boys were esteemed to be men, and consequently excluded from contending as boys; but we read in Pausanias, of one Damiscus who obtained a victory in the foot race at twelve years of age; and a French critic hath remarked, that boys were admitted from twelve to seventeen, to contend in the Gymnastic combat, they being under twelve reckoned too young, and above seventeen too old. We ought not to finish this account of the candidates in this, the most celebrated of the Grecian Games, without taking notice of the females, who were not ashamed to appear in that number. It was long indeed before they thought of rivalling the men in their pretensions to a crown from which, by a kind of Salic law, their sex seemed to exclude them; for they were not so much as allowed to be spectators of these contests for glory, and no less a punishment than that of being cast headlong from Mount Typæus, was threatened to be inflicted on every woman discovered at the Olympic Games, or even known to have crossed the Alpheus during that solemnity. Yet we find in Pausanias that the priestesses of Ceres, and even virgins, (those undoubtedly belonging to that goddess, and only those) were allowed to be spectators. We must acknowledge, with Rollin, that it is difficult to account for so extraordinary a proceeding, but cannot, with him, call the fact into question, which is related in express terms by Pausanias, and confirmed, in the life of Nero, by the testimony of Suetonius, who relates of that emperor, that he invited the vestal virgins to see the combats of the Athletes, because at Olympia the like privilege was allowed to the priestesses of Ceres. However, to recompence their exclusion from the Olympic Games, the women celebrated a festival of their own, instituted, it is said, in honour of Olympian Juno,

by Hippodamia, wife of Pelops. In this festival the virgins, distributed into three classes, according to their different ages, contended in the foot-race, from which spectacle it is probable that men were not excluded, as the candidates were both decently and becomingly dressed; for, according to Pausanias, their hair was loose and flowing, their mantle let down a little below the knee, and their right shoulder naked to the breast. These races were performed in the Olympic Stadium, but from the debility of the softer sex, the course was shortened about a sixth part. The immediate meed was an olive crown, with a certain portion of the heifer sacrificed upon this occasion to Juno: but the most agreeable part of the recompence was the liberty granted the victorious virgin of having her picture suspended in the temple, as a memorial both of her beauty and glory. But, what pity, that instead of a picture, nothing should remain to us but the name of the first conqueror! Chloris.—The direction of this festival, and the office of presiding at these games, was assigned to sixteen matrons, elected for the purpose, two out of each of the tribes of the Eleans.—These sixteen, who had as many other females to assist in ordering the games, composed two choirs, one named the chorus of Physioa, and the other of Hippodamia, but whether they were employed in singing the praises of the goddess, or the victorious virgins, or both, is not known. To them however it belonged that the image of Juno, on her festival, should be invested with a veil of their weaving.

*Of the OLYMPIC CROWN, and OTHER HONOURS CONFERRED UPON THE CONQUERERS.* Having already given the best and fullest account we have been able to collect of the original establishment and restitution, the laws, order, and oeconomy of the Olympic Games, we proceed to the honours, privileges, and rewards conferred upon the conquerors, at Olympia, and in their respective countries. The first reward bestowed upon these, and the pledge of many honours, privileges, and immunities, was a chaplet or crown composed of the branches of a wild olive, which branches, the Eleans pretended, were always taken from a tree originally brought to Olympia by Hercules, from the country of the



Hyperboreans. Pindar gives the honour of this exploit to Hercules, son of Alcmena, though it was by others ascribed to the Idaean Hercules, who was earlier by some generations. But as there were in its vicinity many plants of the same kind, to obviate all doubts respecting the identity of the tree, the Eleans pretended that the Delphic oracle having ascertained to them the sacred olive, they had not only surrounded it with a wall, and distinguished it by the name of *Callistephanos*, or *tree of the crowns of glory*; but put it also under the protection of certain nymphs, or inferior deities, whose office was denominated from it, and to whom they had erected an altar near the consecrated plant.—The games being concluded, the conquerors, summoned by proclamation, marched in order to the tribunal of the Hellanodics, where a herald, taking the crowns of olive from a table or tripod, which, during the games, was placed in the middle of the Stadium or Hippodrome, placed one upon the head of each of the conquerors, and putting into their hands branches of palm, led them along the Stadium, preceded by trumpets, proclaiming at the same time with a loud voice, their names, the names of their fathers, and their countries, and specifying the particular exercises in which each had gained the victory, the form of which proclamation seems to have been conceived in these or the like terms: “Diagoras, son of Damagetus of Rhodes, conqueror in the Caestus, in the class of men,” and so of the rest. That in which the victories of Nero were published, is recorded by Dio Cassius, probably for the singularity of its style: “Nero Caesar is victorious in this game, and imparts the honour of this chaplet to the Roman people, and to all the inhabitants of the world, his subjects.” As they passed along the Stadium, after receiving the crown, they were again saluted with the acclamations of the spectators, accompanied with showers of herbs and flowers, poured on them from every side. It was further customary for the friends of the conquerors to express their particular respect to them by accosting them, presenting them with chaplets of herbs, &c. and binding their heads with fillets, ribbands, and the like. To perpetuate the glory of these victories, the Hellanodics en-

tered in a particular register the names of the conquerors, and those in the Stadium had sometimes the glorious distinction paid them of denominating from themselves the Olympiad. The last honour, though not least, granted them by the Hellanodics, was the privilege of having their statues erected in the *Altis*, or sacred grove of Jupiter at Olympia; sometimes those of their charioteers and horses, and even of dedicating their chariots themselves; an instance of which may be seen in Pindar. From a passage in Philostratus, however, it appears that the privilege of erecting a statue was granted only to those who were not of mean occupations, or had exercised no handicraft trade. The last duty performed by the conquerors at Olympia was sacrificing to the twelve gods, and sometimes to Olympic Jupiter in particular. Of these sacrifices some were performed with such magnificence as to entertain the whole multitude present, which was done by Alcibiades and others.—From Olympia, let us attend the conquerors to their homes. There we shall find still further honours, privileges, and rewards, awaiting them. It was usual for the sacred conquerors to make their entry through a breach in the walls; a custom for which Plutarch assigns this reason: “that a city which is inhabited by men who are able to fight and to conquer, hath little occasion for walls.” According to Vitruvius, the conquerors in the sacred games, the Olympic, Pythian, Isthmian, and Nemaean, were accustomed to make their entries in chariots drawn by four horses; and Diodorus, speaking of Exaenetus of Agrigentum, who came off conqueror in the 92d Olympiad, says he entered Agrigentum in a chariot drawn by four horses, attended by a great multitude of his fellow-citizens, among whom were three hundred mounted in as many chariots, each drawn by a pair of white horses. That they wore embroidered garments may be collected from Lucian, though the colour of their ground-work is not ascertained. Faber supposed them at first either white or purple, and that they were not embroidered till about the time of Lucian. The custom of carrying lighted lamps or torches before the sacred conquerors is mentioned by Chrysostom; and that of the whole



city's wearing crowns and ribbands is, shewn by Paschalius to have obtained universally; likewise, that it was usual to scatter upon the conqueror, as he passed, herbs, leaves, flowers, chaplets, and ribbands or fillets.—

As among the Romans every victory did not entitle a general to the honour of a triumph, so neither among the Greeks did a victory in any games, of which the number in Greece cannot easily be reckoned, entitle the conqueror to the honour of a public entry: this privilege was confined to a few only, and at first, probably, to those alone which were called *sacred*, viz. the Olympic, Pythian, Isthmian, and Nemaean. The number of these games, from this privilege named *Iselastici Agones*, that is, *Games entitling the conqueror to a triumphal entry*, seems to have been afterwards increased by the authority of the Roman emperors, who, besides that privilege, annexed others to them of the same kind with those anciently, and, perhaps, originally appropriated by the Greeks to the *four sacred games*. Of these the most considerable was the stipend or salary allotted to the sacred conquerors by their respective cities, which became due, according to the regulation made by Trajan, from the time of their public entry, and was continued to them for the remainder of their lives. What their stipends or salaries amounted to, at their first institution, is no where said. Solon made a law by which he limited the annual allowance of an Olympic conqueror to five hundred drachmae, or sixteen pounds, two shillings, and eleven pence; that of an Isthmian conqueror, to one hundred drachmae only, or three pounds, four shillings, and seven-pence; and so of the others in proportion: hence, not only the preference given to the Olympic crown may be inferred, but also the comparative rank of the games themselves. In Sparta, indeed, whence Lycurgus had banished gold and silver, there was no pecuniary reward assigned to these conquerors, nor any public allowance of provisions, as in all the other states of Greece, and even Athens, till it was either commuted by Solon for money, or rated by him at the stipulated sums. The government of Sparta was calculated for a military people only, and indeed, was more proper for a camp than a

city; the rewards it conferred were of the same kind, and were to be regarded as rather honourable than lucrative. It ought not, however, to be concluded, that the Olympic olive was less valued at Sparta than at Athens, or in any other of the Greek cities. Lycurgus, the Spartan lawgiver, is said to have joined with Iphitus in restoring the Olympic games; and in the list of Olympic conquerors the names of many Spartans were not only to be found, but many statues were erected at Olympia in honour of their victories. Another reward conferred upon the sacred conquerors was, the honour of the first seat in all public assemblies, which prerogative is mentioned in a poem written by Xenophanes. The last privilege conferred upon them was, an immunity from all civil offices, and seems to have been owing to the Roman emperors, who not only preserved to them their ancient rights, but, from time to time, added others, amongst which the exemption here noticed appears to have been, as no traces of a prior origin can be found.— This exemption, however, was not granted to all the sacred conquerors, but to those only who had gained three victories. To these honours and privileges were sometimes added statues, or other monuments of glory, inscriptions, and even altars, upon which sacrifices were offered, as to heroes or demi-gods; of which three instances are recorded in history, the first to Philip of Crotona, the second to Euthymus of Locris, and the third to Theogenes of the island of Thysus. Indeed they all were treated with great reverence and distinction, set above all other mortals, and almost equalled to the gods.

**GAMES PYTHIAN.** The Pythian games were celebrated near Delphi, and are by some thought to have been first instituted by Amphietyon, son of Deucalion, or by the council of Amphietyones: others refer the first institution of them to Agamemnon; and Pausanias, to Diomedes, son of Tydeus, who having escaped a dangerous tempest as he returned from Troy, dedicated a temple at Troezen to Apollo, and instituted the Pythian games to his honour; but the most common opinion is, that Apollo himself was the first author of them, when he overcame the serpent Python. At their first



institution, they were celebrated once in nine years, but afterwards every fifth year, according to the number of the Parnassian Nymphs, who came with congratulations and presents to Apollo on his victory. According to Ister, the rewards were apples consecrated to Apollo, whilst Pindar represents them as laurel garlands; whence some imagine the reward was double, consisting both of the sacred apples, and the garlands of laurel. At the first institution of these games, the victors were, as some suppose, crowned with garlands of palm, or, as others, and particularly Ovid, of beech-leaves. It is said that in the first Pythiad the gods contended, Castor obtaining the victory in horse-racing, Pollux in boxing, Calais in running, Zethes in fighting under armour, Peleus in throwing the discus, Telamon in wrestling, Hercules at the Pancratiun; and that all were honoured with laurel or crowns by Apollo. Others of a different opinion tell us, that at the first there was nothing but a musical contention, in which he who excelled in the praises of Apollo gained the prize, which was originally either silver or gold, or something of value; but afterwards changed to an honorary wreath. The first who obtained the victory by singing, was Chrysothemis, the Cretan, by whom Apollo was purified after he had killed the Python; the next prize was gained by Philamon, and the third by his son Thamyras. Orpheus and Musaeus having raised themselves to a pitch of honour almost equal to divinities, by teaching the ceremonies and mysteries of religion, thought it inconsistent with the dignity of their characters, to enter into the contest, and Hesiod was repulsed, because he could not play upon the harp, the use of which instrument every candidate was obliged to be skilled in. There was likewise another song, called Πυθικός νομός, accompanied with a dance. This consisted of five parts, wherein the combat of Apollo and Python was delineated: 1. Ανακρυσίς, which contained the preparation to the fight: 2. Εμπειρά, or the first essay towards it: 3. Κατακλεισμός, the action itself, and the god's exhortation to himself to maintain it with courage: 4. Ιαμβοὶ καὶ δακτυλοὶ, or the insulting sarcasms of Apollo over the vanquished Python: 5. Συρίγγες, which

was an imitation of the serpent's hissing when he ended his life. Others make this song to consist of the six following parts: 1. Πείρα, or the preparation; 2. Ιαμβός, in which Apollo dared Python to engage him by reproaches; for ιαμβίζειν signifies to reproach, and Iambic verses were the common form of invectives; 3. Δακτυλός, sung in honour of Bacchus, to whom Dactylic numbers were thought most acceptable; and this part belonged to him because he had, as some pretend, a share in the Delphian oracle, or possessed it before Apollo. 4. Κρητικός, to the honour of Jupiter, he being Apollo's father, and thought to delight most in that measure which was used in Crete, where he was educated: 5. Μητρών, to the honour of Mother Earth, because the Delphian oracle belonged to her, before it came to Apollo: 6. Συρίγγος, or the serpent's hissing. There was likewise a solemn dance consisting of five parts, which are by some thus described: 1. Πείρα, an imitation of Apollo preparing himself for the fight with all the circumspection of a prudent and cautious warrior: 2. Κατακλεισμός; a challenge given to the enemy: 3. Ιαμβικός, a representation of the fight, during which the trumpets sounded a point of war; and so called from Iambic verses, which are the most proper to express passion and rage: 4. Σπονδαίος, so termed from the feet of that name, or from σπενδειν, to offer a libation, because it was the celebration of victory, after which it was always customary to return thanks, and offer sacrifices to the gods: 5. Καταχορευσίς, a representation of Apollo's dancing after his victory. In the 48th Olympiad, the Amphictyones, who were presidents of these games, introduced flutes, which till that time had not been used at this solemnity, and the first who gained the prize was Sacadas of Argos; but they being more proper for funeral songs and lamentations, than the mirth and jollity attending festivals, were soon laid aside. All the Gymnical exercises used in the Olympic games were added, and a law was made, that none should contend in running but boys.—At, or near the same time, the prizes, which before had been of value, were changed to crowns or garlands, and the games themselves, which till then are said to have had



either a different, or no peculiar name, were denominated *Pythian*, from Apollo. Horse or chariot-races also were introduced about the time of Clisthenes, king of Argos, who obtained the first victory in a chariot drawn by four horses. The sacrifices offered at the celebration of the Pythian games were of the most magnificent nature, as we learn from those prepared singly by Jason, when, by a decree of the whole people of Thessaly, he was appointed their general, a dignity scarcely differing but in the name, from that of sovereign. Preparatory to the approach of the Pythian games, he ordered, by proclamation, all his cities to fatten a certain number of oxen, sheep, goats, and swine; and though he imposed but a moderate quota upon each, yet the aggregate of the oxen exceeded a thousand, and of the other cattle ten times that number. He promised likewise to reward with a crown of gold the person who should produce the fattest ox, and fittest to be placed at the head of these victims.

**GAMES, QUINQUENNIAL.** See *Games Actian*.

**GAMES, of the ROMANS.** The *Ludi Romani* were very ancient games, instituted at the first building of the Circus by Tarquinius Priscus; hence, in a strict sense, *Ludi Circenses* are often used to signify the same solemnity. They were established in honour of the three great deities, Jupiter, Juno, and Minerva. Though they were usually called *Circenses*, yet, in Livy we meet with the *Ludi Romani Scenici*, intimating, that they were celebrated with new sports. The old *Fasti* make them to be kept nine days together, from the day before the nones to the day before the ides of September, in which too we find another sort of *Ludi Romani*, celebrated five days together, within two days after these. P. Manutius thinks, the first to have been instituted very late, not till after the prosecution of Verres by Cicero.

**GAMES, SECULAR.** The *Ludi Saeculares*, the most remarkable games we meet with in Roman story. The common opinion makes them to have had a very odd original; but M. Danier in his excellent remarks on the Secular poem of Horace, assures us we need go no further for their rise than to the Sibylline oracles, which prescribed the ceremonies, sacrifices,

&c. to be performed in the celebration of these games. The oracle was as follows: "Roman! remember every 110th year, which is the longest period of man's life, to offer sacrifice to the immortal gods, in the field that is watered by the Tiber. When the sun is set offer goats and sheep to the Destinies; afterwards sacrifice to Lucina, who presides over child-bearing; and next offer a hog and a black sow to the Earth. This done, offer white oxen on the altar of Jupiter, but let this be in the daytime, for sacrifices at that time best please the celestial gods. Offer to Juno a young cow that has a good hide; and the like sacrifices shalt thou make to Phoebus Apollo, the son of Latona. Let the Roman youths and maidens sing hymns in the temples, the girls on one side, and the boys on the other. Let married women fall on their knees before the altar of Juno, and beseech that goddess to hear the public vows, and theirs in particular. Let every one, according to his ability, offer first-fruits to the gods, to render them propitious; and let there be a great number of people night and day at the resting places of the gods, and there let serious and diverting things be agreeably intermixed. See, O Roman! that these injunctions be always kept in mind by thee, and thus the country of Italy, and that of the Latins, will always be subject to thy power."—The Roman people were very ready to obey the oracle, and in all the ceremonies used on that occasion conformed themselves to its directions. When the time of celebrating the Secular games was nearly come, heralds were sent out in every direction to invite the whole world to be present at a feast which they had never seen, nor would ever see again. Some few days before the beginning of the games, the Quindecemviri, or fifteen priests, sitting before the temple of Apollo Palatinus and Jupiter Capitolinus, distributed among the people certain purifying compositions, as torches, pitch, and sulphur, which is expressed in ancient medals by these words: *Sur. P. D. i. c. suffimenta populo data*, or these three letters, *P. P. P. i. c. piamina populo praebita*. Thence the people passed on to Diana's temple on Mount Aventine, carrying wheat, barley, and beans, as an offering, which is marked on



medals by these words, FRUG. AC. i. e. *Fruges accepta*; after this they spent whole nights and days, with great devotion, in honour of the Destinies. When the time of celebrating the games was actually come, which continued three days and three nights, the people assembled in the Campus Martius, and sacrificed to Jupiter, Juno, Apollo, Latona, Diana, Ceres, Pluto, Proserpine, and the Parcae or Destinies. On the first night of the feast, the Emperor, accompanied by the Quindécemviri, commanded three altars to be raised on the bank of the Tiber, which they sprinkled with the blood of three lambs, and then proceeded to burn the offerings and the victims; after this they marked out a space of ground for a theatre, which was illuminated with an innumerable multitude of torches and fires: here they sung hymns composed for the occasion, and celebrated all sorts of games and sports. On the following day, when they had been at the Capitol to offer the victims, they returned to the Campus Martius, and again celebrated sports in honour of Apollo and Diana: these lasted until the day after, when the noble matrons, at the hour appointed by the oracle, went to the Capitol to sing hymns to Jupiter. On the third day, which concluded the feast, twenty-seven young boys, and as many girls, sung in the temple of Apollo Palatinus, hymns in Greek and Latin, to implore the protection of all those deities to whom their sacrifices had just been offered. The famous Secular poem of Horace is supposed to have been composed for this last day of the Secular games held by Augustus. Authors are not agreed as to the year when the Secular games began first to be solemnized: the most prevalent opinion is, that it was the very same year in which the Tarquins were expelled: viz. in the year of Rome 245; for the city being then afflicted with a great plague, Valerius Publicola, the Consul, ordered the Sibylline books to be consulted, and was thence taught the institution of this solemnity, by which means Rome was freed from the plague. There has also been much controversy whether these games were celebrated every hundred, or every hundred and ten years: for the former opinion, Censorinus alleges the testimony of Va-

lerius, Antias, Varro, and Livy; and this was certainly the space of time which the Romans called *Saeculum*, or an age: for the latter, he produceth the authority of the registers or commentaries of the Quindécemviri, and the edicts of Augustus, besides the plain evidence of Horace in his Saecular poem, *Certus undenos decies per annos, &c.* and this last space is expressly enjoined by the Sibylline oracle itself: yet according to the ancient accounts we have of their celebration in the several ages, neither of these periods are much regarded; the *first* were holden A. U. C. 245. or 298. the *second* A. 330. or 408. the *third* A. 518. the *fourth* A. 605, 608, or 628. the *fifth* by Augustus, A. 736. the *sixth* by Claudius, A. 800. the *seventh* by Domitian, A. 841. the *eighth* by Severus, A. 957. the *ninth* by Philip, A. 1000. and the *tenth* by Honorius, A. 1157. The disorder, without question, was owing to the ambition of the several emperors, who were each extremely desirous to have the honour of celebrating these games in his own reign, and therefore, upon the slightest pretence, they were often made to return before their ordinary course. It was pretended by Claudius, Augustus had celebrated the games before their due time, that he might have some excuse to keep them within sixty years afterwards; on which account Suetonius tells us the people scoffed at his criers, when they went about proclaiming games that no one had ever seen nor would see again; whereas there were not only many still alive who had remembered the games of Augustus, but several players who had acted in them were now again brought by Claudius on the stage. In what season of the year the Secular games were celebrated is uncertain; probably in the times of the commonwealth on the anniversaries of the building of the city, i. e. the 9. 10. 11. of the calends of May: but under the emperors, on the day when they came to their power. We may conclude our enquiry into this celebrated subject, with two excellent remarks of the French critic: the first is, that in the number three, so much regarded in these games, they had probably an allusion to the triplicity of Apollo, Diana, and the Destinies; the other, that they thought the girls who had the honour to bear a



part in singing the Secular poem, should be soonest married: this superstition they borrowed from the theology of the Greeks, who imagined that such children as did not sing and dance at the coming of Apollo, should never be married, but certainly die whilst young.

**GAMES TRIUMPHAL.** The *Ludi Triumphales* were such games as made a part of the triumphal solemnities.

**GAMES OF VICTORY.** The *Ludi Victoriae* are mentioned by Velleius Paterculus, and Ascanius: they were instituted by Sylla upon his concluding the civil war. It seems probable that there were many other games of the same title, celebrated on account of some remarkable success, by several of the emperors.

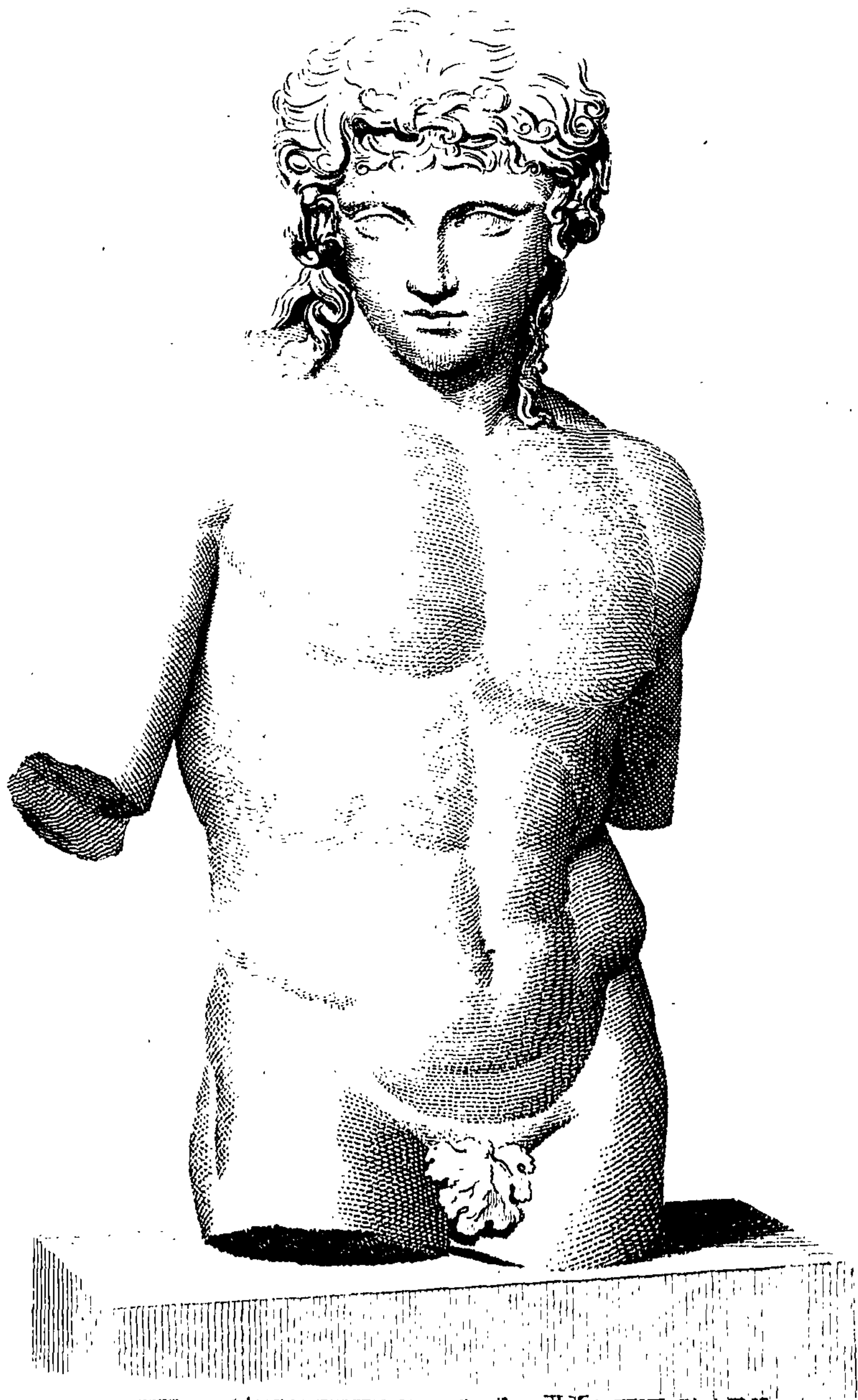
**GAMES VOTIVE,** All those games, of what sort soever, had the name of *Votivi*, which were the effect of any vow made by the magistrates or generals. These were sometimes occasioned by advice of the Sibylline oracles, or of the soothsayers, and many times proceeded purely from a principle of devotion and piety: such, particularly, were the *Ludi Magni*, often mentioned by historians, especially by Livy, who informs us, that in the year of the city 536, Fabius Maximus, the dictator, to appease the anger of the gods, and to obtain success against the Carthaginian power, upon the direction of the Sibylline oracles, vowed the Great Games to Jupiter, with a prodigious sum to be expended at them, besides three hundred oxen to be sacrificed to Jupiter, and several others to the rest of the deities. M. Acilius, the consul, did the same in the war against Antiochus. We have some examples of these games being made quinquennial. They were celebrated with Circensian sports four days together. An inscription remains which mentions one of those Votive games for the happy return of Augustus. TI CLAUD. &c. LUDOS VOTIVOS PRO REDITU IMP. CAES. DIV. F. AUGUSTI.

**GAMES of the Youth,** were also called the Trojan Games; said to have been instituted by Aeneas, at the funeral of his father, and designed for the improvement of the youth, who being divided into two bands, shewed in them both their valour and address. The Romans adopt-

ed this sport, and represented it in the Circus of Sylla; but civil wars interrupted its performance till restored by Caesar, from which time the representations of it were frequent, Caligula, Claudius, and Nero, exhibiting it to the people, but none of them either with such pomp, or so frequently, as Augustus, whose first celebration of it was after the victory at Actium, in the year of Rome 726. This prince chose for the purpose two companies from among the Roman youth, the one younger, and the other of a more advanced age, who represented a mock battle on horseback; being persuaded that this exercise would give the youth of quality an opportunity of forming themselves and of shewing their address. When Ascanius built the city of Alba Longa, he brought this military diversion into repute, and taught the exercise of it to the ancient Latins: the Albans transmitted it to their posterity, and Rome, in honour of the memory of its founders, resumed the use of that ancient carousal. The youths who formed this body were still called, in the time of Virgil, the Trojan band.

**GANGA GRAMMA,** an idol or goddess of the East-India Bramins: she is represented with one head and four arms; she holds in her left hand a little bowl, and in her right a trident. Pagodas are every where erected in honour of this goddess, and stated festivals instituted to her: in the morning they boil rice, and in the afternoon the idol is carried up and down in a chariot: a great number of he-goats are sacrificed upon this occasion; and, at the same time, all those who, in a fit of sickness or imminent danger, have made a vow to Ganga, undergo a voluntary whipping: some go through a very cruel ceremony: two hooks are fixed in the skin of their backs, by which they are lifted up into the air, where they act a great many apish tricks, such as shooting a gun, and charging it again, or brandishing a sword. Women very often perform these feats, being imposed upon by an assurance that they will suffer no pain; and to prevent the people from being undeceived by the cries of those who are thus hooked, they all shout aloud during the exhibition. Others suffer a pack-thread to be drawn through their flesh in honour of Ganga. And some are so infatuated with zeal as to fall pros-





THE GENIUS OF THE VATICAN.

*Engraved for BELL'S NEW PANTHEON, after the faithful Copy of Giovanni  
Volpato & Passiello. Sculpsit Stanetti. Sculptor by Cook.*

London Printed for John Bell Ditchfield Librarian Strand, Jan 8 80. 1789.





GANIMEIDE.

*Engraved for BELL'S NEW PANtheon. by T. Cordé after the design.  
of M. Hallerius.*



trate before the chariot of Ganga, on purpose to be run over, a part of whom are constantly crushed on the spot. Night being come, they sacrifice an heifer, by cutting off her head, and burying her body in the street before the pagoda: they catch her blood in a pot, and present it to the idol. Anciently they sacrificed a man to Ganga, but some one, in later times, had credit enough with the goddess to satisfy her with an heifer.

**GANYMEDE**, a goddess, cup-bearer to Jupiter, but more commonly denominated *Hebe*, which see.

**GANYMEDES**, son of Tros, king of Troy, was, of all boys, esteemed the most beautiful. Jupiter being charmed with him, made him his cup-bearer in the room of Hebe, who, chancing to slip or fall whilst serving at a banquet, incurred the displeasure of the god. Some say he caused Ganymedes to be borne away by an eagle, whilst others affirm, that he was himself the ravisher, under the form of that bird. The eagle dispatched on this commission is reported to have found the youth just leaving his flock, to hunt on Mount Ida; where seizing him in his talons, he soared with him, unhurt, to the celestial regions. Ganymedes, on his arrival, is said by some to have immediately assumed his office; but others pretend, that he was changed to the constellation denominated *Aquarius*. Some mythologists maintain, that this young prince having been carried off or killed by Tantalus, king of Phrygia, (for which his brother Ilus afterwards made war against him) or else being unfortunately lost whilst hunting, was said, for the consolation of his kindred, to have been taken up into heaven. Others, to give the story a physical interpretation, make Hebe signify that mild temperature of the air which awakens to life the trees, plants, and flowers, and clothes the earth in vegetable beauty; and that from this she is called the goddess of youth; but when she slips or falls, that is, when the flowers decline, and the leaves drop, Ganymedes, or the winter, supplants her. The Abbé le Pluche affirms, that Ganymedes was the name of the image, exposed, by the ancient Egyptians, as a warning to the people, before the annual inundations of the Nile, to raise their terraces to a proper height.

**GARAMANTIS**, a Nymph, the mother, by Jupiter, of Iarbas, Phileus, and Pilumnus.

**GARAMAS**, king of Lybia, whose daughter was reported to have been mother, by Jupiter, of Ammon.

**GANGARIS**, king of the Curetes, is said to have been the first who collected honey. He is reported to have had, by his own daughter, a son, whom having attempted in vain to destroy, he afterwards appointed to succeed him.

**GARGITTIUS**, a dog which kept the flocks of Geryon, and was destroyed by Hercules.

**GE**, or **GEA**, the same with Titaea, and wife of Coelus.

**GEGANIA**, of the family of Geganii, the first of the Vestals appointed by Numa.

**GELANOR**, king of Argos, was deprived of his kingdom by Danaus of Aegypt.

**GELONES AND GELONI**, a ferocious people of Scythia, pretended to be descendants from Gelonus, son of Hercules.

**GENETRIX**, a name of Venus, from her presiding over the propagation of mankind.

**GENETYLLIS**, a Grecian solemnity celebrated by the women in honour of Genetyllis, goddess of their sex, to whom they offered dogs.

**GENIAL BED**, the marriage-bed. See *Genii*.

**GENIAL DAY**, the birth-day. See *Genii*.

**GENIAL GODS**, certain deities whom the ancients supposed to preside over the act of generation. Among the number of the Genial gods, says Festus, were Water, Earth, Fire, Air, which the Greeks called *elements*. The twelve signs of the zodiac were sometimes also classed with them, as likewise were the sun and the moon.

**GENIAL LIFE**, a life of sensual pleasure. See *Genii*.

**GENII, GENIUS**, certain deities of the ancient Pagans, whose rank and office were inferior to those of the Lares, for the latter were the tutelar gods of a family, whereas the Genii had the care or government only of single persons or places. According to fable, Genius was son of Jupiter and Terra, of a human shape, but of doubtful sex, and was afterwards called *Agdistis*. Apuleius, following the philosophy of Plato, gives this description of the Genii: "They are spirits who never were engaged in matter, nor were ever joined to bodies. Concerning them Plato



is of opinion, that every man has his Genius, who watches over him, and who is a witness not only of his actions, but of his very thoughts, and that when the man dies, the Genius conducts the soul, of which he had the charge, to judgment, and assists at the trial; when, if the accused person falsify, the Genius convicts him; if he speak the truth, the Genius confirms it; and it is on his evidence that sentence is pronounced." The ancients not only ascribed a Genius to particular persons, but to places likewise: thus when Aeneas saw a serpent glide from the tomb of his father Anchises, he stood in doubt whether it were not the Genius of the place. They allowed a Genius to provinces, towns, forests, trees, and fountains; and it was commonly thought that each person had two Genii attending him, a good and a bad, who rejoiced and were afflicted at the good or ill fortune that befel their wards. Each person offered sacrifice once a year to his Genius, and scattered flowers and sprinkled wine to him; sometimes they offered him leaven or salted dough, or a pig two months old, with parched corn, &c. but no blood was shed on this birthday solemnity. To this Genius the palm-tree was sacred. Amongst the Greeks, the good Genius had a temple in the way to Mount Maenalus, and at the end of supper they offered him a grace cup, consisting of water and wine. Plutarch relates, that the night before the battle of Philippi, Brutus saw his evil Genius, in a monstrous and horrid shape, who being asked what he was, answered, "Thy Evil Genius, Brutus; thou shalt meet me at Philippi."—Brutus, firmly replied, "I will," and the event of that day proved fatal. Among the Romans of later days, a custom was introduced of swearing by the Genius of the emperors, and many persons were put to death by Caligula, for refusing to adopt it. The Genius or Daemon of Socrates, (for so it was called by the Greeks) is famous in antiquity: what it was judged to have been, may be seen in the article *Daemon*.

The Mahometans pretend that the world was inhabited by Genii many thousand years before Adam, under the reigns of several princes, who all bore the name of Solomon, but falling at length into a general corruption, Eblis was

sent to drive them into a remote part of the earth, and there to confine them;—that some of that generation still remaining, they were, by Tahmurath, one of the ancient kings of Persia, who waged war against them, forced to retreat to the famous mountains of Kaf.

By the term *Genius*, at large, is meant the active power or force of nature, whence the nuptial bed and natal day are styled *Genial*, and the same epithet is given to all occasions wherein social joys and pleasures are imparted: hence also the expressions of indulging our Genius, that is, living happily, or according to our inclinations. The Genii were represented under various figures, such as those of boys, girls, old men, and even serpents. "These Genii, says the author of *Polymetis*, "were divinities of the lowest rank, each of them beginning to exist only at the same time that the persons they were to attend were born into the world, and ceasing to exist the moment they died: those that attended women were females, and called Junones. The Genii seem to be nothing else but the particular bent and temper of each person made into a deity. I do not know that the poets say any thing as to the dress or attributes of these deities, but I have met with them on some antiques, and particularly on medals, from which we learn that they were sometimes dressed just like the persons over whom they presided, for the Juno, or female Genius of a Vestal, appears in the habit of that order of Nuns. On a medal exhibiting the Genius of one of the Roman empresses, as the artists were very great flatterers, she holds the emblem of *Spes* in the one hand, and of *Virtus* in the other, to signify that the Genius of this empress was the defence and hope of the empire: their compliments, indeed, are not at all to be regarded, for they represent the Geniuses of the vilest tyrants that ever were, and in particular that of Nero, with an altar, patera, and cornucopia, as marks of that emperor's signal piety, and of the general plenty and prosperity under his reign."

We cannot close this article without mentioning a statue of a winged Genius in the Villa Borghese, of the size of a well grown young man. Its beauty not only surpasses the perfection of it in the human kind, but if the imagination pos-



sessed of the aggregate beauty of nature, and absorbed in the contemplation of the sovereign beauty, as existing in the Infinite Mind, could represent to itself in vision an angel with a face resplendent in glory, and a form the emanation of harmony supreme, it then might view the antitype of this wonderful figure.

Flaminio Vacca has mentioned it as a winged Apollo, and Montfaucon has engraved it from an execrable copy.

**GENITAL GODS, DII GENITALES**, sometimes substituted by the ancient Roman poets for those called *Indigetes*. The Dii Genitales, Ausonius observes, were not such as were born of human parents, nor thus called *quasi geniti ex hominibus*; but rather because they themselves had begotten human children.

**GENITOR**, a name of Jupiter, under which he was worshipped amongst the Lycians.

**GENTILE**. See *Pagan, Idolater, Image*.

**GENUS, GENEÄ**. See *Beel-Semen*.

**GEPHYRISMOI**, a Grecian solemnity mentioned by Aelian.

**GEPHYRUS**, a Dolian Chief, slain by Peleus, when the Argonauts re-landed on the territories of Cyzicus; as related by Apollonius.

**GERAISTIA**, a Grecian solemnity in honour of Neptune, at Geraestus, a village of Euboea, where he had a temple.

**GERANOS**, a remarkable dance performed in the festival called Delia, which was instituted by Theseus, in honour of Venus. In this dance they imitated, by their motions, the various windings of the Cretan Labyrinth. See *Delia*.

**GEREAHS**: By this name the inhabitants of the island of Ceylon call certain planets, which they hold to be so many deities that over-rule their fortunes. They ascribe such a divine power to these Gereahs, that neither god nor devil can prevent their favourites from being happy. When they worship the Gereahs, they make as many images of potter's clay as they imagine there are deities disposed to do them mischief, which images are moulded into a variety of monstrous forms, and painted with divers colours; an entertainment then follows, accompanied with the beating of drums: this ceremony is solemnized in the night, and the devotees dance till the breaking of the day,

when the images are flung into the high road, and the remains of the feast is distributed to the populace.

**GERMANIA**. Ovid speaks of Germania, or Germany, personally, in different places: "he describes her," says Mr. Spence, "sometimes as kneeling or sitting in a dejected manner, at the feet of her conqueror, and sometimes as recovering herself under the mildness of the Roman government; and this, indeed, is the general method of representing the conquered provinces on medals: they appear there almost always either as depressed under one emperor, or raised up by the hand of another."

**GERONTHRAION**, an anniversary Grecian festival in honour of Mars, at Geronthrae, where was a temple dedicated to him: he had also a grove in the same place, into which it was unlawful for any woman, during the time of this solemnity, to enter.

**GERYON AND GERYONES**, the ninth labour of Hercules. See *Hercules*.

**GES EORTE**, an Athenian festival in honour of Mother Earth, to whom a temple was dedicated in the citadel of Athens; solemn games also, as we learn from Pindar, were celebrated to her.

**GIAGANNAT**, the appellation of an Indian idol, which has given its name to a town situated in the gulf of Bengal, where there is as great a concourse of Indians as of Mahometans at Mecca. One of the principal ceremonies practised in the temple or pagoda of this idol is, the giving him to wife the most beautiful young women of the country, who are shut up with him, and never fail, through the care and assiduities of the priests to come out pregnant.

**GIANT**. The question concerning the existence of giants, so often examined, might seem at first sight not difficult to be resolved. All antiquity mentions certain men of extraordinary stature, who made their appearance at different times. The Scripture speaks of them more than once, and profane historians, travellers, and poets, relate remarkable stories concerning them; yet, when these testimonies are impartially examined, the expressions in Scripture properly interpreted, the exaggerations of the poets reduced to a rational meaning, and



the reports of the historian and traveller confined to the evidence of their senses, or authentic relations, the general conduct of nature will be found to have been uniform, and these phantoms of enormity will vanish. The Abbé de Tilladet alleges, that there were not only real giants, but also nations and cities of giants; that our first parents, and particularly the principal heads of colonies, mentioned in history, were giants; taking that word in its strictest sense. M. Heurison, an academic, went even further, though no part of his proposal has as yet been published: he produced to the academy a kind of chronological table or scale with respect to the difference of the human stature, from the creation of the world to the birth of Christ. In this table he assigned to Adam 123 feet, 9 inches in height, and to Eve 118 feet, 9 inches, three fourths; whence he fixed the proportion between the height of men and of women to be, as 25 to 24. This exorbitant stature soon diminished; Noah's height fell short of Adam's 20 feet; Abraham's was brought down to 28 in all; Moses had only 13; thus, still gradually diminishing, so that if Providence had not put a stop to that prodigious decrease, we, at this day, should scarcely have dared to rank ourselves, at least in respect of bodily dimensions, among the insects that crawl upon the earth. However, other more judicious writers, though not able absolutely to deny the existence of men bulkier and taller than those with whom we are conversant, have applied themselves to a critical examination of the books that mention them, even those of the greatest authority; and taking with the utmost exactness the measures they specify, such as those in Scripture of Og, king of Bashan, and Goliath, have found, that those of the most enormous stature did not exceed ten and twelve feet: Og's bed, concerning which some Rabbins have vented so many extravagancies, not being according to the express terms of Scripture, more than nine cubits, or thirteen feet and a half: what name shall we then give to the wild assertions of one of these doctors, who gravely allege, the bone of Og's thigh to have been so long, that a stag would take a whole day to run over its dimensions. Other Rabbins affirm,

that Og was 120 cubits, or 180 feet high; and that they may not seem to contradict Moses, who assigns the dimensions of the bed of that prince, they contend, that this bed was only his cradle. But to proceed methodically, let us begin with those passages in Scripture where giants are mentioned. That which most favours those who not only assert their existence, but also believe there was a race of giants, is, where Moses says in *Genesis*, vi. 4. *There were Giants in the earth in those days*, a verse which stands between two others, where we read of the marriages of the sons of God with the daughters of men, of whom sons were born: now, as according to the Hebrew idiom, "the river of God," is only a large river, and "the mountain of God," a high mountain, so, by "the sons of God," we are to understand no more than powerful men; though the Septuagint have rendered the expression by *Giants*. The descendants of Anak, in the sacred writings stiled *Father of the Giants*, were of extraordinary stature, but what that stature was, we have seen from Og, king of Bashan, whom Moses calls the last of the Giants. The whole country inhabited by the posterity of Anak, compared with whom the Israelites looked upon themselves in strength but as grasshoppers, was peopled by men of great size, according to *Numb.* xiii. 33. *And there we saw the Giants, the sons of Anak, which come of the Giants; and we were in our own sight as grasshoppers, and so we were in their sight.* Their land was called, *The land of Giants*, and the city of Hebron, *The city of Giants, where dwelt Abiman, Sheshnai, and Talmai, of the race of Anak.* Similar to these passages of Scripture, are the testimonies of profane authors. Amongst the poets nothing is more celebrated than the attempts of the giants against heaven, which they endeavoured to scale by heaping Mount Ossa upon Pelion, or Pelion upon Ossa. The particulars of their narrations it is needless to quote, since they only copy one another, and all combine in upholding the same concatenation of facts. Besides the enormous size and strength of the giants, which made them capable of plucking up mountains by the roots, to some of them were ascribed an hundred arms, and half as many heads; a voice so loud as to cause hea-



ven, earth, and sea, to tremble; whilst to complete the monstrous portrait, their feet resembled a serpent. Hence, so terrified were the gods at their aspect, as to flee into Egypt, where they are said to have skulked, some in the figure of one animal, and some in that of another. Hesiod, who in general has little of the fire of the poet, breaks out, notwithstanding, with warmth, when he speaks of the enterprizes of the giants against the gods, and rises into the sublime when he describes those enormous beings in a style one cannot read without horror. What Homer hath related of Alcides and Polyphemus borders not a little on the marvellous, though credible indeed, when compared with what he hath reported of Tityus, who, when he lay extended, covered no less than nine acres of land. Had the narratives of these prodigious beings been entirely confined to the poets, we should have ascribed them to the meer effects of poetic enthusiasm, which is not always under the guidance of reason; but historians themselves have recorded extraordinary things on the subject. Abydenus and Eupolemus, cited by Eusebius, speaking of the tower of Babel, relate, that it was the work of a race of giants, who attempted, by means of it, to get up into heaven. The ten kings of Chaldea, mentioned by Berosus, whom he states to have lived before the deluge, were, according to the chronicle of Alexandria, real giants. The Greek and Roman authors often speak of men's bones and teeth of an extraordinary magnitude. Phlegon of Tralus tells us, from the authority of Apollonius, that in the time of Tiberius an earthquake disclosed the biers of several giants, in one of which was found a tooth not less than a foot in length, which was sent to the emperor. The same Phlegon asserts, that in a cavern of Dalmatia, were discovered dead bodies whose ribs were more than sixteen ells long, and a tomb near Athens an hundred in length, in which the body of Macrosiceis had been lodged, as the epitaph of that giant sets forth.—We learn from Pliny, that a mountain of Crete bursting asunder by an earthquake, disclosed a human body standing upright, which was forty-six cubits high. Solinus transmits an account as extraordinary, yet attested by seemingly

respectable authority, of a dead body thirty-three cubits in length, which was shewn to Lucius Flaccus, and to the Proconsul Metellus, who had considered the reports concerning it as fabulous. Fazelli, the best modern historian of Sicily, relates surprising stories upon this subject: he tells us of one particular fact, in which also Boccacio agrees, that about 200 years before his time there was discovered in Mount Eryx a cave, wherein was found the dead body of a giant sitting, with a staff in his hand, like the mast of a ship; and that the whole mouldered into ashes at the touch, excepting three teeth, which were kept by the magistrate of the city, who had been called forth to the spectacle, together with a part of the scull, that contained four bushels of Sicilian measure. Fazelli supposes the body to have been that of Eryx, who was slain by Hercules. We are further told, that the body of Pallas, son of Evander, having been dug up near Rome, in the time of the emperor Henry III. and placed erect against the wall of the city, overtopped the wall by the head. In a memoir read before the Academy of Sciences at Rouen, M. Le Cat gives the following account of Giants, which are said to have existed in different ages: “Profane historians have assigned seven feet of height to Hercules, their first hero, and in our days we have seen men eight feet high; the giant who was shewn in Rouen in 1735, measured eight feet some inches: the emperor Maximin was of that size; Skenkius and Platerus, physicians of the last century, saw several of that stature, and Goropius a girl who was ten feet high. The body of Orestes, according to the Greeks, was eleven feet and a half; the giant Galbara, brought from Arabia to Rome under Claudius Caesar, was near ten feet; and the bones of Secondilla and Pusio, keepers of the gardens of Sallust, were but six inches shorter. Funnam, a Scotsman, who lived in the time of Eugene II. king of Scotland, measured eleven feet and a half; and Jacoble Maire, in his voyage to the Streights of Magellan, reports that on the 17th of December 1615, they found at Port Desire, several graves covered with stones, under which, having the curiosity to remove them, they discovered human skeletons of ten and eleven feet



long. The Chevalier Scory, in his voyage to the Pike of Teneriffe, mentions, that they found in one of the sepulchral caverns of that mountain, the head of a Guanche, which had eighty teeth, and that the body was not less than fifteen feet long. The giant Ferragus, slain by Orlando, nephew of Charlemagne, was eighteen feet high. Rioland, a celebrated anatomist, who wrote in 1614, says that some years before, there was visible in the suburb of St. Germain, the tomb of the Giant Isoret, who was twenty feet high. At Rouen, in 1509, whilst digging in the ditches near the Dominicans, a stone tomb was discovered, containing a skeleton whose skull held a bushel of corn, and whose shin-bone reached up to the girdle of the tallest man present, being about four feet long, and consequently the body must have been seventeen or eighteen feet high: upon the tomb was a plate of copper, whereon was engraved, "In this tomb lies the noble and puissant lord, the chevalier Ricon de Vallamont, and his bones." Platerus, a famous physician, declares, that he saw at Lucerne, "the true human bones of a subject which must have been at least nineteen feet high." Valence in Dauphiné boasts of possessing the bones of the giant Bucart, tyrant of the Vivarais, who was slain with an arrow by the Count de Cabillon, his vassal: the Dominicans, who preserved part of the shin-bone, with the articulation near the knee, had his figure painted in fresco, and an inscription, shewing, that this giant was twenty-two feet and an half high, and that his bones were found in 1705, near the banks of the Morderi, a little rivulet near the foot of the mountain of Crussol, upon which, tradition says, the giant dwelt. In 1613, near the ruins of a castle in Dauphiné, some masons digging in a field, which, by tradition had long been called the *Giants' Field*, at the depth of eighteen feet, discovered a brick tomb thirty feet long, twelve feet wide, and eight feet high, on which was a grey stone with the words *Theutobochus Rex*.—When this tomb was opened, they found an entire skeleton twenty-five feet and a half long, ten feet wide across the shoulders, and five feet deep from the breast-bone to the back: his teeth were about the size each of the foot of an ox, and his shin bone measured four feet. Near

Mazarino, in Sicily, in 1516, was found a giant thirty feet high; his head was the size of an hogshead, and each of his teeth weighed five ounces. Not far from Palermo, in the valley of Mazara, in Sicily, the skeleton of a giant thirty feet long was found, in the year 1548; and another of thirty-three in length in 1550; and many curious persons have preserved several of these gigantic bones. The Athenians found near their city two famous skeletons, one of thirty-four and the other of thirty-six feet high. At Totu, in Bohemia, in 1758, was discovered a skeleton, the head of which could scarcely be encompassed by the arms of two men together, whilst his legs, still kept in the castle of that city, were twenty-six feet long.—The skull of the giant found in Macedonia, September 1691, held two hundred and ten pounds of corn. The celebrated Sir Hans Sloane, who treated very learnedly on the subject, had no doubt of these facts, but thought the bones were those of elephants, or other enormous animals. M. Le Cat concludes, "that though elephants' bones may have been shewn for those of giants, yet they could never impose on judges. Whales, which by their immense bulk are more proper to be substituted for giants, have neither arms nor legs; and the head of that animal bears not the slightest resemblance to the human: if, therefore, it be true that many of the gigantic bones above mentioned have been seen by anatomists, and by them have been reputed to be human, the existence of giants is proved." As to the credibility of all, or any of these accounts, it is difficult to determine. If in any castle of Bohemia the bones of a man's leg twenty-six feet in length be preserved, we have indeed a decisive proof that a giant must have existed in comparison of whom other men would be but as pigmies.—Nor indeed could such bones be supposed to belong to an elephant, which animal would be but a dwarf when compared with so enormous a monster. But if these bones were actually kept in any part of Bohemia, it seems strange that they should not have been frequently noticed, and particular descriptions of them given by the learned, who inhabit, or have noticed, that country. It is certain, however, that there have been nations of men considera-



bly exceeding the common stature: thus all the Roman historians inform us that the Gauls and Germans were of a superior height to the Italians; and it appears that the Italians of those days were of much the same stature with the people of our own. Among these northern nations, it is also probable, that there would be as great differences in stature as there are among the present race of men. If that can be allowed, we may easily believe that some of these Barbarians might be called *giants* without any great impropriety. Of this superiority of size indeed the historian Florus gives a notable instance in Teutobochus, above mentioned, king of the Teutones, who being defeated and taken prisoner by Marcus, was carried in triumph before him at Rome, where his head reached above the trophies born in the same procession. But whether these accounts are credited or not, nothing is more certain than that the stature of the human body is by no means absolutely fixed, nor even nearly upon a scale. We ourselves are a kind of giants in comparison with the Laplanders, who yet are not the most diminutive inhabitants of the earth. The Abbé la Chappe, in his journey to Siberia, for the purpose of observing the transit of Venus, passed through a village inhabited by people called *Wotiachs*, of which neither males nor females exceeded four feet. The accounts of the Patagonians also, which cannot be entirely discredited, render it very probable that somewhere in South America there is a race considerably exceeding the common size of mankind, and consequently that we cannot altogether discredit the reality of giants handed down to us by ancient authors, though the precise credit to be paid them is not so easy to be settled. Some, notwithstanding, there are who have even pretended to demonstrate the impossibility that giants could exist. Of these, as the late Mr. Maclaurin, of Edinburgh, hath been the most explicit, we shall subjoin his state of the question. "In general," says he, "it will easily appear that the efforts tending to destroy the cohesion of beams arising from their own gravity only increase in the quadruplicate ratio of their lengths, but that the opposite efforts tending to preserve their cohesion, increase only in the triplicate proportion of the same lengths; from

which it follows, that the greater beams must be in greater danger of breaking, than the lesser similar ones; and that though a lesser beam may be firm and secure, yet a greater similar one may be made so long, that it will necessarily break by its own weight: hence Galileo justly concludes, that what appears very firm, and succeeds very well in models, may be very weak and infirm, or even fall to pieces by its own weight, when it comes to be executed in large dimensions according to the model. From the same principle he argues, that there are necessary limits in the operations of nature and art which they cannot surpass in magnitude. Were trees of a very enormous size, their branches would fall by their own weight.—Large animals have not strength in proportion to their size; and if there were any land animals much larger than those we know, they could hardly move, and would be perpetually subject to the most dangerous accidents. As to the animals of the sea, indeed, the case is different, for the gravity of the water in a great measure sustains those animals; and in fact these are known sometime to be vastly larger than the greatest land animals. Nor does it avail against this doctrine to tell us that bones have sometimes been found which were supposed to have belonged to giants of immense size, such as the skeletons mentioned by Strabo and Pliny, the former of which was sixty cubits high, and the latter forty-six; for naturalists have concluded, on just grounds, that in some cases these bones had belonged to elephants, and that the larger ones were bones of whales, which had been brought to the places where they had been found by the revolutions of nature that have happened in past times: though it must be owned that there appears no reason why there may not have been men who have exceeded by some feet in height the tallest we have seen." So much for *Giants* according to sacred and profane history.

GIANTS, GIGANTES, in fabulous story are said by some to have been the offspring of Terra, or the Earth, when impregnated by the blood of Coelus, which flowed from the wound given him by Saturn; but others suppose them to have proceeded from the blood of Saturn himself, when castrated by his son Jupiter.—



Proud of their own strength, and fired with ambition, they formed a conspiracy to dethrone the sovereign of the gods ; for which purpose they piled Ossa upon Pelion, in order to scale the heavens. Jupiter, not unapprized of this design, (since a prophetic rumour prevailed amongst the gods that the giants should not be overcome unless a mortal assisted in the war) by the advice of Pallas, called up Hercules, by whose aid, in conjunction with the other deities, he was enabled to triumph over the rebels, most of whom perished in the conflict. Many different circumstances are related of this engagement both as to the place where it happened, and the incidents by which it was attended. Some writers fix the scene of the war in Italy, others in Greece. The commencement of it has been assigned to Thrace, or Thessaly, and its termination to the Phlegraean plains of Campania, whither Hercules is said to have driven the giants, who, by washing their wounds in the hot springs near Baiae and Cumae, are supposed to have impregnated them with a sulphurous quality, originating from the thunder with which they had been stricken. In this war rocks, burning trees, and even mountains were hurled against the gods, by the giants. Of their number, Alcyon was killed by Hercules and Minerva ; Enceladus and Pallantes fell by the same goddess ; Porphyrio, by the hands of Jupiter and Hercules ; Ephialtes by Hercules and Apollo : Hercules also slew Eurytus ; Clytius fell by Hecate, and Polybotes by Neptune ; Hyppolitus was slain by Mercury, and Gration vanquished by Diana ; Mars overthrew Mimas, and Argyrus and Thoan fell by the Parcae ; Typhaeus, or Typhon, the most formidable of these monsters, Jupiter himself overwhelmed, by throwing upon him Mount Aetna. During this war, of which Ovid has left a description, Pallas distinguished herself by her wisdom, Hercules by his strength, Pan by the terror of his trumpet, Bacchus by his activity and courage ; and even the ass of Silenus, by his opportune braying, contributed to the rout of the giants. Indeed the assistance of every deity was no more than seasonable ; for when the giants commenced their assault, the gods were so confounded at its audacity, that they fled into Egypt, and concealed themselves through fear

in a variety of shapes.—It is easy in this story of the giants, as a learned writer on the Fallen Angels has lately shewn, to trace out the vestiges of the Mosaic history, not only in reference to the men of uncommon stature and great wickedness, which the world before the flood was infested, but also to the tradition of the tower of Babel, and the defeat of that impious design which Nimrod the institutor of idolatry and founder of empire was the first to project against heaven. There is, however, another explication of this fable, at once both curious and rational. Among the names of the giants we find those of Briareus, from *beri*, *serenity*, and *bareus*, *lost*, to shew the temperature of the air destroyed ; Roechus, from *ruach*, the *wind* ; Othus, from *ouitta*, or *othus*, the *times*, to typify the vicissitude of seasons ; Ephialtes, from *evi*, or *epbi*, *clouds*, and *altab*, *darkness*, i. e. dark gloomy clouds ; Porphyrio, from *pharpher*, to separate minutely, denoting the general dissolution of the primaeval system ; Enceladus, from *enceled*, violent *springs* or *torrents*, and Mimas, from *maim*, *great*, and *heavy rains*. Now the literal signification of these leads us to the sense of the allegory, which was designed to point out the fatal consequences of the flood, and the considerable changes it introduced with regard to the face of nature. This is further confirmed by the tradition of the Egyptians, that their Osiris vanquished the giants, and that Orus his son, in particular, stopped the pursuit of Roechus, by appearing before him in the form of a lion ; intimating that this industrious people had no way of securing themselves against the pernicious effects of the vernal winds, which brought on their annual inundation, but by exactly observing the sun's entrance into Leo, and then retiring to the high grounds to wait the secession of the waters. The giants are represented by the poets as men of huge stature, and horrible aspect, their lower parts being of a serpentine form. "The poets," says Mr. Spence, "frequently speak of their attempt to scale heaven, and of their battle with the celestial deities, who at last got a total victory, and cast the rebels down to Tartarus, where they were to receive the full punishment of their enormous crimes. In speaking of these monsters, they say, that they had snakes in-



stead of legs : how that could be is not so easily conceived, without the assistance of the works of the ancient artists, in which they are often represented as going off at the thighs into two vast serpents. I have never met with any of the giants represented in their state of punishment, but there is a fine relievo of Tityus at the Villa Borghese, in which you see him lying on a rock, and the vulture plunging his beak into his side, in the same manner as he is described by Virgil."

**GIGANTOPHONTIS**, an epithet of Minerva or Pallas, from the aid she gave Jupiter in the war of the giants.

**GLADIATORS**. See *Games of the Gladiators*.

**GLAUCE**, daughter of Saturn, and sister of Juno.

Also of this name were the daughter of Cychraeus, and wife of Actaeus ; the daughter of Creon, who married Jason ; and one of the Danaides.

**GLAUCIPPE**, one of the Danaides.

**GLAUCONOME**, one of the Nereides.

**GLAUCOPIS**, a name of Minerva from the colour of her eyes, as being of a pale yellowish green ; whence also the same epithet is applied to the most ferocious animals, eyes of that colour always betraying a wild and daring disposition.

**GLAUCUS**, a sea deity. His story, which is very fanciful, shews the extravagance amongst the ancients, of poetical fiction. Before his deification, Glaucus is said to have been a fisherman of Anthedon, who having one day remarked, that the fishes which he laid on a particular herb, revived and threw themselves into the sea, resolved himself to taste it, and immediately followed their example : the consequence was, that he became a Triton, and ever after was reputed a marine divinity, attending with the rest on the car of Neptune. The descent of this deity is exceeding dubious ; he was supposed to have been the son of Polybius and Euboea, of Phorbus and Panoepa, of Neptune and Nais, of Minos and Pasiphae, or of Sisyphus and Merope, one of the Pleiades. Others call his father Anthedon, which some, notwithstanding, pretend was the name of the city in Bocotia where he was born. He is said to have carried off Ariadne from the island Dia, for which Bacchus bound him fast with

vine-twigs. Syma, daughter of Iolemes and Doris, having suffered violence from him, was carried by him into Asia. After this adventure, he became enamoured of Europa, daughter of Myreus, whom he left for Hydra, daughter of Scyllus, the diver of Sicyonia. Circe is reported to have fallen in love with Glaucus, who, however, was more partial to Scylla.—The ship Argo is said to have been constructed by him, and he is not only mentioned as commanding her, when Jason fought with the Tyrrhenians, but as being the only one of her crew that came off without a wound. He dwelt some time at Delos, and, besides prophesying with the Nereids, is affirmed to have instructed Apollo in the art. Those who mention Minos and Pasiphae as his parents relate, that he one day, whilst pursuing a mouse, fell into a vessel of honey, and was smothered. The accident remaining unknown, he was sought for by his father in vain, till at length Minos was informed by the oracle, that the person who should tell him what his bull resembled, could not only discover where he was, but also restore him to life. Polyidus soon after, happening to compare the animal to a black-berry, was seized, and immediately ordered to find out Glaucus. By the art of divination the suffocated body being discovered, Polyidus was shut up with it, under the strictest injunctions to restore it to life. In despair of accomplishing what he knew to exceed his skill, he provoked a serpent to kill him, but chancing by his irritations to kill the serpent, another appeared with an herb, which no sooner touched the dead reptile than it instantly began to revive. Polyidus remarking the effect, applied the plant to Glaucus, and with equal success. He was not, however, permitted to return to Argos, his native country, till Glaucus had been initiated by him in the art of divination. After performing the condition exacted, he at length obtained his dismissal ; but requesting before his departure, his pupil to spit in his mouth, Glaucus found, that in consequence of it, he lost the art Polyidus had taught him. " I have," says Mr. Spence, " looked much after some figure of Glaucus, but am not yet sure that I have found any, though he is described particularly enough by the ancient wri



ters to be knowable if one did meet with him. Though the sea-gods are pretty much alike as to their shape, and the colour of their skin, hair, and eyes, Glaucus, perhaps, might be distinguished from the rest by the uncommon length of his hair, and the crown of reeds on his head. Though some descriptions of this god, in the Roman poets, are more particular than they usually are of sea-deities, there is a passage in one of their historians that is more explicit than any of them: it is in Paterculus, where he is speaking of Munatius Plancus: among other things that historian says, in particular, that he danced the character of Glaucus on the public stage; for this purpose he was stripped naked, and had his skin painted all over of a sea-green, or dark colour, and his head covered with a chaplet of reeds, after which he moved on as well as he could on his knees, and dragged a long tail like that of a fish behind him. Glaucus is of the lowest rank of all the sea-gods, for he was originally no more than a poor fisherman, and at last only an adventitious god of the sea, and consequently of the sixth and lowest class of all."

There were several other persons of this name, viz.

GLAUCUS, king of Ephyra, and father of Bellerophon. See *Bellerophon*.

GLAUCUS, son of Hippolochus, the son of Bellerophon, who aided the Trojans against the Greeks; from changing his golden armour with Diomedes for his of iron, gave rise to the phrase of *Glauci permutatio*, for *a foolish exchange*.—After distinguishing himself by his bravery, he was slain by Ajax.

A *fourth*, (with whom the *first* here mentioned appears to have been confounded), was son of Sisyphus, king of Corinth, by Merope, the daughter of Atlas, and born at Potnia in Boeotia. He is said to have restricted the natural impulse of his mares, in expectation of preserving their fleetness; as a punishment for which Venus inspired them with a phrenzy, which was the occasion of his destruction, they tearing him to pieces on their return from the games, which, in honour of his father's funeral, Adrastus had just been celebrating.

A *fifth*, son of Epytus, who succeeded his father Messenia, introduced amongst the Dorians

the worship of Jupiter, and was the first who paid divine honours to Machaon.

A *sixth*, was son of Antenor, and killed by Agamemnon.

A *seventh*, son of Priam.

An *eighth*, son of Imbrasmus, and brother of Lades, who were both killed by Turnus.

A *ninth*, the Lycian, brother of Sarpedon.

GLOBUS, *the*, or *a*, GLOBE: a symbol of the world, or universal dominion; also, an emblem of eternity, from its having no beginning nor end.—A *globe*, with a flame bursting from the upper part of it, appears in the left hand of *Phoebus*, drawn in a chariot by four horses on a Cotiaensian coin:—A *globe* is seen in the hand of *Aesculapius*, on a coin of Elagabalus:—in that of *Apollo*, on a coin of Eleuterna in Crete:—of *Hercules*, on various coins; as likewise of *Jupiter*:—in the hand of *Lunus* on a coin of Antioch:—in that of *Neptune*, on a coin of Cyme:—of the *East*, on the coins of Gordian, Pius, and Valerian:—of the *Sun*, on those of various emperors, and the family of Salustia:—of *Venus*, (unless the figure were designed for an apple), on coins of Julius, Augustus, &c.—of *Juno*, on various coins:—of *Ceres*, unless it be the *crotalum*, or *castanet*, on several. A *globe* is also seen in the hand of *Victory*; of *Eternity*, habited as a woman:—of *Felicity*;—of *Fortune*; of a *figure* on the coins of Trajan, Valerian, and Gallienus, designed for *Human Kind*:—of *Indulgence*:—of *Nobility*:—of *Perennity*:—of *Perpetuity*:—of *Piety*, (unless it be a *patera*):—of *Providence*:—of *Security*:—of *Virtue*:—of the *World*:—of the *Earth*:—of *Cappadocia*:—of *Rome*, sitting:—of *Emperors*; and especially surmounted with a cross, instead of the little figure of *Victory*, since emperors became Christian.

A *Globe* on different coins is delivered by *Hercules* to Dioclesian, by *Jupiter* to Alexander Severus, by *Rome* to Probus and Maxentius, and by other Figures to others.

The same *Globe* is conjointly holden by *Trajan* and *Dioclesian*, and also by *Dioclesian* and *Maximianus*, as an emblem of friendship.

A *Globe* divided into four parts, is represented, but for a reason which does not occur to us, on a coin of *Probus*.

A *Globe* is placed at the feet of *Victory* on several Greek and Roman coins:—stood upon by *Ceres*,



with a torch in either of her hands:—*Virtue* sets her foot upon:—*Neptune* treads firmly on:—*Venus* tramples upon:—at the feet of *Eternity* and *Honour*:—stood upon by several *Emperors*:—sat upon by *Italy*; *Eternity*; the *Genius* of a city. (sc. Corinth).

A *Globe* is borne on the shoulders of *Atlas*.

A *Globe* with a rudder, expresses the sovereignty of the sea:—a globe surmounted by an eagle with expanded wings, is the symbol of consecration:—by a phoenix, is the emblem of eternity:—A *Globe*, distinguished by *Zones*, is placed at the foot of *Fortuna redux*:—a *Celestial Globe* is an attribute of *Vesta*:—a *Celestial Globe* placed in a tripod is an attribute of the Muse *Urania*, as the inventress of astrology:—on a coin of Julius Caesar a celestial globe is placed on the head of *Venus*.

GLORIA, GLORY. See *Honos*.

GNOMES, certain invisible agents, whom the Cabbalists suppose to inhabit the inner parts of the earth, and occupy it to the centre.—They are represented not only as very small in stature, tractable and friendly to men, but also as the guardians of mines, quarries, hidden treasures, &c. Some have given them the appellation of Gnomons. The females of this species are called Gnomides. The Gnomes, according to the Cabbalists, were employed in working or actuating the machines of brutes upon earth, and were more or less perfect, as the brutes were: they in general govern their respective machines, according to the disposition of the parts or organs, the humours, temperaments, &c. but instead of inspiring all machines indifferently, they only assume such as are suited to their peculiar characters: thus, a haughty one seizes a Spanish jennet, a cruel one a tyger, &c. They likewise suppose an infinity of Gnomes exceedingly small, adapted to the operations of different insects, both such as are visible, and such as are too small for ocular inspection.

GNOSSIA, or GNOSSIS, an epithet of *Ariadne*, taken from *Gnossus*, a city of *Crete*, in which it is said she was born.

GNOSSIA CORONA, the crown of *Ariadne*, illuminated with seven stars: it was given to *Bacchus* by *Venus*, and again by *Bacchus*, on his

marriage, to *Ariadne*, after whose death it was made a constellation.

GNOSSIS. See *Gnossia*.

GODS, GODDESSES. See *Deities*.

GOLDEN AGE: *Jupiter* having dethroned, imprisoned his father; but *Saturn*, though the manner is not related, escaped from his confinement, and fleeing into *Italy*, was not only hospitably received by *Janus*, king of that country, but also associated with him in the government of it. On this occasion a coinage of brass was emitted, having a ship on the one side, to denote the arrival of *Saturn*, and a *Janus* with a double head on the other, to intimate the partition of the regal authority. The reign of *Saturn* was so mild and happy, that the poets, who distinguish it by the name of *The Golden Age*, have celebrated it with all the pomp and luxuriance of imagination. Difficult as it may be to reconcile the inconsistencies between the poets and historians in their accounts of *Saturn*, the latter representing him as tyrannical, cruel, and covetous, yet the concurrent testimony of the former, in ascribing the Golden Age to his time, seems to determine the point in his favour, and to prove that he was a benefactor and friend to mankind, since they enjoyed such felicity beneath his auspices.—The description given by *Virgil* of those halcyon days, when peace and innocence adorned the world, and sweetened all the blessings of untroubled life, can scarcely be too much applauded: *Ovid*, however, has still heightened the description with touches of fancy peculiar to himself; and *Hesiod*, among the Greek poets, has introduced the subject with that agreeable simplicity which distinguishes his writings. By The Golden Age might be figured out the happiness of the primaeval state before the first and universal deluge, when the earth, retaining the position in which it was created, flourished with perpetual spring, and the air, temperate and serene, was never ruffled by storms, nor obscured by clouds. There was then no occasion for plowing or sowing, the soil spontaneously producing whatever could contribute either to use, or pleasure; all things being common to all, with superfluity to satiate the wish of profusion. It was the reign of *Astrea*, or *Justice*; differences or contentions had as yet no



existence ; all was concord and harmony, men being just from inclination, and not from constraint. Care, want, punishment, diseases, wars, were unheard of ; and old age, dissolved in a serene slumber, was wafted to the mansions of the gods, the regions of eternal love and enjoyment. See *Ages of the World*.

**GOLDEN CALF.** Apis son of Jupiter, by Niobe daughter of Phoroneus, called also Serapis and Osiris, was king of the Argives, and married Isis, daughter of Inachus. Leaving his kingdom to his brother Aegialus, he went into Egypt, where having civilized the inhabitants, and instructed them in the art of sowing and planting vines, he endeared himself so much to them by these obligations, that they made him their king ; and, after his decease, worshipped him in the form of an ox, the symbol of husbandry ; in imitation of which the Israelites created their Golden Calf. This idol they formed, set up, and worshipped at the foot of Mount Sinai, in their passage through the wilderness to the land of Canaan. Moses having ascended the mountain, to receive the law from the hand of God, and being there detained above a month, the people despairing of his return, assembled in a riotous manner about the tent of Aaron, and demanded that he should make them gods to go before them. Aaron, through pusillanimity, complied with their request, and having collected a sufficient quantity of their golden ornaments, cast the metal into the figure of a calf, which having been placed upon a pedestal in the sight of all the camp, he told the people that such were the gods that brought them out of Egypt, and appointed the day following as a solemn festival to their new-formed deity. Our version makes Aaron finish this calf with a graving tool, after he had cast it in a mould ; the Geneva version makes him engrave it first, and cast it afterwards : others, with more probability, render the whole verse thus : *And Aaron received them, (i. e. the golden ear-rings), and tied them up in a bag, and got them cast into a molten calf :* a reading authorised by the different senses of the Hebrew word *tsur*, which signifies to *tie up*, or *bind*, as well as to *shape* or *form*, and of the word *cheret*, which is used both for a *graving-tool* and a *bag*. Some

of the ancient Fathers have been of opinion that this idol had only the face of a calf, and the form of a man from the neck downwards, in imitation of the Egyptian Isis ; others have thought it was only the head of an ox, without a body ; but the most general opinion is, that it was an entire calf, in imitation of the Apis of the Egyptians ; and this is confirmed by St. Stephen : “ *In their hearts they returned into Egypt, and forced Aaron to make them a golden calf.*” The Cabbalists say that the idol weighed 125 quintals, which they gather from the Hebrew word *māssekab*, whose numerical letters make 125.—Moses having descended from the Mount, severely reprehended Aaron for his folly and impiety, whilst the latter imputed the blame to the tumultuous importunity of the people ; but Moses, without listening to his excuses, immediately destroyed the idol. Having taken it down, he burned it, and ground it to powder, which he strewed upon the water, and, in punishment of their offence, made the people drink it. The Rabbins, who have a reason for every thing, tell us that Moses did this to distinguish the idolaters from the rest ; and add, that as soon as those who had worshipped the calf swallowed aught of the metal, their beards at once became red. The commentators have been much divided on this article : the pulverising of gold, and rendering it potable, is a chemical operation of difficulty, for which reason many, suppose the action performed by a miracle ; and those who allow nothing in it supernatural, offer only conjectures on the nature of the process. The effect could not have been produced by simple calcination, nor amalgamation, nor by antimony ; nor is there one of these operations that quadrates with the text. M. Sthal has endeavoured to remove this difficulty : the method adopted by Moses, to render gold potable was, according to this author, the same with that which now obtains, only instead of tartar he substituted the Egyptian natron, which is common enough throughout the East. The Mahometans pretend that the person who cast the Golden Calf was not Aaron, but Al Sameri, a principal man among the Israelites, some of whose descendants, they say, still inhabit an island of that name in the Arabian Gulf. This Al Sa-



meri, they pretend, was ordered by Aaron to collect all the golden ornaments of the people, who carried on a wicked commerce with them, and to keep them together till the return of Moses; but Al Sameri understanding the founder's art, threw them all together into a furnace, to melt them down into one mass, which came out in the form of a calf. Al Sameri went farther; he took some dust from the footsteps of the horse of the angel Gabriel, who marched at the head of the people, and threw it into the mouth of the calf, which immediately became animated, and began to low. Abulfida says, that all the Israelites, except twelve hundred, worshipped this idol. The Jews have a proverb, for many ages received among them, that all the misfortunes which have befallen their nation proceeded from the idolatry of their ancestors in worshipping this calf.

**GOLDEN CALVES**, two idols, in the form of calves, set up by Jeroboam, son of Nebat, king of Israel. This prince, having been acknowledged king by the ten tribes of Israel, and intending to separate these tribes for ever from the house of David, politically provided for them new gods, whom they might worship in their own country, without being obliged to go to Jerusalem, to pay their adoration in the temple. These gods were two calves of gold, the one of which he erected in Bethel, and the other in Dan, at the two extremities of his kingdom.—Some have thought that these Golden Calves of Jeroboam were designed in imitation of the Cherubims which Moses had placed upon the ark of the covenant; but St. Jerom, and the generality of commentators, believe Jeroboam intended to imitate the worship of the ox Apis, which he had seen practised in Egypt, during his abode there, towards the end of Solomon's reign. Salmaneser, king of Assyria, having marched against Samaria, is said to have carried away these Golden Calves, with all the people who worshipped them.

**GOLDEN FLEECE**: Athamas, king of Thebes, had two wives, Nephele and Ino; the former of whom bore him a son named Phryxus, and a daughter, Helle. Ino, his second wife, falling in love with Phryxus, and being rejected in her advances, took the opportunity of a great famine to indulge her resentment, by persuad-

ing her husband that the gods could not be appeased, nor the famine abated, till he sacrificed both his daughter and his son. The father being prevailed upon, the victims were prepared for the sacrifice, but before the knife was lifted, Nephele, their mother, descending as a cloud, bore them invisibly from the altar, and seated them on a golden ram she had obtained from Mercury, to convey them through the air: in passing, however, the Straights between Asia and Europe, Helle fell into the sea, which, thence, was called the Hellespont. Phryxus continued his course to Colchis, where, being kindly received by king Aeta, he offered up his ram to Jupiter, and consecrated the skin with its fleece in the grove of Mars. It was called the Golden Fleece, from its colour, (though some make it white, and others purple) and was guarded by bulls breathing fire, together with a dragon that never slept, as a pledge of the utmost importance, till at length it was carried off by Jason and the Argonauts. Suidas imagines that the Golden Fleece was only a book written on skins, which taught the manner of making gold by the chemical art. This, if proper vouchers could be given for it, would carry back the antiquity of chemistry to a very remote period, even thirteen centuries before the Christian era, in which time the science must have been both known, practised, and even written of, so as to prove the occasion of the painful and hazardous expedition of the Argonauts. But what discredits these accounts is, that Moses and the other sacred writers, as also Sanchoniatho, Orpheus, Homer, Hesiod, Pindar, Herodotus, Thucydides, Hippocrates, Aristotle, Theophrastus, Dioscorides, Galen, and Pliny, are all utterly silent on this head, though the ages they lived in must have given them opportunity to have spoken of it in their works. The malleable glass, mentioned by Pliny, and Caligula's extraction of gold from orpiment, are proofs of skill only in vitrification and assaying.

**GOLDEN IMAGE**, a large image, or idol, erected by Nebuchadnezzar, king of Babylon, in the plain of Dura. Its height, according to Scripture account, was threescore cubits, and its breadth six cubits, that is, it was ninety feet high, and nine feet broad. But its height



is to be understood of both image and pedestal, otherwise it must have been considerably out of proportion. Nebuchadnezzar, on the erection of this idol, made a solemn dedication of it, to which he invited the principal officers of the kingdom; and having issued a proclamation, that all his subjects should render it divine worship, Shadrach, Meshac, and Abednego, three of the captive Israelites, by refusing to comply with the king's injunction, incurred his displeasure, and, in consequence of it, were cast into a burning furnace, where their lives were miraculously preserved. This wonderful deliverance so affected the king, that he acknowledged the power of the God of Israel, and promoted the three Israelites to posts of distinguished honour in the province of Babylon.—When Xerxes, on his return from his Grecian expedition, demolished the temple of Belus, at Babylon, he found, among the immense riches of that temple, several images or statues of gold, among which was one forty feet high, which probably was Nebuchadnezzar's. It contained a thousand Babylonish talents, a sum equivalent to three millions and an half of our money.

**GONIADES**, Nymphs who frequented the precincts of the river Cytherus.

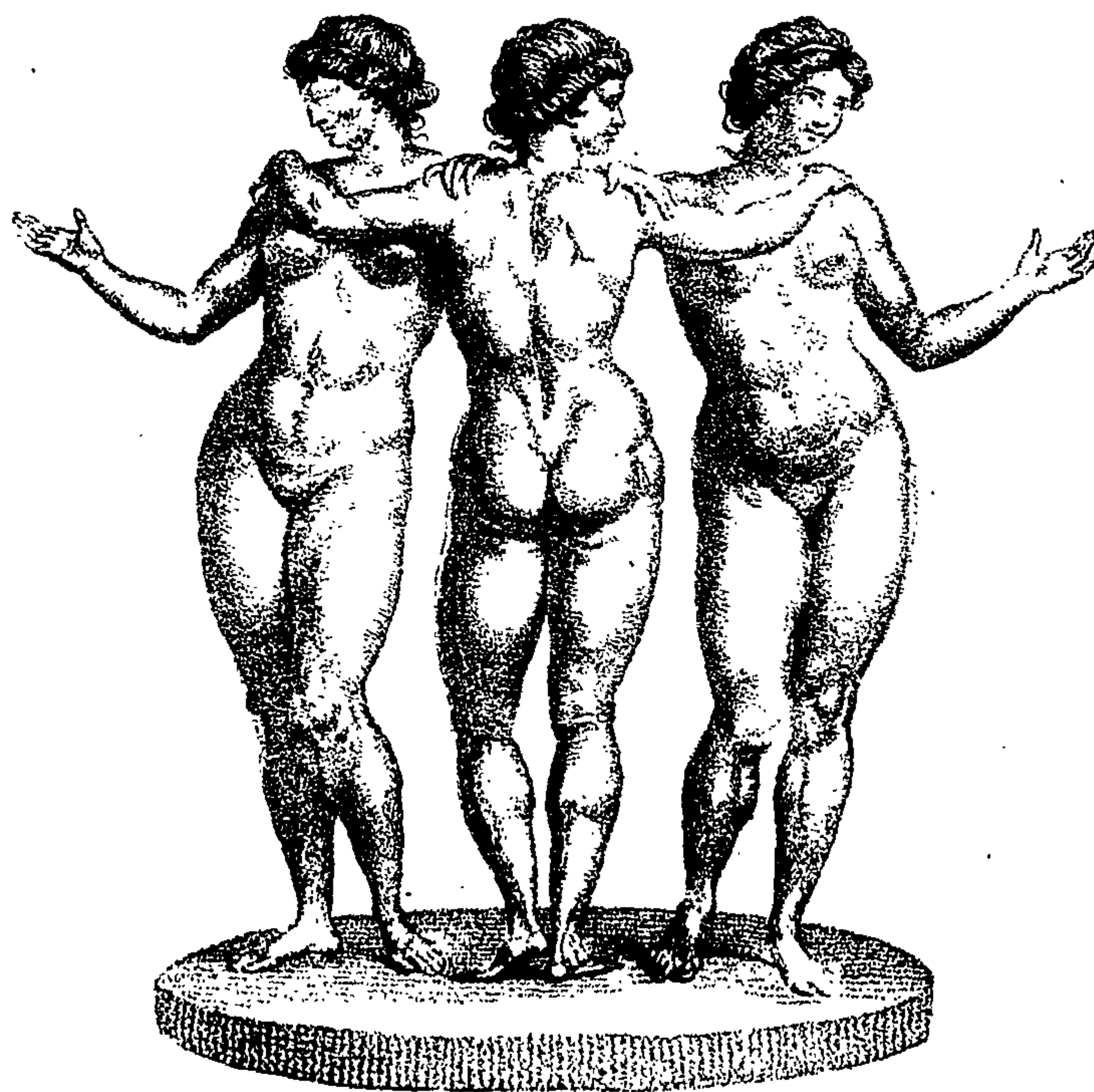
**GORGE**, daughter of Oeneus, king of Calydon, and Althaea his wife, married Andremon, by whom she bore Oxilus, the leader of the Heraclidae against the Peloponnesus.

Likewise one of the Danaides.

**GORGONES**, **GORGONS**, were three in number, and daughters of Phorcus or Porcys, by his own sister Ceto. Their names were Medusa, Euryale, and Stheno, and they are represented as having scales on their bodies, brazen hands, golden wings, tusks like boars, and snakes for hair. The last discrimination, however, is confined by Ovid to Medusa, and is represented as a punishment inflicted by Minerva upon her for having gratified, in the temple of that goddess, the importunities of Neptune, who was charmed with her beautiful hair. According to some mythologists, Perseus having been sent against Medusa by the gods, was supplied by Mercury with a falchion, by Minerva with a mirror, and by Pluto with an helmet, which rendered the wearer

invisible. Thus equipped, through the aid of winged sandals, he steered his course towards Tartessus, where finding the object of his search, by the reflection of his mirror, he was enabled to aim his weapon, without meeting her eye, (for her look would have turned him to stone), and at one blow struck off her head. When Perseus had slain Medusa, the other sisters pursued him, but he escaped from their sight by means of his helmet. They were afterwards thrown into hell.—There were other Gorgons also, born of the same parents; for which see *Græce*. Authors are not agreed in the accounts they give of the Gorgons: Diodorus Siculus maintains, that the Gorgons and Amazons were warlike nations of women, who inhabited that part of Lybia which lay on the lake Tritonis. We may well imagine, says that author, that they had frequent quarrels, as being women and neighbours: he then relates a story of a most bloody engagement between them, in which the Amazons prevailed, three thousand of the Gorgons being made prisoners, and the rest obliged to take shelter in a wood. To this retreat the Amazons set fire, in hopes of exterminating the race of the Gorgons; but the wind proving unfavourable, they were not only obliged to desist, but also to retire within their own territories. There, intoxicated with their victory, they gave themselves up to rejoicing, and the guard in the night being negligently kept, their more vigilant prisoners seized the opportunity, and with the arms of their conquerors massacred many, but at last were themselves overpowered.—Myrina, queen of the Amazons, caused monuments to be erected to her female warriors who had fallen on the occasion; which monuments were visible in the days of our author. The extermination of these female nations was not effected till Hercules undertook and performed it.—The account of the Gorgons given by Pausanias, is much to the same purpose. According to him Medusa, after the death of her father, reigned over the people dwelling near the lake Tritonis. This queen was passionately fond of hunting and war, so that she laid the neighbouring countries waste: at length Perseus making war on them, and killing the queen herself, when he came to survey





THE GRACES.

*from an Antique Group, in the possession of  
Charles Townley Esq.*

*Engraved for BELL'S NEW PANTHEON by Condé.*



the field of battle, was so struck at her beauty, that he ordered her head to be cut off, and carried it to shew his countrymen the Greeks, who could not behold it without astonishment. These accounts appear somewhat credible, but the Gorgons in general are considered as a kind of monstrous females, who lived in woods and forests; though others describe them as young women of opulent fortunes, who improved their revenues with singular economy.—These add, that Phorcus their father, had formed a golden statue of Minerva, four cubits high, which he designed to have deposited in the temple of that goddess, but dying before the consecration, his daughters lodged it among their treasure, and Perseus carried it off. Olaus Rudebeck, one of those who have written the most learnedly on the fable of the Gorgons, deems them to have been princesses of great wisdom and valour, who governed their dominions with admirable economy. See *Medusa, Euryale, Stheno*.

**GORGOPHONÉ**, daughter of Perseus and Andromeda, was wife of Perieres, king of the Messenians in the Peloponnesus. Having survived her husband, she married again with Oebalus; and is the first woman recorded in profane story who twice entered the conjugal state. This innovation, says Bayle, cannot be so great a disgrace to her as Lamech's was to him, when he introduced an innovation by marrying two wives who both lived with him at the same time. But this was not the only deviation from a general regulation in the same family, for the children of Gorgophone were guilty of incest. By her first husband she had two sons, Aphareus or Amphareus, and Leucippus; by her second, a daughter named Arene, who married Aphareus, and two sons, Icarus and Tyndarus; the latter was father of Helen. Aphareus suffered his son to reign with him at Messenia, but kept the chief authority in his own hands. He built a city which, from his wife, he called Arene. Gorgophone was buried at Argos, the place of her nativity.

Another **GORGOPHONÉ** was one of the Danaïdes.

**GORGOPHONUS**, son of Electryon.

**GORGOPHORA**, a surname of Minerva, from

the head of the Gorgon which she bore on her shield.

**GORGYTHION**, son of Priam, slain by Teucer.

**GOUNJA TICQVOA**; so the Hottentots call the supreme God. The word, in their language, signifies the *God of Gods*. They say he is a good man, who does no body any hurt, and who dwells far above the moon. Some of them contend, that Gounja Ticqvoa has, at times, descended, and become visible to them; and that he always appears in colour, shape, and apparel, like the finest among them. But the more intelligent Hottentots look upon these persons as visionaries and madmen; for, say they, is it to be believed, that the Supreme God condescends to come amongst us, since the Moon, who is an inferior god, does not condescend to do so? It does not appear that the Hottentots pay any act of devotion immediately to this god: when they are pressed upon this head, some of them will answer, that their first parents so grievously sinned against the Supreme God, that he cursed them and all their posterity with hardness of heart, so that they know little of him, and have less inclination to serve him. The reader is, perhaps, surprised to hear of a tradition so like that of the fall of man among the savage inhabitants of the Cape of Good Hope.

**GRACES, OR CHARITIES**. Amongst the multitude of ancient divinities, none were more amiable than the Graces, nor were there any whose votaries were more numerous. Particular nations and countries had their appropriate and local deities, but the empire of the Graces was universal. To their influence was ascribed all that could please in nature and in art; and to them every rank and profession concurred in offering their vows. Their number was generally limited by the ancient poets to three, *Euphrosyne, Thalia, Aglaia, or Pasithea*; but they differed concerning their origin. Some supposed them to have been the offspring of Jupiter and Eurynome, or Eunomia, daughter of Oceanus; whilst others considered them as children of Sol and Aegle; but the most prevalent opinion is, that they were descended from Bacchus and Venus. According to Homer, Aglaia, the youngest, was married to Vulcan, and another of them to the God of



Sleep. The Graces were companions of *Mercury*, *Venus*, and the *Muses*. At first, they were symbolized by rude stones; but, afterward, they assumed human figures, entirely *clothed*. The only monument remaining, in which they are thus exhibited, is in the Villa Borghese. With respect to the Graces, *naked*, those of the Ruspoli Palace, which are represented as of half the human growth, are the largest, most beautiful, and best preserved; and as the heads of these are originals, whilst those of the Borghese Villa are modern and ugly, they may serve to determine the judgment, on the proper mode of representing them. These heads are destitute of any adventitious ornament. The hair is fastened around them by a narrow fillet; but, on two of the figures, is collected into a knot on the nape of the neck. The faces of these goddesses express neither gaiety nor solemnity, but that serene satisfaction peculiar to the innocent simplicity of their age. Pausanias was at a loss to ascertain the time when the custom of assigning them drapery ceased. He hath, however, enumerated several statues and pictures (by Bupalus, Apelles, Pythagoras, and Socrates), all of which were represented as clothed. In a temple, dedicated to them by the Eleans, were placed their figures made of wood, and invested with garments of gold; the faces, hands, and feet were of white marble: one held a rose, another a die, and the third a sprig of myrtle. Eteocles king of the Orchomenians, was the first who devoted a temple to their worship. They were said to have frequented his country, for the sake of bathing in the fountain Acidalius. Festivals were celebrated in honour of them throughout the whole year, but the vernal season was principally consecrated to them. They were esteemed the dispensers of liberality, eloquence, and wisdom; and from them were derived simplicity of manners, a graceful deportment, and gaiety of disposition. From their inspiring acts of gratitude and mutual kindness, they were described as knitting hand in hand with each other. The ancients partook of but few repasts without invoking them, as well as the Muses: but whilst those, who sought the indulgence of the latter, drank nine glasses, the votaries of the Graces were restricted to three.

GRADIVUS, a name of Mars, taken either from his stateliness in marching, or from his vigour in brandishing his spear. It is also applied to him when he rages, as Quirinus is, when he is quiet: accordingly there were two temples at Rome, one within the city dedicated to him as Mars Quirinus, the preserver of its peace; the other without, inscribed to Mars Gradivus, the warrior, and defender against external enemies.

GRAEAE, three sisters represented as three old women who lived in Scythia, and had but one eye and one tooth in common amongst them, both which they occasionally used, and then deposited in a coffin. They are sometimes also called *Lamiae* and *Empusae*, and are said to have been descended from Phorcys and Ceto, parents of the Gorgons, to whom, by this account, they must have been sisters. These Empusae had the faces, necks, and breasts of women, but below they were covered with scales, and terminated like serpents. Their breasts were naked, and their bosoms quite open: thus they invited men to discourse, and when they approached near, flew upon them, strangled them, and tore them in pieces. Some authors only mention one Lamia, whom Jupiter debauched. Perseus, when he went to kill Medusa, carried off the common tooth and eye from these three Scythian hags, nor did he restore them till they had informed him where the Nymphs dwelt who had sandals furnished with wings. See *Lamia*, *Lamiae*.

GRAGUS, an epithet of Jupiter among the Lycians.

GRATION, one of the rebel giants vanquished by Diana.

GREAT MOTHER. See *Cybele*.

GROVES. See *Sacred Groves*.

GRUS, a dance annually performed at Delphi by the young Athenians round the altar of Apollo, in the festival observed to the honour of that god. The steps and figures of this dance were designed to express the turnings and windings of the Cretan Labyrinth, in which Theseus killed the Minotaur.

GRYNEUS, one of the Centaurs who encountered the Lapithae.

GUNEUS, a Grecian chief under whom the Peræbians and Elians sailed against Troy in twenty ships.



**GYAS**, one of the attendants of Aeneas, who distinguished himself in the games occasioned by the death of Anchises.

**GYGES**, one of the giants who set Jupiter at liberty when he was imprisoned by a junto of the deities. He was brother of Briareus, and called to this friendly office in behalf of Jupiter, along with Cottus and Briareus, by Thetis.—How these, with others of their race, afterwards revolted, and in what manner they were overthrown, may be seen under the article *Giants*.

Also the name of a Lydian usurper, who slew Can-  
daules his master, and leapt into his throne and his bed. He is fabled to have possessed a ring, which, when turned towards the palm of his hand, rendered him invisible, although he could see every one about him.

**GYGES**, a leader under Aeneas, who was killed by Turnus.

**GYMNASIARCH**, the master or director of a Gymnasium.

**GYMNASIUM**, a place fitted for performing bodily exercise. Among the ancients it was a public edifice destined for that purpose, in

which those who resorted thither were taught, and regularly disciplined under proper instructors. See *Games Olympic*.

**GYMNASTIC AND GYMNIC**, belonging to the exercise of the body, whether for health, defence, or diversion. In these consisted the chief diversions of the Olympic, Nemean, Pythian, and Isthmian games, or the four sacred games of the Greeks. See *Games Olympic*.

**GYMNOPAEDIA**, a kind of sacred dance in use among the Lacedemonians, performed during their sacrifices by young persons who danced naked, singing at the same time a hymn in honour of Apollo. Terpander is recorded as the inventor of this dance. Athenaeus describes it as a Bacchic dance, performed by youths stripped quite naked, with certain irregular, though agreeable motions and gestures of the body, the arms and legs being so disposed as to represent a peculiar sort of wrestling.

**GYNAECEAS**, the wife of Faunus, and reputed mother of Bacchus and Midas.



# H

## HAL

**HADES**, a surname of Pluto, signifying dark, gloomy, melancholy, or invisible, from his sitting in darkness, and therefore not to be seen.

**HADES.** See *Hell*.

**HAECATEUS**, father of the Oreades. See *O-reades*.

**HAEMON**, a chief under Nestor at the siege of Troy.

Also a character in the *Aeneid*.

**HAEMON**, son of Creon, king of Thebes, who, on being told that Antigone had been put to death at the command of his father, killed himself on her tomb. See *Antigone*.

**HAEMONIUS**, the father of Amalthea.

**HAFEDAH**, an idol of the Adites, that is, the people of a tribe of Arabians, who inhabited the country of Hadhramouth, in Iemen, or Arabia Felix, who were extirpated in the time of the prophet Houd, that is, the patriarch Heber. This idol was principally invoked for obtaining a prosperous journey or voyage.

**HAGNO**, the name of a Nymph, and likewise of a fountain in Arcadia.

**HALAESUS**, or **HALESUS**, son of Agamemnon, but uncertain by what mother. Being exiled from his native country, he settled on Mount Massicus, in Campania, and after having made considerable carnage amongst the troops of Aeneas, was himself killed by Pallas, the son of Evander.

**HALCYON DAYS**, days of peace and tranquillity. The expression is taken from a sea-fowl called, among naturalists, Halcyon, or Alcyon, which is said to build its nest about the winter solstice, when the weather is observed to be still and calm. Halcyon Days, according to ancient tradition, are the seven days before, and as many after, the brumal solstice, called also St. Martin's summer, famous for the calmness of the weather, which emboldens the Halcyon to build, and brood its eggs upon rocks, on the very verge of the sea. Columella also gives the denomination *Dies Halcyonii* to a

## HAM

number of days commencing with the 8th of the calends of March, on account of the great stillness of the Atlantic ocean, usually observed at that season. The Halcyon is the bird Alcedo, or King-fisher.

**HALCYONE**, one of the Pleiades, or seven daughters of Atlas, by his wife Pleione.

Also daughter of Aeolus, and wife of Ceyx. See *Ceyx*.

**HALESUS.** See *Halaesus*.

**HALIA**, a festival at Rhodes, in honour of the Sun. Also the name of one of the Nereids.

**HALIMEDE**, a Nereid.

**HALIROTHIUS**, son of Neptune. See *Aliro-tius*.

**HALITHERSUS**, an old man, in the *Odyssey* styled "the Prince of Augurs," who not only foretold the return of Ulysses, but the fate also of Penelope's suitors.

**HALIUS**, son of Alcinous, renowned for his skill in dancing, was killed by Ulysses.

Also a chieftain of Aeneas, killed by Turnus.

**HALMUS**, father of Chryse, mother of Phlegyas, by Mars. See *Phlegyas*.

Also son of a king of Orchomenos, who was son of Sisyphus, and father of Chrysogone.

**HALOCRATES**, son of Hercules and Olympusa.

**HALOTIA**, a festival observed in Tegea.

**HALYAEETUS**, a man mentioned in Ovid, as transformed to a bird so called.

**HALYATTES.** See *Allyattes*.

**HALYS**, a leader under Aeneas, killed by Turnus.

**HAMADRYADES**, or **HAMADRYADS**, certain rural divinities in the Pagan theogony, or Nymphs of the Woods, whose fate depended on particular trees, together with which they were supposed to be born, and to die. It was principally to oaks that these Hemadryades were thus united; their name being derived from *ἄμω* together with, and *δρυς*, an oak. Ovid has elegantly described the complaints and misfortunes of an Hamadryad, whom the impious



Erisichthon was going to destroy: She inhabited an oak of a prodigious size, and the servants of Erisichthon not daring to obey their master, who had ordered them to fell this venerable tree, he undertook the performance himself, for which atrocious act he was persecuted by Ceres. The Hamadryads were extremely grateful to those who rescued them from death, a particular instance of which the Scholiast of Apollonius hath related. A certain person named Rhaecus, perceiving an oak ready to fall, ordered his sons to support and fix it: the Hamadryad, who must have perished had the oak fallen, appeared to Rhaecus, and thanked him for saving her life, permitting him, at the same time, to demand what recompense he pleased: Rhaecus, emboldened by an offer so unreserved, demanded the last favour, and the Hamadryad granted his request; but on this condition, that Rhaecus should abstain from all other women. A bee was appointed by the Hamadryad as the messenger between them; but happening to arrive inopportunately for Rhaecus, it incurred his displeasure; in consequence of which, the Hamadryad exasperated, occasioned his mutilation. Another story of an Hamadryad, with a more fortunate conclusion, is related by the same Scholiast, for which the reader is referred to the article *Areas*.—Those who destroyed the trees on which the life of an Hamadryad depended, were sure to be punished for it in an exemplary manner; as appears not only from the instance of Erisichthon, but from many others. The Hamadryades in the opinion of some authors, were the longest lived of all mortal beings; as the following recital may shew. “The age of man is ninety-six years; the raven lives nine times as long as a man, the stag four times as long as the raven; the crow three times as long as the stag; the phoenix nine times as long as the crow, and the Hamadryads ten times as long as the phoenix:” according to which poetical arithmetic, the raven lives eight hundred and sixty four years, the stag three thousand four hundred and fifty-six, the crow ten thousand three hundred and sixty-eight, the phoenix ninety-three thousand three hundred and twelve, and the Hamadryad nine hundred thirty-three thousand one hundred and twenty-one years, which

computation Pliny very justly censures as ridiculous and absurd. It was natural for the Gentiles to fall into the opinion of these sort of divinities, for as they entertained a kind of religious veneration for such trees as were very old, and of uncommon bulk, it was an easy transition to the belief that they were the abodes of some divinity: the oak which Erisichthon cut down was revered for its size and antiquity, and was hung round with monuments of devotion. “The vulgar notion of Hamadryads now, as I take it,” says the author of Polymetis, “is that of certain Geniuses or Nymphs vitally annexed to trees. The notion of the old Scholiasts is that of a set of Nymphs coeval with certain oaks, or at least fated to perish with them: neither of these seem to me to agree with the notion of Hamadryads in the mythology of the old Romans. The Roman poets use the word Hamadryads rather as a character of the Nymphs in general, than as the name of any particular class of Nymphs: they use it sometimes in speaking of the Dryads themselves, and sometimes of the other Nymphs, the companions of the Dryads, as the word naturally seems to signify.—Virgil, I think, never uses the word Hamadryads but once, and that is where he seems to be speaking of the rural Nymphs in general.—In the two or three places where Ovid mentions them, he is speaking either of Wood-nymphs, or of the followers of Diana. The Water-nymphs were such frequent companions of the Wood-nymphs, or Dryads, that Virgil calls them sisters, and when the other Roman poets speak of Nymphs, either as presiding over single trees, or as more intimately united with them, they mention Naiads under these characters, just as freely as Dryades. This common idea among the ancients, of Nymphs, or intellectual beings, annexed to trees, must have made the story of Erisichthon in Ovid, and that of Polydorus in Virgil, appear much more natural and obvious to their readers then, than they do to us now; it will account, too, for their worshipping of trees, as we find they sometimes did, not only from their poets, but their historians. Livy speaks of an ambassador’s addressing himself to an old oak, as to an intelligent person and a divinity.”

HAMITHEA See *Hemithea*.



HAMMON, or AMMON, the Jupiter of the Africans. See *Jupiter*.

HAMOPAON, a Trojan chieftain, killed by Teucer.

HAPPINESS. See *Felicity*.

HARMONIA, or HERMIONE, daughter of Mars and Venus, and wife of Cadmus. See *Cadmus*.

HARMONIDES, a Trojan, who was favoured by Minerva. The vessel in which Paris embarked with Helen, it is said, was built by him.

HARPALEUS, the son of Lycaon.

HARPALICE. See *Harpalyce*.

HARPALION, son of Pylamenes, was killed before Troy, by Merion of Crete.

HARPALYCE, a beautiful young woman, daughter of Clymenus and Epicaste, of Argos. Her father becoming enamoured of her, found means, by the contrivance of her attendant, to gain access to her person. Soon after, Alaster, to whom Harpalyce had been betrothed, arriving to consummate the marriage, magnificent preparations were made, the nuptials were solemnized, and the bridegroom departed with his bride. Her father, however, mortified that he had yielded his consent, not only pursued them, but, having overtaken, slew Alaster, and returned with his daughter to Argos.—Harpalyce, to revenge herself for the treatment of her father, murdered, and served up to him as food, her younger brother; after which, imploring the gods to take her out of life, she was changed by them to a bird. Hyginus, however, relates that the child she prepared for Clymenus to eat, was her own offspring by him, and that Clymenus discovering the transaction, killed both Harpalyce and himself.

HARPALYCE, daughter of Harpalycus, king of the Amymneans in Thrace, was brought up on the milk of a cow and a mare, and trained early to arms by her father, to whom she was of singular service: for, had she not come to his aid when Neoptolemus, (or Pyrrhus, the son of Achilles) attacked and wounded him, he must inevitably have fallen. Harpalyce, however, charging the enemy with great fury, routed Neoptolemus. Her father soon after perishing in a civil war, Harpalyce retired into forests, and there subsisted on plunder and

rapine. The attempts which were made to secure her, were all found to fail; for such was her speed that, when pursued even on horseback, she could not be taken. At length, however, being intercepted by nets, spread as if designed for the capture of brutes, she was killed. Nevertheless, the perpetrators of the fact rued their temerity; for a contest having arisen in ascertaining the claims of the proprietors to the articles she had pillaged, a battle ensued, in which many were killed. A custom was afterwards established of meeting on stated occasions at the tomb of Harpalyce, there to celebrate tournaments in atonement of her death.

HARPALYCE, a young female, who being passionately in love with Iphiclus, died of grief because he neglected her.

A poetic composition relating her story was denominated *Harpalyce* from her.

HARPALYCUS, son of Mercury and Panope, was said to have taught Hercules the art of wrestling, and other manly exercises.

Also the name of a Thracian king, father of Harpalyce. See *Harpalyce*.

HARPALYCUS, a character in the Aeneid, killed by the heroine Camilla.

HARPE, the name of the falchion with which Mercury killed Argus: he lent it to Perseus, who performed his greatest exploits with it, and among others, that of cutting off the head of Medusa. Its shape, in the antiques which represent both these stories, is alike: it is a longer kind of weapon than was in ordinary use, at least among the Romans, with a singular hook or spike on its back. The descriptive epithets given it by the poets agree entirely with the figures of the ancients.

HARPIES. See *Harpyiae*, or *Harpyes*.

HARPOCRATES, the Egyptian god of Silence. He was said to have been the son of Osiris and Isis. We know but little of this deity. His statues were usually placed in the temples, and near the images of Osiris and Isis, to intimate, as Varro and St. Austin imagine, that the people should observe silence, and not divulge that these divinities had ever been mortals. He was exhibited under the form of a young man, half naked, crowned with an Egyptian mitre, holding in his left hand a cornucopia, and a



finger of the other, placed on his lips, as if to enjoin silence. The Egyptian sculptors represented Harpocrates upon precious stones, which they engraved under certain constellations, and preserved to cure distempers, and guard men from dangers. The Romans wore, on their rings figures of Harpocrates and other Egyptian gods. The several cabinets of Europe furnish a number of figures of Harpocrates, all having a finger on the mouth, though in other particulars they vary. Ovid ranks Harpocrates amongst the Egyptian deities which appeared to Telethusa, but avoids to mention his name. Harpocrates is likewise called *Sigalion*, from the Greek *Σιγη*, *silence*. A late author observes that the Romans, who borrowed this image from Egypt, entirely mistook its meaning; and maintains that Harpocrates was the Horus, or emblematical statue which denoted the peace or repose of winter; that the cornucopia among the Egyptians signified plenty, and the finger placed on the lips denoted moderation and temperance, both necessary to a proper enjoyment of the bounties of Providence.

**HARPYIAE, or HARPYES**, were three in number, their names Celaeno, Aello, and Ocypete. Some mention them as daughters of Oceanus and Terra, whence, says Servius, it is that they inhabit an island half on land, and half in water. Valerius Flaccus makes them daughters of Typhon; others give them Thaumus and Electra, for their parents. The ancients looked on the Harpyes as a sort of Genii, or Daemons. Hesiod, who names them Iris, Aello and Ocypete, styles them, also, daughters of Thaumus and Electra; and affirms, that they had wings, and moved with the rapidity of the wind. Zephyrus is said to have begotten of them Balius and Xanthus, the horses of Achilles. They had the faces of virgins, the ears of bears, the bodies of vultures, human arms and feet, and long claws, hooked like the talons of carnivorous birds. They dwelt in Thrace. Phineus, king of Arcadia, being a prophet, and revealing the mysteries of Jupiter to mortals, was by that deity struck blind, and so tormented with the Harpyes, that he was ready to perish for hunger; they devouring whatever was set before him; till the sons of Boreas, Zethes and Calais, who attended Jason in his

*Vol. I.*

expedition to Colchis, delivered the good old king, and drove these monsters to the islands called Strophades; compelling them to swear never more to return. Vossius thinks, that what the ancients have related of the Harpyes agree to no other birds so well as the bats found in the territories of Darien in South America, which animals kill not only birds, but dogs and cats, and are also very troublesome to men.—But the ancients, as the same author observes, being strangers to these birds, could mean by the Harpyes nothing more than the winds, on which account they were described as the offspring of Electra, the daughter of Oceanus.—The Harpyes, according to the ingenious Abbé la Pluche, had their original in Egypt. He further observes, in respect to them, that during the months of April, May, and June, especially the two latter, Egypt being very subject to tempests, which laid waste their olive grounds, and carried thither numerous swarms of grasshoppers, and other troublesome insects from the shores of the Red Sea; the Egyptians gave to their emblematic figures of these months a female face, with the bodies and claws of birds, calling them *Harop*, or a *noxious volatile*. This solution of the fable corresponds with the opinion of Le Clerc, who takes the Harpyes to have been a swarm of locusts, the word *Arbi* whence *Harpy* is formed, signifying in their language a *locust*.

**HARUSPEX.** See *Augury*, under the article of **DIVINATION**.

**HEALER**, an epithet of Apollo, from his enlivening warmth and salutary influence.

**HEALTH**, the ancients personified and deified health, or rather erected a goddess to whom they supposed the care of health to belong.—The Greeks worshipped her under the name of Hygeia, making her daughter of Aesculapius and Meditrina, and the Latins under that of Salus. The place of her worship at Rome was on the Mons Quirinalis, where she had not only a temple, but in it a celebrated statue crowned with medicinal herbs. She was represented as a female sitting on a throne, and holding a globe. Near her was an altar, encompassed by a snake, with its head writhing above it. Sometimes she bore a serpent turning round her left arm, to which she held a patera; the in-



scription SAL. AUG. In her temple was performed the *Augurium Salutis*, a ceremony which Augustus revived from desuetude. It was a day set apart annually for enquiring of the gods by divination, whether they would allow the people to pray for peace. On this day the Roman armies were forbidden to march or engage. It is worthy of remark, that the priests of this temple, (which some place near the gate called Porta Salutaris) arrogated to themselves the sole privilege of offering supplications for the health of every individual, as well as for the well-being of the state. One of the Fabii painted the temple of this goddess, and thence took the name of Pictor. This painting was preserved till the temple itself was burnt down, in the time of Claudius. The Romans bore a high respect for Hygeia, looked upon her as the saviour of the empire, and gave her that title on their medals. Aristophanes tells us, that in the temple of Aesculapius, at Sicyon, was a statue of Hygeia, almost wholly covered with a veil, to which the females of that town dedicated their locks; and we find her often represented, upon ancient monuments and medals, sometimes with her father, and frequently by herself.

HEBDOME. See *Ebdome*.

HEBE, goddess of youth, was, according to Homer, daughter of Jupiter and Juno, but most authors agree in the following account. Juno being invited to an entertainment in the palace of Jupiter, ate heartily of wild lettuces, by which means she instantly conceived, and afterwards brought forth a daughter, to whom the name of Hebe was given. Jupiter, delighted with her beauty, made her his cup-bearer, but poor Hebe, in the execution of her office, happening in a fall to discover her sex, Jupiter, shocked at the indecency, turned her out of office, and introduced Ganymedes in her room.—To repair this disgrace, Hebe, on the assumption of Hercules to heaven, was bestowed upon him as his wife, in consequence of which, their nuptials were celebrated with all the pomp peculiar to a celestial wedding. By this union she had a son named Anicetus, and a daughter called Alexiare. At the request of Hercules, her husband, Hebe restored Iolaus, son of Iphiclus to youth. This goddess was held in high

honour among the Sicyonians, who erected a temple to her by the name of Dia; she had another temple at Corinth, which was an asylum for all fugitives; and the Athenians consecrated an altar in common to her and Hercules. Mythologists make Hebe signify that mild temperature of the air which awakens to life the trees, plants, and flowers, and clothes the earth in vegetable beauty; but when she slips or falls, that is, when the flowers fade, and the leaves drop off, Ganymedes, or the winter, occupies her place. “The idea of Hebe among the Romans,” says Mr. Spence, “seems to have been much the same with that of eternal youth, or an immortality of bliss; agreeably to which she is represented on a gem in the Great Duke’s collection at Florence with a young airy look, and drinking out of a little bowl; or, according to our Milton’s expression, “quaffing immortality and joy.”

Amongst all the representations of goddesses, those of Hebe are by far the least common.—Two works in relief, and both in the villa Albani, present to us the upper parts of her figure, but without any attribute to discriminate the goddess, or her character: and though on a third bas-relief, preserved in the villa Borghese, Hebe may be easily ascertained from other circumstances, yet the only distinction between her and the other goddesses consists in her dress, which is tucked up in the manner of the young Camillae, assisting at a sacrifice, or boys waiting at table. Naucydes, of Argos, placed his statue of Hebe by the famous Juno of Polycletes, both which were composed of ivory and gold; but Pausanias mentions no attribute exhibited by Naucydes, as an appropriate characteristic of the goddess. She may, however, be represented as carrying in her hand the goblet in which she tendered ambrosia to the gods. Thus she appears on three gems in the cabinet of Stosch, but with this difference, that on the gems the figures are naked, whereas the statue of Naucydes must have been clothed.

HEBRUS, son of Doliacon, an adherent of Aeneas, was killed by Mezentius.

HECAERGE, daughter of Boreas, by Orithya, daughter of Erechtheus, king of Athens.

HECALE. See *Hecalesia*.

HECALESIA, a Grecian festival in honour of



Jupiter, surnamed Hecalesius, or Hecalus, from Hecale, a borough of Attica; or from an old woman called Hecale, who had erected a statue to him. This Hecale, when Theseus was on his expedition against the Marathonian bull, entertained him with singular expressions of kindness, and even made prayers and vows to the gods for procuring him a safe return. Theseus having conquered the bull, and finding on his coming back the old woman to be dead, ordered, in gratitude to her memory, that she should be commemorated at this annual solemnity.

HECALESIIUS, HECALUS, names of Jupiter.  
See *Hecalesia*.

HECAMEDE, daughter of Arsinous, who, when Tenedos was plundered by the Greeks, became the property of Nestor.

HECATE, an infernal goddess, the same with Diana, who was called Triformis and Tergetina, that is, the triple goddess; being Luna in heaven, Diana on earth, and Hecate in hell: though some authors make Hecate and Luna distinct goddesses from Diana. Hecate was said to have been daughter of Jupiter and Ceres, though others give her different parents. See *Diana*.

It may be proper to subjoin to this general account of Hecate, a more minute investigation of her history and worship. She properly was no other than Proserpine, under the character of a divine agent, whose province was the punishment of crimes. It is well known that the Greeks placed hell in the centre of the earth, and supposed it to be the region of punishment after death. Proserpine, as daughter of the earth, signifies, in general, every thing contained in it, and considered as the wife of Pluto, necessarily presided over the appointed distribution of sufferings. Some authors suppose that there were caverns in the moon, of which the largest was denominated Hecate, and where the souls of the wicked underwent different punishments. The relation of this planet to the goddess was, no doubt, the only ground of the conceit.

Of Hecate no mention occurs in Homer, but Hesiod, who was nearly his contemporary, hath repeatedly mentioned her. The antiquity therefore of her worship cannot be questioned.

Her name has been derived from *ἥκας*, a far off, *ἥκαστω*, &c. in reference to the place of her abode. Servius, however, derives it from *ἑκατον*, a hundred, on account of her numerous powers; whilst others consider it as expressive of the abundant increase of grain.

There was certainly some relation between *Athor*, the night of the Egyptians, and Hecate the goddess of darkness; but her identity with the divinity Anubis is still more obvious. Plutarch assures us, that the last had the same powers with the Hecate of the Greeks. This Egyptian god was equally celestial and infernal. He was represented, like this goddess, with the head of a dog, and, from being the symbol both of earthly and heavenly things, called *Hermanubis*. For the same reason two cocks of different colours were sacrificed to her. Every one knows that this animal was consecrated to Mercury, who possessed in part the attributes of Anubis, and the surname of *Cbthonian*. Proserpine also was called *Cbthonian*, or subterranean. Representing Diana, she was taken for a celestial divinity, and differed not from Hecate as queen of hell, the invisible goddess, &c. The Egyptians say that Anubis was the guardian of the gods, and the Greeks also style Hecate the *guardian*.

Epiphanius informs us, that Hecate, amongst the Egyptians was called *Tithrambo*, but as this circumstance is not mentioned either by Herodotus, Diodorus Siculus, or the other writers of antiquity, it may be supposed that Hecate was not known to the Egyptians till after their country had been frequented by the Greeks.—*Tithrambo* may be considered as the obvious derivative of the Coptic words *Ti—thra—embon*, *ira furens*, furorem indens, as explained by the learned Jablonski. The surname of *Βριμω*, which belonged to Hecate, and signifies *terror* and *horror*, confirms the etymology here assigned. The Coptic translation of the New Testament render the passive verb *ἐμβριμασθαι*, by the word *ambon*, wrath or fury; which agrees with the divine Avenger of crimes, like Hecate; in reference to whom the Egyptians, adopted the notion of the Greeks.

Perhaps, also, *Tithrambo* was amongst the former a surname, or epithet, of Isis, denunciatory to those who displeased her, of the weight



of her full indignation. Diodorus may be supposed to point out this goddess when he speaks of the temple of the *dark Hecate*, in Egypt.—Both these terms then were no more than the literal translation of *Athor*, or of *Nephtys*. The Greeks called this goddess not only *Brimo*, but also *Ceres*, because her power either extended to hell, or else for her resentment against Jupiter. Tzetzes pretends that *Brimo* and *Obrimo* were names which equally belonged to Proserpine, the Earth, Death, &c.

From the distinction in their public worship of Proserpine from Hecate, the Greeks imagined various genealogies of this goddess. Of these the most ancient makes her the daughter of Jupiter and Ceres, who sent her in search of Proserpine. A second tradition gives the same father to Hecate, but assigns for her mother Pheraia, the daughter of Aeolus, who exposed her infant at its birth in a place where four ways met. The carter of Ceres having there found it, took home the child, and nursed it: hence cross-ways were consecrated to Hecate, who, according to others, was daughter of Jupiter and Juno, or, as Euripides relates, of Latona.

According to Hesiod, the power of Hecate extends over the heaven as well as over the earth and the sea. She grants pre-eminence in popular assemblies, victory to warriors, and the prize to Athletes. She sits by kings whilst administering of justice, and hears the prayers of horsemen, hunters, and sailors. In a word, is the dispenser of riches, and the augments or diminisher of flocks.—Such are the principal traits which the poet employs to discriminate the goddess: it is indeed readily admitted that they have but little agreement with her attributes in hell; but, on the contrary, rather seem to distinguish her superintendance on earth.

This ancient poet adds, that Jupiter abridged Hecate of no prerogative she possessed under the reign of the Titans, (or Pelasgi) the worshippers of heaven and earth: by which, perhaps, we are to understand that the expectation of a future state for the infliction of punishment was common both to the barbarous and civilized Greeks. But be this as it might, the modern Hecate so much resembled the ancient,

as to have the same genealogy ascribed to her by many. Valerius Flaccus, adopting this erroneous opinion, very improperly applies to the later Hecate the epithet *Perseia*; and Diodorus, following the principles of Euhemerus, hath made her the daughter of Perseus, who reigned in Tauris, and wife of Aetes, king of Colchis, by whom he had Circe and Medea.

The ancient Hecate was represented with only one face and a single body. Alcamenes, who flourished about four hundred and forty years before the Christian era, was the first, according to Pausanias, who thought of making a statue of this goddess, with three faces and three bodies, back to back. In the six hands were placed a sword, poniards, whips, cords, torches, a crown of laurel, and a key. On her head a dragon is sometimes placed, and at her feet a dog, whose figure she assumes.

This domestic animal was principally consecrated to Hecate, the president of cross-roads, and to whom Lycophron gave the title of *κυνοφαγῆ*, or *dog-eater*. Dogs were sacrificed to her, and, at Rome, their entrails were employed in purifications to her honour. The mullet and maena were ordinarily used in the offerings to this goddess, styled *Triglène*, because the former was denominated *Trigle* by the Greeks.

The statues of Hecate were placed where three ways met, and before the doors of houses, because she was regarded as the goddess of lustrations. Others also were erected to her in public ways, and in little cells, according to a long established custom. At each new moon, the wealthier citizens exposed a repast, or offering, in the evening, of various viands to Hecate, who was supposed to consume them, though it was well known that they served as food for the indigent. Those who prepared these repasts were forbidden to taste them. Besides bread and several other eatables, eggs were offered to this goddess, as being supposed to possess an expiatory virtue. Lucian represents a cynic as devouring with avidity these several kinds of food, puppies perhaps excepted, which were included with the rest. The day of this singular festival was called *τριανῆς*, and every thing practised in it was a kind of expiation.

As Spectres have ever been called forth from



hell, it is natural that Hecate should have the power to make them appear. They were imagined to be of enormous bulk, and to have the head of a dragon. In general they were named *Hecateans*, and the most remarkable of them *empousa*. The latter is mentioned by Aristophanes, and described as having a countenance blazing with light, and a thigh or leg of brass. Others, however, represent it with only a brazen foot, but capable of changing its shape. As the offspring of darkness it was an object of evil augury, and according to the Etymologicon Magnum was called *Ονοπολη*. The tri-form figure of the goddess was sufficient to dissipate these spectres, or check their pretended fury. According to Sophron the same effect was produced by the howling of whelps, which dread, says Theocritus, the presence of the subterranean Hecate, when she rages among tombs, or the bloody efflux of slaughter.

This goddess appears in dreams to those who invoke her, and finds herself compelled, by certain mysterious charms, to make her visible on earth. Drawn forth by the evocations of Medea, she is represented as having her head encompassed by serpents, with branches of oak, spreading light every where around her, and making all places resound with the bayings of hell-hounds, and the shrieks of the Nymphs of Phasis. Phaedra implores, according to Seneca, the tri-form goddess, as always armed with a blazing torch, a whip, and a sword, when, by virtue of magical enchantments, she is forced to appear.

When the object of them is either to recal, or be revenged on a faithless lover, a circle is employed comprehending figures and mysterious characters, which bear the name of Hecate; and whilst this circle was turning, the famous invocation *Ινγξ* was pronounced. That this goddess should be aiding to illicit love is not more to be wondered at, than that the same character should be attributed to Isis. Eudoxus inquired why erotic concerns belonged to the latter rather than to Ceres; but Plutarch, who hath recorded the question, offers nothing in reply. The idea, however, of such a power, would have been incompatible with the chastity ascribed to the Grecian goddess. On this

account, therefore, this department of love was more properly ascribed to Hecate, as needing the veil of that darkness over which this divinity presided. For the same reason she had under her protection the most celebrated enchantresses, particularly those of Thessaly.

When any beverage contained a deadly poison, it was consecrated to Proserpine or Hecate, by whose name enchantresses swore. In that beautiful Idyllium of Theocritus, intitled the *Enchantress*, Simaethe prays the goddess that her charms may not prove inferior to those of Circe and Medea. To the latter Hecate had given the knowledge of all plants of the earth and the sea, which might serve to appease the violence of flames, stop the course of rivers, or retard the motions of the stars. Tibullus, in attempting to aggrandize the knowledge of an enchantress, affirms, that she alone had in her power all the venemous plants of Medea, and that she had quelled the ferocity of Hecate's dogs.

The Moon was invoked in incantations conjointly with Hecate, not only on account of the pretended influence of that planet on our actions, but also, because the ancients regarded it as belonging to Hecate, the celestial and infernal. Diana, for this reason, was confounded with her; whence the epithet *Hecataea*.

These several details sufficiently shew why the later Platonists considered Hecate and Serapis as the first of evil genii; and why also, the epithet *Αντία*, or *contrary*, is given to this goddess, who delighted to be invoked under the titles of *bitch*, *lioness*, &c. The ancient Hecate, mentioned by Hesiod, was a very different character. She was a beneficent divinity, appointed by Jupiter to superintend infants at their birth, and to provide for them proper nourishment. She was succeeded in this employment by Genetyllis, to whom dogs were consecrated, as they continued to be to the new Hecate.

HECATAEA, the name given also to those apparitions which made their appearance in the mysteries of Hecate.

HECATEA, statues erected to the goddess Hecate, for whom the Athenians had a great veneration, believing she was the superintendant



of their families, and that she protected their children.

**HECATESIA**, an anniversary solemnity observed by the Stratonicensians in honour of Hecate. The Athenians had a public entertainment or supper every new moon in honour of the same goddess, which was provided at the charge of the richer sort, and was no sooner brought to the accustomed place, but the poor people carried all off, giving out that Hecate had devoured it. This was done in a place where three ways met, in allusion to her three-fold nature or offices, for an account of which see the articles *Diana* and *Hecate*.

**HECATOMB**, among the ancients a sacrifice of an hundred oxen, or, in a larger sense, an hundred animals of any sort. The word is derived from the Greek *ἑκατον Βες*, *centum boves*, when taken in the first signification; others derive it from *ἑκατον Βασεις*, an *hundred feet*, when applied in the latter sense, and then it must have consisted only of twenty-five animals: some think a finite number is here put for an indefinite, by a figure very usual among the poets; and if so, an Hecatomb means no more than a sacrifice consisting of a great number of animals: lastly, other writers derive the word not from the number of animals offered, but of persons present at the sacrifice. Pythagoras is said to have sacrificed an Hecatomb to the Muses through joy and gratitude for having discovered the demonstration of the 47th proposition of the first book of Euclid, viz. that in a right angled triangle the square of the hypotenuse is equal to the sum of the squares of the two other sides. Julius Capitolinus relates, that when an Hecatomb was to be sacrificed, they erected for that purpose an hundred altars of turf, on each of which they sacrificed one animal: he adds, that when the emperors offered Hecatombs, they sometimes consisted of an hundred lions, an hundred eagles, or the like. The month wherein the greatest number of Hecatombs was usually sacrificed was from thence called *Hecatombæon*; it began upon the first new moon after the summer solstice, and so answers to the latter part of June, and the former of July.—As to the origin of Hecatombs, Strabo relates, that there were an hundred cities in Laconia,

and that each city used to sacrifice a bullock every year for the common safety of their country, whence the institution of the celebrated sacrifice of an hundred victims called Hecatombs arose: others refer the origin of Hecatombs to a plague with which the hundred cities of Peloponnesus had been afflicted; for the removal of which they joined in contributing to so splendid an offering.

**HECATOMBOIA**, an ancient Greek festival in honour of Juno, celebrated by the Argians and Aeginensians, who were a colony from Argos. It was so called from *ἑκατομβη*, which signifies a sacrifice of an hundred oxen, it being usual, upon the first day of this solemnity, to offer so many to Juno, the remains of which were distributed among the citizens. There were also at this time public sports, first instituted by Archinus king of Argos, the prize being a brazen shield, and a crown of myrtle. In Laconia there was also an anniversary solemnity called by this name, where they sacrificed an hundred oxen for the preservation of the hundred cities which flourished at once in that country. See *Hecatomb*.

**HECATOMBPHONIA**, a solemn sacrifice to Jupiter, offered by the Messenians, when any of them killed an hundred enemies. One Aristomenes of Corinth, had the good fortune to offer no less than three of these.

**HECATOMPOLIS**, an epithet given to Crete from its hundred cities.

**HECATOMPYLOS**, an epithet given to Thebes in Egypt, from its hundred gates.

**HECTOR**, son of Priam and Hecuba, king and queen of Troy, husband of Andromache, and father of Astyanax. He was the most valiant of all the Trojans, and defended Troy against the Greeks during a siege of ten years, but was at last slain by Achilles, who brutally fixing the body of the dead hero to his chariot, dragged it thrice round the walls of Troy, and for twelve days denied it funeral rites, till at length it was redeemed by Priam, who conferred on this prop of his family and of Ilium, the last rites of mortality. Hector is not more celebrated for his heroism, than for his other virtues; and Ovid, in particular, considers him as the model of the best of husbands.



**HECUBA**, daughter of Dymas, king of Thrace, according to Homer, and of Cisseus, according to Virgil, was wife of Priam, king of Troy, by whom she had nineteen children, and after the destruction of that city, fell to the lot of Ulysses. She was so incensed at seeing her daughter Polyxena sacrificed on the tomb of Achilles, that she incessantly poured forth imprecations against the Greeks. Arriving in Thrace with Ulysses, she was in hopes of finding her youngest son Polydore in safety, who had been committed to the care of Polymnestor king of Thrace; but the savage king having murdered the youth for the sake of the riches sent along with him, the enraged Hecuba tore out his eyes, and, whilst flying from the fury of the Thracians, was turned into a bitch. See *Polymnestor*.

**HEIL**, an idol of the ancient Saxons in England. This image was dashed to pieces by Austin, the English apostle, who thereupon built Cerne Abbey, on the banks of the Frome in Dorsetshire.

**HELA**, a goddess of the ancient Goths. They believed that all who did not fall in war, but lived peaceably at home, and died of sickness or old age, were immediately conveyed to the infernal goddess Hela, at the appointment of the god Woden; where they pined away with hunger, want, and nastiness. The Gothic theology imports, that Hela has the sovereignty over nine worlds. They give her a man-servant named *Ganglate*, i. e. *slow-walking*, and a maid-servant called *Gangloat*, which signifies the same. Her bed is called *Koer*, i. e. *long wasting and sickness*, and the covering *Blikande*, i. e. *malediction or cursing*. Hela is partly of a sea-green colour, and partly of the colour of the human skin.—Such was the mythology of the Goths!

**HELACATAIA**, a Laconian festival in honour of Helacatas, a boy beloved by Hercules.

**HELENA, HELEN**, the most accomplished beauty of her time, was by some supposed to have been the offspring of one of those eggs which Leda, the wife of Tyndarus, was imagined to have produced after her intercourse with Jupiter in the form of a swan. Others pretend that Leda was only the nurse of Helen, whilst her real mother was Nemesis, who bore

her to Jupiter. Lavish as authors have been in their descriptions of her charms, the whole of them united are far less impressive than that trait in the Iliad, which makes the counsellors of Priam exculpate both the Greeks and Trojans for their efforts to regain, or retain, a beauty so divine. At an early period of her life she was carried off by Theseus, who concealed her at Aphidnae, under the care of his mother. It was believed, on her own avowal, that she had escaped violation from this hero when Castor and Pollux restored her to Sparta; but Pausanias records a tradition, that she bore him a daughter, whom, to hide the shame of a sister, Clytemnestra brought up as her own. But however that might have been, such were the charms of Helen, as to attract the general attention of the princes of Greece, and particularly of Ulysses, Antilochus, Sthenelus, Diomedes, Amphilocho, son of Cteatus, Meges, Agapenor, Thalpius, Mnestheus, Schedius, Polyxenus, Amphilocho son of Amphiaras, Ascalaphus, Ialmus, Ajax son of Oileus, Eumelus, Polyphoetes, Elphenor, Podalyrus, Machaon, Leonteus, Philoctetes, Protesilaus, Euripylus, Ajax son of Telamon, Teucer, Patroclus, Thoas, Idomeneus, Marion, and Menelaus. Tyndarus, her reputed father, apprehensive lest the preference of one amongst so many pretenders, should expose him to the resentment of the rest, proposed to the several competitors, by the advice of Ulysses, who suggested the expedient, that they should all join in an oath, to admit and defend his decision. The oath was no sooner ratified, over the entrails of a horse which was slaughtered for the purpose, than Helen was assigned to Menelaus; though some authors affirm she was left to her choice. Of this union, which continued for three years, Hermione was the offspring; but about the termination of that period, Paris, son of Priam king of Troy, coming to Lacedaemon, under pretence of sacrificing to Apollo, and being hospitably received by Menelaus, availed himself of the opportunity, in the absence of her husband, to carry off Helen. Menelaus fired with resentment at the perfidy of his guest, assembled the Grecian princes, and reminding them of the oath to Tyndarus they had conjointly taken, a resolution was



formed, if the demand of Helen should be refused, to engage in a war against Troy. The embassy sent on the occasion proving ineffectual, the armament immediately succeeded.—The disposition of Helen is not certainly known, but supposed to have favoured her husband. On the fall of Paris in the ninth year of the war, she married Deiphobus his brother, whom to conciliate the regard of Menelaus, she afterward betrayed to the Greeks. Returning with Menelaus to Sparta, she remained with him till his death. After that event being driven from Lacedemon by Nicostratus and Megapenthes, illegitimate sons of her husband, she withdrew to Rhodes, and betook herself to Polyxo, her relation, the widow of Tleopolemus, who, during the minority of her son, administered the government of his kingdom. Polyxo, however, brooding over the loss of her husband, who had fallen before Troy in the war which Helen had occasioned, was bent on obtaining revenge. For this purpose having dressed her attendants in the habits and attributes of Furies, they seized Helen whilst bathing, and immediately hung her on a tree.—To commemorate this event, and expiate the guilt of Polyxeno, the Rhodians erected a temple, and dedicated it to *Helena Dendritis*. The irregularity of life imputed to Helen neither precluded her from receiving divine honours after her death, nor from being considered as the worker of miracles. Beside her temple at Rhodes, Pausanias mentions one erected to her in the country of Lacedemon; and as to her miracles, it is sufficient to remark, that she both deprived Stesichorus of his sight, who had ventured, in his poems, to treat her with freedom, and restored it again when he made a recantation. In respect to the children of Helen there are different opinions: some report, that she had only daughters; others affirm, she had four sons by Menelaus; and notice is also taken of one by Achilles. To Menelaus she bore Hermione; and to Paris a daughter, Helena; whom Hecuba, his mother, destroyed. We are told that Helena, once on the point of being sacrificed, was miraculously saved; the occasion is affirmed to have arisen from a severe pestilence, which ravaging the city of Lacedemon, the gods declared, that health could not

be restored unless a young female of rank were annually sacrificed; the lot fell upon Helen, and she accordingly was led to the altar, but an eagle descending, bore away the knife of the sacrificer, and dropped it on an heifer, which was therefore offered in her stead. This circumstance, however, is assigned by some to another Helena.

HELENES, son of Deucalion and Pyrrha.

HELENIA, a festival instituted by the Lacedaemonians in memory of Helena, whom they honoured with a temple and divine worship; it was celebrated by virgins riding upon mules, or in certain chariots composed of reeds or bull-rushes, and called *Kavaθραι*.

HELENOR, son of Lycimnia by a Lydian king, and brother of Lycus, was of the party of Aeneas, and killed in the Aeneid.

HELENUS, son of Priam king of Troy, was, on account of his prophetic character, preserved by the Greeks from the general destruction of the Trojans. Helenus married Andromache, his brother Hector's widow, after the death of Pyrrhus, who, on the destruction of Troy, had first taken her to wife. Helenus had by Andromache a son named Cestrinus. Helenus with Andromache, is said to have reigned over part of Epirus after the death of Pyrrhus, in which country he built a city like Troy, and entertained Aeneas on his voyage.

HELIAEA, sacrifices and other solemnities performed in honour of the Sun.

HELIADES, the daughters of Sol and Clymene, and sisters of Phaeton. Their names were Lampetia, Phaethusa, and Phoebe, who incessantly bewailing the death of their brother on the banks of the Eridanus or Po, were changed by the gods into poplar-trees, whose juice produces electrum or amber. See *Phaeton*.

HELICAON, a Trojan prince, son of Antenor, and husband of Laodice, daughter of Priam.

HELICONIADES, or HELICONIDES, a name common to the Muses, from Mount Helicon near Boeotia, consecrated to them by Otus and Ephialtes, sons of Aloeus the Giant; and not from a hill of the same name adjoining to Mount Parnassus, as many grammarians have thought. Some authors, however, are of opinion, that this name is derived neither from one nor other of these mountains, but from a



musical instrument called Helicon, of which Ptolemy makes mention.

HELICONIAN, a name given to Neptune by the Ionians, who assembled, with a great concourse of the neighbouring people upon the promontory of Mycale, to offer him sacrifice.

HELICONIS, a daughter of Thespius.

HELIQGABALUS, a Phoenician deity.

HELIOS, son of Hyperion, by his sister and wife Theia, and brother of Selene. See *Theia*.

HELIOPOLIS, a celebrated city in lower Egypt, in which was a splendid temple consecrated to the Sun. Apollo had there an oracle, and a bull was worshipped under the title of Mnevis, with rites similar to those of Apis at Memphis.

HELL, the region of punishment after death. As all religions have supposed a future state of existence, so all have their Hell or place of torment, in which the wicked are supposed to be punished: but the Hell of the ancient Heathens is that alone which is the object of the present enquiry. As the learned and elegant author of Polymetis hath brought together the opinions of the ancients on the subject, we shall take him, in particular, for our guide. "In talking of the poetical Hell of the old Romans," says this ingenious writer, "I know not how one can do better than to follow exactly the account which is given us by the best poet that the Romans ever had. Virgil's general character is exactness, and he seems to have shewn it particularly on this occasion: his account of the subterraneous world is much the most regular, and the most complete we meet with in any of the Greek, as well as Latin poets, that remain to us: hence it is, that Silius Italicus set Virgil's account of Hell on a level with the principal subjects of his Aeneid, and seems to insinuate, that he laid out all the parts of it in as exact order, before he saw it, as he could have done after he was an inhabitant of those lower regions. The whole imaginary world, which we call Hell, though according to the ancients, it was the receptacle of all departed persons, of the good as well as the bad, is divided by Virgil into five parts: the first may be called the Previous Region; the second is the Region of Waters, or the river which they were all to pass; the third is what we may

call the Gloomy Region, and what the ancients called Erebus; the fourth is Tartarus, or the Region of Torments; and the fifth the Region of Joy and Bliss, or what we still call Elysium. It may be worth while to enquire a little more particularly into the disposition which Virgil has made of the nether world into these five parts, and what sort of personages or inhabitants he assigns to each of them. The first part in it, which I call the Previous Region, as being only the suburbs of the realms of death, Virgil has stocked with two sorts of beings; first, with those which make the real misery of mankind upon earth, such as war, discord, labour, grief, cares, distempers, and old age; and, secondly, with fancied terrors, and all the most frightful creatures of our own imagination, such as Gorgons, Harpies, Chimaeras, and the like. The next is the water, which all the departed were supposed to pass, to enter into the other world; this was called Styx, or the Hateful Passage: the imaginary personages of this division are the souls of the departed, who are either passing over, or suing for a passage, and the master of the vessel who carries them over, one freight after another, according to his will and pleasure. The third division begins immediately with the bank on the other side the river, and was supposed to extend a great way in: it is subdivided again into several particular districts: the first seems to be the receptacle for infants, or the Limbus Infantum; then is the Limbo for all such as have been put to death without a cause; next is the place for those who have put a period to their own lives, a melancholy region, and situated amidst the marshes made by the overflowings of the Styx, or Hateful River, or passage into the other world: after this are the Fields of Mourning, full of dark woods and groves, and inhabited by those who died of love; last of all spreads an open champain country, allotted for the souls of departed warriors; the name of this whole division is Erebus: the several districts of this division seem to be disposed all in a line, one after the other, but after this the great line or road divides into two, of which the right-hand road leads to Elysium, or the place of the blessed, and the left-hand road to Tartarus, or the place of the tormented. The



fourth general division of the subterraneous world is this Tartarus, or the place of torments: there was a city in it, and a prince to preside over it: within this city was a vast deep pit, in which the tortures were supposed to be performed: in this horrid part Virgil places two sorts of souls; first, of such as have shewn their impiety and rebellion toward the gods; and secondly, of such as have been vile or mischievous among men: those, as he himself says of the latter more particularly, who hated their brethren, used their parents ill, or cheated their dependents, who made no use of their riches, who committed incest, or disturbed the marriage-union of others, those who were rebellious subjects, or knavish servants, who were despisers of justice, and betrayers of their country, and who made and unmade laws not for the good of the public, but only to get money to themselves; all these, and the despisers of the gods, Virgil places in this most horrid division of his subterraneous world, and in the vast abyss, which was the most terrible part even of that division. The fifth division is that of Elysium, or the place of the blessed: here Virgil places those who died for their country, those of pure lives, truly inspired poets, the inventors of arts, and all who have done good to mankind: he does not speak of any particular districts for these, but supposes that they have the liberty of going where they please in that delightful region, and conversing with whom they please; he only mentions one vale, toward the end of it, as appropriated to any particular use; this is the vale of Lethe or Forgetfulness, where many of the ancient philosophers, and the platonists in particular, supposed the souls which had passed through some periods of their trial, were immersed in the river which gave its name to it, in order to be put into new bodies, and to fill up the whole course of their probation in an upper world. In each of these three divisions on the other side of the river Styx, which perhaps were comprehended under the name of Ades, as all the five might be under that of Orcus, was a prince or judge: Minos for the regions of Erebus; Rhadamanthus for Tartarus; and Aeacus for Elysium. Pluto and Proserpine had their palace

at the entrance of the road to the Elysian Fields, and presided as sovereigns, over the whole subterraneous world.

*First division.* The PREVIOUS REGION.—The two sorts of inhabitants assigned by Virgil to the Previous Region, or first division of the nether world, are the real evils and distresses of human life, as want, diseases, grief, old age, and the like; the rest are mere terrors of the imagination, such as Harpies, Centaurs, Giants, Hydras, and Chimaeras. Virgil also places Death, and his relation Sleep, among the evil beings of this region.

*Second division.* STYX, or the HATEFUL PASSAGE.—We may now go on to the second division of the subterraneous world, the Hateful Passage into the kingdom of Ades, or, as they call it, the River Styx. One of the pictures in the old Vatican Virgil represents it as a torrent pouring down a precipice, and then as rolling on to take its course along the boundaries of Ades. Here you see the ghosts waiting on the hither side, in a crowd, just as Virgil describes them, and there a part of that region beyond the farther bank, the figures in which are the less to be minded, because this painting relates to the story of Orpheus's descent into Hell, when his music caused such strange effects there, and put things out of their common order. The sole governor of this part, and director of the passage, Charon, does not make his appearance in this picture: his dominion lies lower down, where the river has recovered itself from the turbulence occasioned by its fall, and begins to grow navigable. In other remains of antiquity we see him and his boat both receiving passengers in, and landing them on, the farther shore.

*Third division.* EREBUS.—With the farther bank of this river begins the third division, or Erebus, which is subdivided into several districts, the limbo for infants, that for innocent sufferers, and the rest in the same order mentioned before. In a drawing from another picture in the Vatican Virgil, we have only the beginning of this third division. Here is Cerberus as guarding the entrance to it, to prevent any one's coming in that ought not to be admitted: immediately behind him are some of the infants, and just over him is Minos, who directs



each person that arrives to the particular part of Ades in which he is to reside. Just under Minos you see Cerberus, not only with three heads, but with three distinct necks too, as he is described by the Roman poets. I wish that there were more pictures relating to this region of Ades in general in the Vatican manuscript, numbers are lost out of it, and probably several that belonged to this part. There are five distinct districts in Virgil's account of this region, and we have a picture to answer only one of them: had they been better preserved, I doubt not but we should have seen Dido in the district of lovers with that angry averse air with which Virgil describes her, and several of the Grecian and Trojan warriors in the last: but as these are wanting, we must leave this region; only I would willingly take notice of one thing first, which is this, that I think we ought not to regard the persons in this region as criminals. The whole receptacle for departed souls is laid out by Virgil into three great or general divisions: of these Elysium is for the very good, and Tartarus for the very bad; what then can Erebus be for but the indifferent, such as were not bad enough to be flung into Tartarus, nor good enough to be admitted into Elysium? accordingly the persons whom Virgil places in Erebus are infants, innocent sufferers, such suicides as the Romans thought excuseable for what they did, unfortunate lovers, and common warriors, a profession which was one of the most virtuous, according to the chief idea of virtue among the Romans. That class of all those which to us would seem the most guilty, Virgil absolutely declares to be innocent, *Qui sibi lethum Insontes peperere manu*. On the heathen scheme he must have placed them in hell, and I think seems to have placed them in a very proper part of it. Ades, which we interpret not quite so exactly as we should do, by our word hell, anciently signified the grave, or place of the dead in general: all, therefore, that die, must go to Ades: the very good are in one part of it, as well as the very bad in another, and the indifferent must be in some part or other, as well as the good and the bad: it is the common receptacle for all that are born in our world; and even the great heroes, who

were supposed to go to heaven, or to preside over stars, had their airy representation in Ades. As all mankind may be divided into three general classes, the good, the bad, and the indifferent, Ades is laid out by Virgil into three general divisions, Erebus, Tartarus, and Elysium: the indifferent he places neither in the clear light of Elysium, nor in the solid darkness of Tartarus, but in a twilight sort of world, of a melancholy air indeed (for the general notion of death among the ancients was sad and gloomy) but not incapable of some pleasure and consolation. In Erebus, or this division for the indifferent, Virgil places the infants, as not deserving death, first and nearest to the land of the living: next to the infants he places such as had been condemned to death without a cause; then such suicides as he looked upon as least guilty, such as had the most reason for quitting the station which the great leader had assigned them in the upper world: then are those whose lives were shortened either by love or in war: these might very well not be criminals; they have not, in general, the appearance of being so; and as there are many warriors, as well as lovers, that fling away their lives without any great merit too, there will be enough of each to stock their particular districts in this region of the indifferents, where Virgil plunges them deeper, and nearer the borders of Tartarus than the little innocents and unjustly condemned persons we have been speaking of. I shall only add here that Menippus's account of hell in Lucian agrees very much with Virgil's, as to these three regions on the other side of Styx. He says that as soon as he and his guide had passed that river, they went on through a gloomy mead of asphodel to the tribunal of Minos; that they went thence to the region of the tormented; and thence to the Elysian Fields, from whence they mounted up to our world again. All his remarks indeed of what they saw in each of these regions are adapted by the author to his favourite turn of ridicule, but he agrees in the general disposition of the place exactly with Virgil's account, and points out the same three regions, and in the same order; the first for judgment, the second for punishment, and the third for rewards. The same author, in another part of



his work, makes the same distinction of good, bad, and indifferent, for the inhabitants of these three regions, and he places the good in Elysium, the bad in Tartarus, and the indifferent, which he says are very numerous, in the wide plains of Erebus.—It is now time to go on to the fourth general division, or Tartarus.—I have said before, that the different districts of Erebus seem to lie one after another, in a strait line; at the end of it the road which leads through all these districts, branches into two, one to the right hand, and the other to the left: the former goes to Elysium, and the latter to Tartarus, or the region of torments.—I do not know whether it may be worth while to observe to you that this manner of disposing the way through the three several divisions of Ades may possibly have some reference to that famous Pythagoric emblem which marked out the whole course of a man's life by the figure of a single letter (the ancient Upsion) in the Greek alphabet. If this was not originally the design of it, it will at least answer pretty exactly; but I mention this only by the way. Virgil does not make his hero enter into this horrid region on the left hand: it was too terrible, and too bad, for a good man even to set his foot in it: he only sees the entrance to it at some distance. According to Virgil, it begins with a city, encompassed with a river of fire, and guarded by one of the chief of the Furies. This is all that Aeneas sees of it; the Sibyl gives him an account of the rest, that Rhadamanthus had his residence in this city; and that there were much more terrible monsters in it than those he had seen in the previous region, that it ended in a vast gulf or abyss, twice as far below the earth as the heavens are above it; and that there the wicked were tormented. The miserable inhabitants of this horrid region are chiefly of two sorts; the souls of such as are tormented, and those infernal deities the Furies, who attend there either to inflict or aggravate their torments. These are the chiefs of the many executioners supposed to be employed in the great abyss of Tartarus. As to the persons tormented there, Virgil seems to have distinguished them into two general classes; the first of such as have been ungrateful or impious towards the gods, and the second

of such as have been mischievous and hurtful among men. The most impious of the former class of criminals were the rebel giants; and those of the latter, Tantalus, Sisyphus, Ixion, &c. Virgil speaks of the variety of tortures in this horrid place as vastly numerous, but he gives us an account of but very few of them.—I believe if one was to make a list of all the particular punishments in Tartarus mentioned by him and all the other Latin poets, there would scarce be half a score of them. Whatever was the reason of this, one may safely say that Dante in his hell has much more variety of punishments than all the ancient poets put together. They are so uncommon on the remains of the ancient artists too, that drawings of Tityos, Sisyphus, Ixion, and Tantalus, are all that I have got on this subject.

*Fifth Division. ELYSIUM.*—It is high time for us now to quit this horrid region, and all the shocking ideas belonging to it, and to change them for the milder air of Elysium, or the subterraneous heaven of the ancients, who never failed more in any thing than in making a heaven; and if one was to consider all the modern descriptions of the same, we should find most of them perhaps little better than the ancient ones. They had scarce any thing in the old philosophy that held firmly against the fears of death, and therefore the notions which the Romans had even of a place of bliss had something gloomy intermixed with it. Though the ideas of Virgil, on this subject, are much preferable to those of Homer, they are still low, and mean enough o' conscience. The persons in Virgil's Elysium are some dancing, others engaged in the exercises they most delighted in whilst in the upper world, and Orpheus in particular, is playing upon his lyre. Virgil speaks also of delightful groves, and a cascade of water; but taking in all that he says of Elysium, his description of it, and of the pleasures the departed enjoy there, is so very low, that it seems almost to have been borrowed from the manner in which the common people at Rome, in his time, used to pass their holidays, on the banks of the Tiber. Ovid has described the latter, as Virgil has the former: I do not see any great difference in their descriptions, only that Virgil chuses to insist more on the exer-



cises used so much by the Romans in the same place, (for the Campus Martius was on the banks of the Tiber) and that Ovid, like a boon companion as he was, insists chiefly on their eating and drinking there. The inhabitants of this region of bliss, such as it was, were the souls of the good, their proper judge Aeacus, and the two chief rulers of the subterraneous world, Pluto and Proserpine." See the separate article *Elysium*.

HELLE, daughter of Athamas, king of Thebes, by Nephele; and sister of Phryxus. In passing the streights between Asia and Europe, Helle fell into the sea, and gave her name to the Hellespont. See *Golden Fleece*, *Phryxus*.

HELLEN, son of Deucalion and Pyrrha, reigned in Phthiotis, and gave the name of Hellenists, or Hellenians, to the inhabitants. See *Deucalion*.

HELLESPONTIACUS, an epithet of Priapus, because Lampsacus, the city in which he was born, was situated on the Hellespont.

HELLOTIA. See *Ellotia*.

HELLOTIS, sister of Eurytione. See *Ellotia*.

HELVETIA, a vestal who was killed by lightning in the reign of Trajan.

HELYMUS AND PANOPES, two hunters attendant on Acestes, in Sicily.

HEMATHION, son of Aurora and Cephalus.

HEMITHEA, daughter of Cynus and Proclea, was so attached to her brother Tenes, that she refused to abandon him when committed by her father to the sea. Being carried by the wind to Tenedos, she there remained in tranquillity till Achilles overpowered her in the impetuosity of his passion. Tenes, attempting to rescue her from the arms of her lover, was instantly slain by him, nor could Hemithea have escaped with her honour, had not the earth, at her importunity, opened to receive her.

HEMON. See *Haemon*.

HEPHAISTEIA, an Athenian festival in honour of Ἡφαίστος, or Vulcan, remarkable for a race with torches, celebrated in the Academy. The competitors were three youths, of which, one being deputed by lot to commence the race, delivered the torch to his successor, who transmitted it in the same manner to the third.—The victory was adjudged to him who could carry the torch unextinguished to the goal,

which, if effected by neither, the prize was held undecided. If either of the competitors in running was induced to relax in his speed, for fear of extinguishing the torch, the spectators urged him forward by striking him with their palms, whence the terms πληγαὶ πλατεῖαι, *broad strokes*, were applied to such blows; and κεραιαὶ, as being given in the *Ceramicus*, of which the academy was a part. To this delivery of torches in succession, the ancients have often alluded, but none more beautifully than Lucretius:

*Inque brevi spatio mutantur secla animantum,  
Et quasi Cursores vitai Lampada tradunt.*

“Whole ages of animals are changed in a short interval, and, like Runners, hand down in succession the torch of life.”

HEPHAISTOS, an epithet of Vulcan, from his delighting in fire and flames.

HERACLEA. See *Androclea*.

HERACLEIA, an Athenian festival observed every fifth year in honour of Hercules. Nor was it peculiar to Athens, for the Thisbians and Thebans likewise celebrated a solemnity to Hercules, surnamed Μηλων, because μηλα, *apples*, were offered to him on it. This custom had its origin from the incident which follows. In early times it was usual at this festival to sacrifice a sheep, but the river Asopus happening on a time to be so flooded, as to become unpassable, the stated victim could not be brought. The boys, however, present, taking advantage of the equivocal term μηλον, which signified both a sheep and an apple, in the absence of the former, presented the latter. This they raised on four sticks, as a substitute for legs, and surmounted with two more as corresponding to horns. Hercules was pleased at the conceit, and the custom was afterwards continued. At Sicyon, Hercules was honoured with a festival which lasted two days, the former of which was called Ονομαστας, the latter Ηρακλεία. At Lindus there was a solemnity also to his honour, at which nothing was heard but execrations and words of evil import, inasmuch that if any person let fall a lucky speech, he was thought to have profaned the holy rites. There was another festival of Hercules at Coos, where the priest officiated in the dress of a woman.

HERACLIDAE, the descendants of Hercules.



Eurystheus, after the death of that hero, was so afraid of the Heraclidae, that by his ill usage he forced them to abandon the Peloponnesus, and flee as supplicants to implore the relief of the Athenians, who received them into their protection, though Eurystheus sent an embassy to Athens, to demand them, and threaten a war in case of refusal. The return of the Heraclidae into Peloponnesus, eight years after the destruction of Troy, is a famous epocha, which constitutes the beginning of profane history ; all the time preceding that period being esteemed fabulous. The number of these Heraclidae is not known, they being the children of Hercules, by different mothers ; amongst whom the fifty daughters of Thestius are said to have brought him fifty sons : however, his offspring was so numerous, that above thirty of his descendants bore his name, whose actions being all attributed to him, produced the confusion we find in his story.

HERAIA, a festival at Argos, in honour of Juno, called by the Greeks *Here*. It was observed likewise by the Aeginensians and Samians, both being colonies from Argos : the ceremonies of which were these : after a procession to the temple of the goddess, performed by men in armour, the priestess of Juno (who was always a matron of the first quality) was drawn thither in a chariot by white oxen. Being arrived, an hecatomb, or sacrifice of an hundred oxen, was immediately offered. There were also certain games wherein the victory consisted in pulling down a shield strongly fixed up in the theatre, the reward for which achievement was a crown of myrtle and brazen shield ; whence the game was sometimes called the *Brazen Contest*. We find another festival of this name celebrated every fifth year at Elis, where sixteen matrons were appointed to weave a garment for the goddess. There were also games said to have been first instituted by Hippodamia, in honour of Juno : the contenders were virgins, who being distinguished into several classes according to their ages, ran races in the Olympic Stadium. Hippodamia is said to have gained the first prize, which was an olive crown, as the reader may see under *Games Olympic*. This name was also given to a solemn day of mourning at Corinth, for the children of Medea, who were

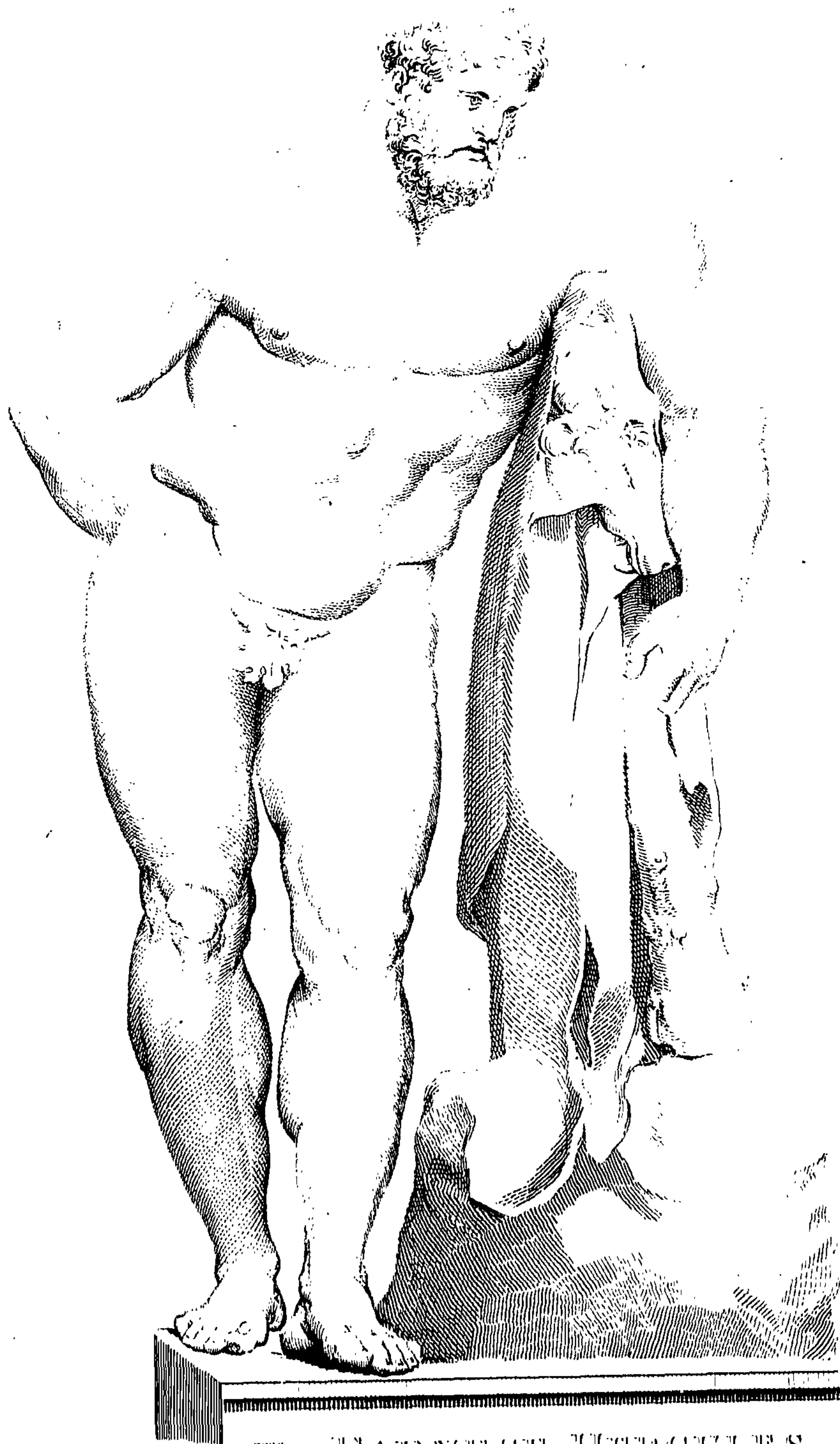
buried in the temple of Juno Acraca, and as some say slain by the Corinthians. To remove from themselves the scandal of so barbarous a murder, the inhabitants of Corinth are said to have given Euripides a considerable sum for inventing the fable which imputes the murder to Medea, a circumstance till then unheard of. Another festival of this name was celebrated by the Pellenaeans, with games, wherein the victor was rewarded with a splendid vestment.

HERAIUM, a temple and grove of Juno, situate between Argos and Mycenae.

HERCEIUS, an epithet belonging to Jupiter.

HERCULES, or ALCIDES, there have been many heroes of this name : Hercules, son of Jupiter and Lysito ; Hercules, an Egyptian, son of Nilus ; a third descended from the Idaei Dactyli ; a fourth, the offspring of Jupiter and Asteria ; a fifth, in India, named Belus ; and a sixth, the son of Alcmena by Jupiter. According to this account the Egyptian Hercules could be but the third, however that people considered him as the first. Varro reckons forty-three of the name. Diodorus Siculus, who speaks but of three, declares him of Egypt to have been the eldest, and owns that a similitude of name and inclinations was the reason why the acts of the others have been ascribed to Hercules, the Theban, who was the youngest of them all. It is the last however of whom we here treat. He was son of Jupiter by Alcmena, wife of Amphitryon, king of Thebes, and is said to have been born in that city about 1280 years before the Christian era. Amphitryon being engaged in an expedition against the Aetolians, Jupiter assumed his form, and in this disguise found access to the unsuspecting Alcmena, of whom, according to the fable, he was so enamoured, that, to prolong the intercourse, he commanded darkness for three days and nights in succession. Hercules was the fruit of this extraordinary amour ; Alcmena, at the same time, bringing the twins Laodamia and Iphiclus to her husband. This intrigue of Jupiter, as usual, being soon carried to Juno, the goddess from that moment meditated the destruction of Hercules, against whom she conceived a hatred before he was born. A favourable occasion offered to her resentment ; for Archippe, wife of Sthenelus, king of Mycene, being pregnant





THE FARNESE HERCULES.

*Engraved for BRASS AND PAPER after the faithful Copy of Giovanni Volpato, & Raffaele  
Meynen, by J. T. Cook*

London, Printed for John Bell, Bell's Library, Strand, Feb: 18th 1793.



at the same time with Alcmena, Jupiter, by the subtlety of Juno, had ordained that the child first born should have the superiority or command over the other: accordingly the crafty goddess had recourse to enchantments, as a preventive of the delivery of Alcmena, whilst she accelerated that of Archippe, who was delivered in her seventh month. [See *Alcmena* and *Archippe*.] The child of which Archippe, was delivered was named Eurystheus, who, agreeable to the destiny of Jupiter, was to have the command over Hercules, and the power of imposing on him whatever labours he pleased for the purpose of effecting his destruction.—During the infancy of Hercules, Juno sent two serpents to kill him in his cradle, but the undaunted child grasping one in either hand, immediately strangled them both. By the mediation of Minerva, Juno was at length so far reconciled to this extraordinary infant, that she suffered him to suck her breasts; but such was the violence with which he drew, that the goddess was hurt, and hastily pulling him away, some of the milk was spilt. Part of it, however, falling upon the sky, is said to have formed the Galaxy, whilst the rest, passing through the clouds to earth, sprang up in lilies, which occasioned them the name of the roses of Juno. After this, as Hercules grew up, he discovered an uncommon degree of vigour both of body and of mind. Nor were his extraordinary endowments neglected; for his education was entrusted to the greatest masters. Hence it is not to be wondered at, if with such considerable advantages, he appeared in the world with extraordinary splendour. Linus, son of Apollo, instructed him in philosophy, and in the learning of the ancients; Eurystus, in the use of the bow; Eumolpus in music, and particularly the lyre; Harpalycus, son of Mercury and Panope, taught him wrestling and the Gymnastic exercises; Castor, the art of managing weapons, and, to complete all, he was initiated by Chiron in the principles of astronomy and medicine. The extraordinary virtues of this hero were early put to the test, and the tasks imposed on him by Eurystheus, on account of the danger and difficulty which attended their execution, received the name of the *Labours of Hercules*, and are commonly reck-

oned, (at least the most material of them) to have been twelve. Some authors assert, that Hercules was subjected to Eurystheus, not only by Jupiter, and through the contrivance of Juno, but also because the Delphic oracle of Apollo had commanded his obedience to Eurystheus, particularly in the twelve greater labours. Others again affirm that Hercules voluntarily engaged in these labours, as a proof of his attachment to Eurystheus: but whatever may become of these conjectures, Hercules was pointed out by the ancients as their great exemplar of virtue; and indeed as their idea of virtue consisted chiefly in searching out and enduring the most arduous enterprises, they could scarcely have chosen a fitter. The whole of his life appears to have been devoted to the good of mankind, nor did it consist of aught but a series of adventures undertaken for the benefit of others. As there are so many of them, “the writers who treat of them and of the antiquities relating to them,” says Mr. Spence, “have generally fallen into a great deal of confusion; so far that I scarce know any one of them that has perfectly well settled which were his twelve labours that are so much talked of. To avoid falling into the same confusion, one may divide all his adventures into three classes. In the first class I should place such as were previous to his twelve celebrated labours; in the second those twelve labours themselves, which he was obliged to do by the order of Eurystheus, and the fatality of his birth; and in the third any supernumerary exploits that he undertook voluntarily, and of himself. If one had a great number of the previous exploits of Hercules to mention, the first undoubtedly should be that of his strangling the two serpents sent to destroy him in his cradle, for this he seems to have performed, according to some accounts of it, when he was not above half an hour old. This is extraordinary enough, but what is more extraordinary than this is, that there are exploits supposed to have been achieved by Hercules, even before Alcmena brought him into the world.” (This, perhaps, is one of the most mysterious points in all the mythology of the ancients. Though Hercules was born not long before the Trojan war, they make him assist



the gods in conquering the rebel giants; and some of them talk of an oracle, or tradition in heaven, that the gods could never conquer the giants without the assistance of a man.)

DEATH of the SERPENTS.—“His killing the serpents, however, is early enough for me,” continues Mr. Spence, “and therefore I shall begin from that. The old artists seem to have shewed a great deal of fancy in representing this story: as Hercules was then so absolutely an infant, they express his ignorance of what the serpents were, very plainly: sometimes he has a little smile on his face, as if he was pleased with their fine colours and their motions; sometimes he looks concerned that he has killed them, and so put an end to the diversion they gave him: sometimes they shew the courage and steadiness of this infant hero, his strong gripe of the serpents, and his killing them at the same time with so much ease, that he scarce deigns to look upon them: sometimes the nurse is introduced with the little Eurystheus, in her arms, she quite frightened, but he not regarding her, nor wanting any of her assistance. All these different ways I have seen in gems or marble; and I think there is not any one of them that the poets have not touched upon as well as the artists.

DEATH of the THEBAN LION.—Another of the previous exploits of Hercules was his killing a vast lion. There are several victories of his over lions talked of by the ancients; one in particular, as done when he was very young; and another after he was entered on that great resolution of passing his whole life in a continued course of combating monsters, and of doing good. The lion he killed in his youth was encountered by him in a valley near his native city of Thebes; and the other, which is the first of his twelve celebrated labours, was the Cleonæan lion, if we may trust to a passage in Statius. Hercules is described by the poets, in his conquests of lions, two different ways, either as squeezing them to death against his own breast, or as tearing their jaws asunder. The former seems to have been the method used by him in his earlier engagements. It was a very awkward way of killing such monsters, as appears but too much in the figures

that represent it. The two previous exploits of his I have mentioned, are all that evidently appear to have been done before the celebrated ones, which are called, by way of eminence, his twelve labours, and which he was obliged to go through by the fatality of his birth, and the malignity of Juno. The Roman poets call them twelve, but what these twelve were is much easier to be fixed from the old artists than the poets; for Martial, Ovid, Silius, and even Virgil himself, when they speak of the exploits of Hercules, usually blend his extraordinary and ordinary labours so much together, that it is impossible from them alone to know the one from the other. Martial mentions seven of the ordinary labours, and two of the extraordinary; Ovid ten of the ordinary, and four of the extraordinary; Silius six of the ordinary, and two of the others; and Virgil but two of the ordinary, and six of the extraordinary. However, one may learn what the twelve were from several relievos on this subject which are still remaining in Italy; and as to the particular order of them (in which the relievos themselves do not agree) I shall chiefly follow a drawing taken from an altar which used to stand, almost neglected, by the gate of Albano, but has been very lately removed, by the order of the Pope, to the Capitoline gallery.—As this old altar, for many years, served only as a seat for any idle person that chose to saunter in the place where it stood, it has been ill used, and has suffered in several parts of it, and particularly so much in the three first labours, that it is impossible to make them out from two several drawings I have of them, I shall therefore supply these three from some other antiques: the other nine are most of them very well preserved, and all so well as not to stand in need of any other supply.”

FIRST LABOUR. *The Cleonæan Lion.* The first of the labours of Hercules is his engagement with the Cleonæan lion, which furious animal it is said, fell from the orb of the moon by Juno's direction, and was invulnerable. It infested the woods between Phlius and Cleonæ, and committed uncommon ravages. The hero attacked him both with his arrows and club, but in vain, till perceiving his error, he tore asunder its jaws, with his hands. “In a draw-



ing from a gem in the Great Duke's collection at Florence," continues the author of Polymetis, "Hercules is represented in it killing that monster (in the same manner that Samson is most commonly drawn by our modern painters) by tearing his jaws asunder, and just as Silius says this action was wrought on the folding-doors of a very ancient temple of Hercules at Gadès, in Spain."

SECOND LABOUR. *The Lernean Hydra*.—The second labour was his conquest of the Lernean hydra, a formidable serpent or monster which harboured in the fens of Lerna, and infected the region of Argos with his poisonous exhalations. This seems to have been one of the most difficult tasks which Hercules was ever engaged in. The number of heads assigned the hydra is various; some give him seven, some nine, others fifty, and Ovid an hundred; but all authors agree that when one was cut off, another sprung forth in its place, unless the wound was immediately cauterised. Hercules, not discouraged, attacked this hydra, and having ordered Iolaus, his friend and companion, to cut down wood sufficient for fire-brands, he no sooner had cut off a head than he applied these brands to the wounds; by which means searing them up, he obtained a complete victory over the hydra. "The old artists," says the Author of Polymetis, "differ in their manner of representing the hydra. Sometimes it is a serpent, branched out into several other serpents, and sometimes a human head, descending less and less in serpentine folds, and with serpents upon it instead of hair. The poets seem to speak of both, though they have perhaps been generally understood only of the former. As any one of these serpent heads were said to have doubled upon being cut off, the number of heads must have been very much at the choice of any artist who represented this combat. The poets speak of them as very numerous, and carry it sometime as far as a hundred. The artists are much more moderate in their number of them, they usually give only seven, I suppose to prevent the confusion that such a crowd of heads must have occasioned in a relieve or picture, in the same manner as the painter in the Vatican Virgil represents Briareus, who was always said to have an hundred hands, only with

eight."—In this labour, Hercules, on a gem in the Great Duke's collection at Florence, is represented as seizing the hydra with one hand, and with his other striking off his heads with his club. Some explain the fable of the hydra, by supposing Lerna a marsh much troubled with snakes and other poisonous animals, which Hercules destroyed by setting fire to the reeds: others imagine he only drained this fen, which was before impassible; while there are those who make Lerna to have been a fort or castle of robbers, under a leader or chief called Hydra, whom Hercules extirpated.

THIRD LABOUR. *The Erymanthian Boar*.—The third labour of Hercules was to bring alive to Eurystheus an enormous wild boar which ravaged the forest of Erymanthus in Arcadia, and had been sent to Phocis by Diana, to punish Oeneus for neglecting her sacrifices. Hercules brought the bore bound to Eurystheus. On a gem in the French King's collection, Hercules is represented in this labour as having tossed the monster over his shoulder, and as carrying him away in triumph. There is nothing descriptive relating to this exploit in any of the Roman poets.

FOURTH LABOUR. *Maenalaeon Stag*.—The fourth labour had respect to the Maenalaeon stag.—Eurystheus, after repeated proofs of the strength and valour of Hercules, resolved to try his agility, and commanded him to take a wild stag that frequented Mount Maenalus, which had brazen feet and golden horns. As this animal was sacred to Diana, Hercules durst not wound him; but though it were no easy matter to run him down, yet this, after pursuing him on foot for a year, the hero at last effected. The stag overcome with fatigue, sought shelter in the recesses of Mount Artemesius, but was overtaken in crossing the Ladon, and brought to Eurystheus at Mycenae. This stag is said by the poets to have been of prodigious size. On the altar in the Capitol, Hercules is represented as having brought the stag to the ground, holding it by the horns, and kneeling upon it, as entirely conquered.

FIFTH LABOUR. *The Stymphalides*.—The fifth labour of Hercules consisted in killing the Stymphalides, birds so called from frequenting the lake Stymphalis in Arcadia, which preyed upon



human flesh, having wings, beaks, and talons of iron. Some say Hercules destroyed these birds with his arrows, others that Pallas sent him brazen rattles, made by Vulcan, the sound of which so terrified them, that they took shelter in the island of Aretia. There are authors who suppose these birds called Stymphalides, to have been a gang of desperate banditti which had their haunts near the lake Stymphalis.—“The Stymphalides,” says Mr. Spence, “agreeable to an expression in Martial, are supposed to be so high, that, in some remains, the artist has not expressed them in the work: you only see Hercules shooting with his bow up into the air, and one of these birds lying dead on the ground before him. I have seen them expressed on gems as flying too, but then Hercules is kneeling, to allow the greater distance between him and the birds: even so they look much too near; and I think the best way, where they are so cramped for room, is to do as the artist has done, to omit the flight of the birds, and to ascertain the story by one or more of them dropped at his feet.”

SIXTH LABOUR. *The Stable of Augeas*.—The sixth labour was his cleansing the stable of Augeas.—This Augeas, king of Elis, had a stable intolerable from the stench occasioned by the filth it contained, which, as may be readily imagined from the affirmation, that it sheltered three thousand oxen, and had not been cleansed for thirty years. This place Eurystheus ordered Hercules to clear in one day, and Augeas promised, if he performed the task, to give him a tenth part of the cattle. Hercules, by turning the course of the river Alpheus through the stable, executed his design, which Augeas seeing, refused to fulfil his promise. The hero, to punish his perfidy, slew Augeas with his arrows, and gave his kingdom to his son Phyleus, who abhorred his father's treachery. Some report that, from the spoils taken at Elis, Hercules instituted the Olympic Games. “This was certainly,” says Mr. Spence, “one of the meanest employments that Eurystheus found out for Hercules, and that may be the reason why it is not mentioned by any of the Roman poets that I know of, except the author of one of their tragedies: they probably looked on it as too disgraceful for their great hero, when

taken according to the outward appearance, though it might perhaps include as high a mystic sense as any of his noblest exploits. In some remains of antiquity, you see Hercules as resting after this labour, sitting on his basket, and with a dung fork in his hand.”

SEVENTH LABOUR. *The Cretan Bull*.—The seventh labour was the Cretan bull. Minos, king of Crete, having acquired the dominion of the Grecian seas, paid no greater honour to Neptune than to the other gods, wherefore the deity, in resentment of this ingratitude, sent a bull, which breathed fire from his nostrils, to destroy the people of Crete. Hercules took this furious animal, and brought him to Eurystheus, who, because the bull was sacred, let him loose into the country of Marathon, where he was afterwards slain by Theseus. “Hercules,” says the author of Polymetis, “is represented in this labour as having flung the bull over his left shoulder, with as much ease as he did the Erymanthian boar. I imagine too, from a verse in Ovid, that he was sometimes represented holding him by the horns, as he does the Maenalæan stag.”

EIGHTH LABOUR. *Diomedes and his horses*.—The eighth labour of Hercules, was his killing Diomedes and his horses. That infamous tyrant was king of Thrace, and son of Mars and Cyrene. Among other things he is said to have driven in his war-chariot four furious horses, which, to render the more impetuous, he used to feed on the flesh and blood of his subjects. “I have seen antiques,” says the author just cited, “in which some of those miserable wretches are represented as flung alive into the manger before the horses. Hercules is said to have freed the world from this barbarous prince, and to have killed both him and his horses, as is signified in some drawings, and said expressly by some of the poets.” Some report that the tyrant was given by Hercules as a prey to his own horses.

NINTH LABOUR. *Geryon*.—The ninth labour of Hercules was his combat with Geryon, king of Spain, son of Chrysaor and Callirhoc. Geryon is generally represented with three bodies agreeable to the expressions used of him by the poets, and some add three heads. This monarch had a breed of oxen of a purple colour,



(which devoured all strangers cast to them) guarded by a dog with two heads, a dragon with seven, besides a very watchful and severe keeper. Hercules, however, killed the monarch and all his guards, and carried the oxen to Gades, whence he brought them to Eurystheus. It was during this expedition that Hercules, as eternal monuments of his glory, erected two pillars at Calpe and Abyla, on the utmost limits of Africa and Europe. Some mythologists explain this fable by saying that Geryon was king of three islands, now called Majorca, Minorca, and Ivica, on which account he was fabled to be triple bodied and headed. Some give a more simple turn to the fable, and say that Geryon governed his kingdom by means of three sons famous for valour and prudence, and that Hercules having raised an army of mercenary troops in Crete, overcame them, and subdued Spain.

**TENTH LABOUR.** *The Amazon Hippolyte.*—The tenth labour of Hercules was his conquest of Hippolyte queen of the Amazons. Eurystheus being desirous to present his daughter Admeta with the belt or girdle worn by Hippolyte, the most famous of the kind in the world, sent Hercules against the Amazons. For this expedition the hero was but slenderly provided, having only one ship; but valour like his never wanted resources. On his approach to Themiscyra, Hercules learned that Hippolyte had collected her female warriors to oppose him.—The conflict was warm, but ended in the defeat of his opponents, many of the boldest of them being killed or taken. This victory was followed by the total extirmination of their nation, and Hippolyte their queen was by the conqueror given to Theseus, as a reward for his valour; her belt Hercules brought to Eurystheus. In the works of the ancients representing this story, Hercules is generally exhibited taking off the zone of the Amazon, and thus also the poets describe him.

**ELEVENTH LABOUR.** *Cerberus.*—The eleventh labour of Hercules consisted in his dragging Cerberus from the infernal regions into day.—Cerberus was a dreadful three-headed mastiff, born of Typhon and Echidna, and placed as a centinel before the gates of hell. After crossing the Acheron, an infernal river, in a den

adjoining to the entrance of Pluto's palace, was placed the tremendous keeper of these gloomy abodes. This hell-hound fawned upon all who entered, but devoured those who attempted to get back. Hercules being commanded to bring him from hell, first sacrificed to the gods, and then descended by a cave in the promontory of Taenarus. After having wreathed round his head a garland of white poplar from a tree on the banks of Acheron (which tree was ever after held sacred to him) he passed that river, and seeing Theseus and Pirithous sitting on a stone, released the former, but left the latter to his fate. Cerberus, at the sight of Hercules, crouched for shelter under the throne of Pluto, but the hero, being permitted by the god to drag him thence, seized the monster, and forced him to earth. At the glimpse of day the foam is said to have dropped from the mouth of Cerberus, and produced the poisonous herb, *aconite*, or wolf's bane. Eurystheus, at whose injunction the dog had been brought, immediately suffered him to return. Mr. Spence hath observed that in respect to this exploit of Hercules, the poets seem to have exceeded the sculptors; the latter only representing Hercules dragging Cerberus after him, whereas in the poetical descriptions of this affair you have Cerberus's trembling, his dread of the light, which he had never seen before, his endeavouring to draw back from it, and his turning away of his eyes, to avoid the torture of beholding it: all this is expressed in so picturesque a manner by Virgil and Ovid, that I cannot help thinking they borrowed some of their strokes from some celebrated picture on this subject in their time." And in another place: "You see Cerberus not only with three heads, but with three distinct necks too, as he is also described by the Roman poets. Horace, as well as Virgil and Ovid, speaks of his being encompassed with serpents, and it may be from these serpents that Ovid calls Cerberus the Medusian or snaky beast. Horace gives him yet more terrors, and speaks of him, once in particular, as having an hundred heads. I have long wanted, continues Mr. Spence, "to meet with a good piece of ancient painting of Hercules dragging Cerberus to the light: the Roman poets describe this in a very picturesque manner, and I doubt not there were



some very fine paintings of it at Rome in the Augustan age. The sculptors only represent Hercules as dragging Cerberus after them."

**TWELFTH LABOUR.** *The Golden Fruit and Serpent of the Hesperides.*—The twelfth and last of the chief labours of this indefatigable hero, was his killing the serpent, and gaining the golden fruit in the gardens of the Hesperides. "In the many antiques that represent this story," says the ingenious author of *Polymetis*, "you always see the serpent twining round the tree, as he is described by Lucan, (who, by the way, gives a fuller account of this affair than any other of the Roman poets) and in some of them you have the Nymphs themselves, who took care of this Heathen Paradise, and more particularly of this celebrated tree. The thing most to be remarked in these antiques is the erect air of Hercules, that look which seems to shew something of satisfaction and triumph on his having thus at last accomplished all the orders of Eurystheus."—Having mentioned the particulars of these *Twelve compulsive labours*, which were considered as a sort of system by the ancients, the reader will find an account of this hero's voluntary encounters under the articles *Achelous, Albion, Antaeus, Atlas, Busiris, Cacus, Cycnus, Emathion, Eurytus, Hesione, Prometheus, Pyracmos, Sarpedon, Theodamas, Tmolus, &c.*

Hercules, after his conquests in Spain, having made himself famous in the country of the Celtae or Gauls, and his followers encreasing, is said to have there founded a large and populous city, which he called Alesia, made free, and constituted the metropolis of that country. He opened also a passage through the Alps into Italy, and coming by the Ligurian and Tyrrhene coast to the river Tiber, was kindly entertained by two of the principal citizens, Potitius and Pinarius, to whom he foretold the grandeur and glory to which that region would afterward arrive. The first use of a cold bath is attributed to this hero, who is said to have found it an excellent refreshment after excessive labour. He was considered also as the first who increased small cities, by bringing together a great multitude of men, and giving them such laws as might keep them from confusion: he likewise was accounted the original insti-

tutor of public games, or exercises, to encourage strength and excite general emulation.—Hercules having delivered Creon, king of Thebes from an unjust tribute imposed upon him by Erginus and the Myniae, Creon, in requital of this service, gave him his daughter Megara in marriage, by whom he had several sons; but Juno striking the hero with madness for killing the Theban exile Lycus, as mentioned in the article *Megara*, he slew his wife and children, and on recovering his senses, was so shocked at his cruelty, that he, for a considerable time, abstained from society.—But at length recovering, like other heroes he evinced that the love of glory was not the only, nor, at all times, the chief, passion which influenced him. Of this a remarkable instance occurs in the history of Omphale, whose ascendancy over him was such, that he not only, to please her, assumed a female dress, but even spun amongst her women, and was at times corrected with the distaff. His favourite wife, however, was Deianira, whose jealousy most fatally occasioned his death. Hercules having subdued Oechalia and killed Eurytus, the king, carried off the fair Iole, his daughter, with whom Deianira suspecting him to be in love, sent him the garment of Nessus, the Centaur, as a remedy to recover his affections; this garment, however, having been pierced with an arrow dipped in the blood of the Lernean Hydra, whilst worn by Nessus, contracted a poison from his blood incurable by art.—No sooner therefore was it put on by Hercules, than he was seized with a delirious fever, attended with the most excruciating torments. Unable to support his pains, he retired to Mount Oeta, where raising a pile, and setting it on fire, he threw himself upon it, and was consumed in the flames, after having killed in his phrenzy Lycus his friend. His arrows he bequeathed to Philoctetes, who interred his remains. Thus perished this great hero of antiquity, the terror of oppressors, the friend of liberty and mankind, for whose happiness, as Tully observes, he braved the greatest dangers, and surmounted the most arduous toils, going through the whole earth with no other design but to establish peace, justice, concord, and freedom. Nothing can



be added to heighten a character so glorious.— One is apt to think that his life was made up of difficulties and hardships, from his birth to his exit. Ovid has given an ample description of his last scene; Silius Italicus mentions a fine relievo representing him upon the funeral pile, on the gates of an ancient temple dedicated to him; and Pliny notices a celebrated statue of Hercules, in his last torments, at Rome. Ovid, after giving this account of the sufferings of Hercules, mentions his assumption into heaven, where he was received into the society of the greater gods, and adds that his person was enlarged, and rendered more august and venerable than in his state of mortality. Pliny mentions a famous picture of his assumption in the Portico of Octavia. Montfaucon has engraved a relievo in which Hercules is represented as received into the heavens; and though it be oddly imagined (for he is attended by Fauns and Satyrs) yet it represents the hero as large and majestic, and agrees with what Ovid relates of him after his deification. Hercules is reported to have left many children; by Deianira he had an only daughter, Macaria, by Melita Hylus; Afer, Lydus, and Scythes, were also his sons. Besides these he is said to have had fifty sons by the fifty daughters of Thes- tius, to the whole of whom, according to Athenaeus, he had access in seven successive nights; or, according to Pausanias, in one. This, though no doubt the stoutest of his adventures, was not however ranked by the ancients in the catalogue of his labours. Bayle, at this story, hath expressed his surprize that Hercules, a demi-god only, should beget fifty children in one night, whilst his father, the chief of the gods, employed three in begetting Hercules.— The number of his children must have been great, since above thirty persons who went by his name, had not only their actions but their offspring attributed to him. Hercules is reported to have been a great eater, and to have disputed the prize with one Lepreus, in a contest of this sort, wherein each, at a single meal, dispatching an ox, left the victory undecided. Here Lepreus ought to have stopped, but vainly challenging Hercules to single combat, he paid the forfeit for his vanity with his life. Hercules is also said to have been of no less prowess in

drinking: to be convinced of this needs only to be considered the size of his goblet, which, though himself with one hand could lift and exhaust it, required the strength of two men to support. One of the most celebrated Athenian orators observes, that writers took an extreme delight in celebrating the combats and bravery of Hercules, but did not make the least mention of his other qualities: he declares “that part of the exalted character of Hercules, which they had neglected so much, would require an excellent orator; and that had he thought of drawing it in his youth, he would have shewn his hero to have surpassed all other men in prudence, in knowlege, and justice, more than in bodily strength. We may confirm what Isocrates hath here observed in regard to the knowlege of this hero, it being well known that the ancients considered him as intimately connected with the Muses; whence he was surnamed *Musagetes*, i. e. their companion and conductor. These divinities were placed under his protection in the temple which Fulvius Nobilior built to his honour. Hercules, after his death, was deified by his father Jupiter, and Diodorus Siculus relates, that he was no sooner ranked amongst the gods than Juno, who had so violently persecuted him whilst on earth, adopted him for her son, and loved him with the tenderness of a mother. Hercules was afterwards married to Hebe, goddess of youth, his half-sister, with all the splendor of a celestial wedding; but he refused the honour which Jupiter designed him, of being ranked with the twelve gods, alleging there was no vacancy; and that it would be unreasonable to degrade any other god for the purpose of admitting him. The worship of Hercules began very early in Italy; Evander, in Virgil, celebrates a festival in honour of this god, and acquaints Aeneas that it was instituted in memory of his killing the monster Gacus. Politius was the founder of this anniversary, and the Pinarian family had the care of the sacred rites. Both the Greeks and Romans honoured him as a god, and as such erected to him temples. His victims were bulls and lambs, on account of his preserving the flocks from wolves; that is, delivering men from tyrants and robbers. He was worshipped by the ancient Latins un-



der the name of *Dius*, or *Divus Fidius*, that is, the guarantee or protector of faith promised or sworn. They had a custom of calling this deity to witness by a sort of oath conceived in these terms, *Me Dius Fidius!* that is, so help me the god *Fidius!* or *Hercules*. The Romans erected many temples and altars to *Hercules*: there was in the Forum Boarium, or Ox market, a very antient altar dedicated to this god, said to be built by *Evander*; it was remaining in the time of *Augustus*, and was called *Ara Maxima*. *Martial* mentions a temple of *Hercules* near the *Porta Capena*: he calls him the Lesser *Hercules* out of flattery to *Domitian*, who assumed the name of *Hercules*: he had one also without the gate *Collina*, another below the hill *Aventinus*, under the title of the Conqueror; a third without the *Latin Gate*; a fourth on the hill *Quirinalis*; two others in the *Flaminian Circus*, one under the title of *The Guardian*, the other under that of *The Hercules of the Muses*: this temple was common to the *Muses* and *Hercules*, because it was believed that this hero had taught *Evander* letters when he came into Italy: authors mention another temple of this god, under the name of *Hercules Propugnator*, in which those soldiers who had served the term required of them, and gladiators who were dismissed from further service, hung up and dedicated their arms and bucklers. *Pliny* observes, that the statue of *Hercules* in the Ox-market exhibited in some measure the honours of the Roman triumphs, it being on those occasions dressed in a toga and embroidered tunic: some pretend it was borne in the procession before the general's chariot. The Scholiast, or *Aristophanes* reports, that at *Lindus*, in the island of *Rhodes*, the sacred rites of *Hercules* were celebrated in a very extraordinary manner, the cause of which was this: *Hercules* coming thither, and being pressed with hunger, took an ox by force from a countryman who was ploughing, and ate him up before his face, the peasant all the while cursing and reviling him with the most opprobrious language. Some time after the *Lindians* having erected an altar to *Hercules*, he ordered, that the peasant whose ox he had taken should be his priest, and that he should repeat the same curses and maledictions whenever he

offered sacrifice to him; because, said he, I never ate with so good appetite. This custom the people of *Lindus* continued to observe in the sacred rites of the god. It has been remarked, that many persons were fond of assuming this celebrated name; and that the Greeks ascribed to the *Theban Hercules* the actions of all the rest; but the foundation of all was laid in the *Egyptian*, or *Phoenician Hercules*; for the *Egyptians* did not borrow the name from the *Grecians*, but rather the *Greeks*, especially those who gave it to the son of *Amphitryon*, from the *Egyptians*, principally because *Amphitryon* and *Alcmena* were both, according to *Herodotus*, of *Egyptian* descent. The name also from *Harokel*, a merchant, is of *Phoenician* extract, and was given to the discoverers of new countries and founders of colonies, who frequently signalized themselves no less by civilizing the inhabitants, and freeing them from the wild beasts that infested their settlements, than by the commerce which they established, which no doubt was the source of ancient heroism and war. However the *Phoenician* and *Egyptian* hero of this name may have been distinguished by a multitude of authors, it appears, after the most diligent enquiry, that they were one and the same person. The *Egyptians* reckoned their *Hercules* to be seventeen thousand years older than their king *Amasis*: the *Phoenicians* were more modest, and only reckoned their hero coeval with the city of *Tyre*, which was two thousand three hundred years. Both nations paid an extreme veneration to *Hercules*, whom they anciently represented under no form, his temple being without any image; an undeniable proof of his antiquity.

Let us review the history of the *Egyptian Hercules*. About the year of the world 2131, the person distinguished by the name of *Hercules Assis* succeeded *Janias* as king of Lower *Egypt*, being the last of the *Hycsos*, or shepherd-kings, from *Canaan*, who had possessed that country 269 years. He continued the war with the kings of Upper *Egypt* forty-nine years, and then, by agreement, withdrew with his subjects, to the number of 240,000. In his retreat he is said to have founded, first the city of *Jerusalem*, and afterwards, that of *Tyre*,



where he was called Melearthas, or king of the city. From Egypt he brought the computation of 365 days to the year, and established it in his own kingdom, where it continued many ages. In his voyages he visited Africa, where he conquered Antaeus; Italy; France; Spain as far as Cadiz, where he slew Geryon, and proceeded thence even to the British islands, settling colonies, and raising pillars wherever he came, as the standing monuments of himself, and of the patriarchal religion he had planted; for pillars placed on eminences in circular order were the temples of those early times, there being as yet no footsteps of idolatry either in Egypt or Phoenicia. To his arrival in these islands, and not in Liguria, must be applied whatever is related of his encounter with Albion and Bergion. Albion is the name given afterwards to this country, and by the miraculous shower of stones during that engagement, no more is intended, than that the inhabitants were at last reconciled to Hercules, on account of the divine religion which he taught, and the great number of those open temples of stone he erected. In these expeditions he is said to have been attended by Apher, grandson of Abraham, whose daughter he married, and by whom he had a son named Dodoras. To him the Phoenicians were indebted for the gainful trade of tin, which gave name to these islands, *Britannia*, it being derived from *Ba-rat-anac*, the *land of tin*. He also discovered the purple dye, and seems to have been the first who applied the load-stone, thence called *lapis Heraclius*, to the purposes of navigation. He is supposed to have at last been drowned, and was believed to have become one of the first objects of idolatry amongst his countrymen. The solemnities consecrated to him were performed in the night, as to one who, after all his labours, had at length gained a place and opportunity of resting. Manetho calls him Arcles.—The Abbé le Pluche observes, that when mischievous animals multiplied too fast in Egypt, or notorious robbers infested the country, it was the custom to arm the most valiant of their youth, who offered themselves as volunteers for the expedition; upon which occasion the Horus or image then exposed was armed with a club, and called

Heracli, or Hercules, *i. e.* eminent in war, or the man of arms. He adds also, that the Tyrians called their Hercules Ben Aleum, or the Invincible Son; whence, probably, the Greeks borrowed their Hercules, whom they fabled to be the son of Jupiter. Hercules is usually depicted in a standing attitude, with the skin of the Nemaen lion thrown over his shoulders, and leaning on his club, an inseparable attribute. The choice of Hercules, or his preference of Virtue to Vice, when solicited by both, makes one of the finest pictures of antiquity. In the famous statue of Hercules in the Farnese palace at Rome, he leans on his club, and holds in his hands the apples of the Hesperides. In this statue, and indeed, all other figures of him, the principal idea which the artists endeavoured to express was, that of a person made to endure the greatest fatigues. “The chief attribute of Hercules,” says Mr. Spence, “or the most distinguishing character of his figure, is this incomparable strength that appears all over him: his other attributes are his lion’s skin, his club, and his bow. We sometimes see Hercules, in the works of the artists, dressed in his lion’s skin, in such a manner, that the head and jaws of the lion appear over his head. This killer of monsters was himself tamed by love, and an absolute slave to women: he drank as unmeasurably as he fought courageously. In the frequent lectisterniums which the Romans made to Hercules, they used even to invoke him under his drunken character, as one finds by Statius; and a particular friend of that poet had a very remarkable little figure of this god, which he used to place upon his table whenever any gaieties were carrying on there. I speak of this figure as so remarkable, because it had run through a series of the highest fortunes of any statue perhaps upon record. It was a Hercules in miniature, of brass, and cast by the famous Lysippus. Before it came into the family of Statius’s friend, it belonged to Sylla, the Dictator; before him it was in Hannibal’s possession, and was a particular favourite and fellow-traveller of his in his expedition into Italy, as before that it had accompanied Alexander the Great all through his expedition in the East. It was not a foot high, and so was portable



enough. He held a Cyathus in one hand, and his club in the other, with a mild, good-natured look, and that steady pleasure in drinking with which he is represented on an old gem, copied perhaps from this very figure by Admon, and belonging at present to the Marquis Verospi at Rome. As to Hercules' amours, and his weaknesses for women, it was a very common subject among the ancient artists to make Cupids taking away his club, or to represent him, like the vast St. Christophers of the modern statuary, bending under a little boy. This was to shew, that he who conquered all other difficulties was a slave to love, and that Cupid disarmed him of all his force; and this, I think, is yet more strongly expressed in all the figures which shew his favourite mistresses dressed up in his lion's skin, which was his known military dress, or himself dressed up in their clothes. The chief scene of his effeminacies was in Asia, whilst he lived with Omphale, queen of Lydia. She indeed was not the only person with whom he made so despicable a figure, but it was with her that he acted his low part the most notoriously. In some of his fits, Ovid tells us, he gave up his favourite robe, the lion's skin to her, and put on Omphale's head-dress, gown, bracelets, and necklace; in others, he attended her like a slave, with her umbrella, to keep the sun from her. Sometimes you hear of his holding the women's work-baskets for them whilst they were a-spinning; and sometimes he even joins them in their work, and sits down to spin himself.—There is a statue of Hercules with one of his mistresses, and most probably it is Omphale, as it is generally called, in the Farnese palace at Rome, in which you see him in a woman's gown, and with the spindle in his hand. This statue of him is itself little, and the air of his face rendered so mean, that he looks much more like an old woman with a great beard than an hero. All his dignity is, with much propriety, quite lost on this occasion; and it is probable, that he sometimes made even a worse figure than this, for we are told that the women used to scold him for working so awkwardly, as he was apt to do, and that he threw himself at their feet to deprecate the lashes they threatened him with. Indeed there

are so many of these faults and meannesses recorded of Hercules by the ancients, that when one considers them, one is apt almost to lose sight of his great character, and to wonder how they could ever have given him the very foremost place in this distinguished class of heroes, of those very few who, by their virtue, obtained a place among the chief of all the celestial deities, in the highest heaven."

To the preceding remarks on the representations of Hercules, the following notices may be joined. There are figures which exhibit this hero in the beauty of youth; and with such features as leave his sex almost undecided.—His attractions resemble those which Glycera would have required in the youth entitled to her favours. Such also does he appear on a cornelian in the cabinet of Stosch. In most of his figures however, his forehead is lofty, and rather fleshy; the bones of his eyes, from their projection and roundness, denote that strength and perseverance which characterized the future hero amidst those vexations which distended his heart.

The existence and the suppression of nerves and of muscles distinguish Hercules, obliged to put forth the strength of his arm against monsters and ruffians, and before he had accomplished his labours, from Hercules purified by fire from the gross parts of body, and raised to participate the happiness of the Immortals: the *man* is impressed on the Hercules Farnese, and the *god* on the Hercules of the Belvedere, or the famous Torse. These characteristic discriminations will enable us to judge, whether statues, without heads or attributes, belonged to a *divinity* or *man*.

The proportions of the head of Hercules to his neck, present us with the form of an invincible bull, as an indication of vigour and strength surpassing the human; these parts in an ordinary man being reciprocally larger and less. The hair on the forehead, in all the fine heads of Hercules of all ages, appears stunted and flat, like that between the horns of a bull, and serves to distinguish the heads of this hero from those of Iole, who, like himself, is invested in the skin of the lion, and has her hair hanging over her forehead in curls:—and from that of Apollo on a cornelian in the Grand



Duke's cabinet, engraved by Allion, a Grecian artist. This observation is of the more importance, as from a want of attention to it, the heads of Hercules, on a variety of coins, are erroneously ascribed to Alexander and others.—The ears of Hercules are represented as broken or crushed, like those of a Pancratiast, evidently from his having in that capacity gained the prize in the games which he himself instituted at Elis, in honour of Pelops, son of Tantalus ; as for a similar reason were those of Pollux.

Mutilated as is the Torse of Hercules already mentioned, so as to have neither head, arms, nor legs, it notwithstanding, presents to an intelligent spectator, the consummate efforts of art. The artist hath exhibited in it the great idea of a body more than human, the several parts of which are perfectly developed, and of a nature so exalted, as to characterize the divine tranquillity. Hercules here appears at the moment when purified by fire from the imperfections of humanity, he has obtained the gift of immortality and a place amongst the gods. He is represented as no longer needing sustenance, nor obliged to exert the strength of his arm. No vein is perceptible in the figure ; his body is formed for enjoyment and not for food ; his belly is full without being large. So far as his attitude can be judged of, he is sitting with his arm over his head, and reposing after his labours. In this manner he is shown on two ancient monuments preserved in the Villa Albani ; the one a large marble bason, the other the famous bas-relief, named the Reconciliation, and the Apotheosis of Hercules, with the inscription, ΗΡΑΚΛΗΣ ΑΝΑΠΑΥΟΜΕΝΟΣ, *the Repose of Hercules*. The disposition of his body, the head directed upward, the serenity on his countenance suggest the idea of his being occupied in a review of his great exploits. His back even, if the expression be allowable, seems to bend beneath the weight of his profound meditations. His chest powerfully elevated, presents that breast against which he crushed the formidable giant : the strength and length of his thighs display that agility which overtook the stag with brazen feet ; of that indefatigable hero, who traversing regions without number, proceeded even to the con-

finer of the earth itself. Let the artists admire in the contours of this body that continuity of transition from one form to another, those flowing gradations which rise from each other like waves, and sinking, are swallowed up one by another. He will find, that in defining this astonishing work he never can be certain of doing it with justice ; for the direction of its convexity, which he takes for his guide, eludes him in his progress, and ever inclining to a different direction, bewilders at once both his eye and his hand. The bones seem invested with the pliancy of skin, and the muscles are full without superfluity. In a word, it may be questioned, if this Hercules does not approach more nearly to the perfection of the art than even the Apollo itself.

Nothing can render the discriminative qualities of this Torse, or, as it is called, the Belvedere Hercules, more obvious, than a comparison of it with other figures of the same hero, and especially with the Hercules Farnese, the work of Glycon. In this statue Hercules is represented as resting in the midst of his labours. The statuary exhibits him with his veins swollen, and muscles enlarged by extraordinary exertion. He appears as if warm, and taking breath after his conflict in the gardens of the Hesperides, the fruit of which he holds in his hand. Glycon shews himself not less a poet than Apollonius, by rising above the ordinary forms of manhood, in the expression of the muscles, which appear like hillocks pressed together ; it being the aim of the artist to express an energetic elasticity of fibres by contracting the muscles, and giving them a circular tension. It is in this light that the figure must be considered, or the poetic genius of the master will be censured as extravagant, and the ideal strength of the work as wildly enormous.

Of Glycon antiquity hath handed down no information ; and the Abbé Dubos was mistaken when he asserted, that Pliny had spoken of the Hercules Farnese. For from the inscription, nothing further can be inferred, than that this, his chief-d'oeuvre, was not anterior to that of Apollonius, since the form of the *omega* in the inscription is exactly the same.

HERCULIS COLUMNAE, THE PILLARS OF



**HERCULES**, two lofty mountains, the one at the southern extremity of Spain, and the other on the opposite coast of Africa. These which the ancients denominated Calpe and Abyla, were supposed to have been separated by Hercules to open a passage between the Mediterranean and the Atlantic.

**HERCYNNA**. See *Hercynnia*.

**HERCYNNA**, a Grecian festival in honour of Ceres, who was called Hercynna, which title she had from a daughter of Trophonius, so named, the play-fellow of Proserpine, and companion of Ceres when she travelled over the world. Hercynna was represented as carrying a goose.

**HERES**, or **HERE MARTIA**, goddess of Heirs among the Romans, reputed a companion of Mars, and surnamed Martia from him, on account of the frequent contests occasioned by inheritances and successions. As soon as an inheritance fell to any person, he went immediately to pay homage and sacrifice to this goddess, and to thank her.

**HERESIDES**, Nymphs who attended Juno whenever she went to the bath.

**HERILUS**, a king mentioned in the Aeneid, to whom, at his birth, his mother Feronia had given three lives and triple arms. He was killed by Evander under the walls of Praeneste, who, with his three lives, took from him as many suits of armour.

**HERMAE**, in antiquity, statues of Mercury, called by the Greeks *Hermes*. They were made of marble, and sometimes of brass, without arms or feet, and set up by both the Greeks and Romans. Juvenal compares a person who had degenerated from the virtues of his ancestors to one of these statues. These *Hermæ* were placed in cross-paths and great roads, because Mercury, as messenger of the gods, presided over the high-ways. The *Hermæ* were invented at Athens, and erected in the porches of temples, and at the doors of houses. The orator Aeschines mentions the porch of the *Hermæ* at Athens, where were three very remarkable statues of this sort, set up in honour of those Athenians who had routed the Persians near the river Strymon. Hipparchus, son of Pisistratus, erected certain *Hermæ* in the city and villages of Attica, on which were

engraven wise sentences and moral instructions. Cicero, a great lover of antiquity, being informed by his friend Atticus, then at Athens, that he had found some *Hermæ*, addresses him thus: "Your marble *Hermæ*, with heads of brass, found in Mount Particus, give me great pleasure, you will oblige me very much if you will send them to me, with what other curiosities you can find at Athens."—

Antiquity furnishes us with compound *Hermæ*, or statues of Mercury joined with some other deity, the principal of which are as follow:

1. *Herm-Athena*, a statue representing Mercury and Minerva, (called by the Greeks *Athene*) in one figure. Pomponius Atticus having found one of these rare statues at Athens, writes to his friend Cicero, that he would send it him to adorn his library. It was natural to see Mercury and Minerva joined in the same statue, the one deity presiding over eloquence, the other over arts and sciences. On the reverse of a medal of the emperor Adrian, who piqued himself upon his learning and eloquence, is an *Herm-Athena*. 2. *Herm-Heracles*, a statue compounded of Mercury and Hercules, which union shewed that strength must be backed with eloquence, or that eloquence has the art of overcoming monsters. 3. *Herm-Eros*, a statue of Mercury and Cupid, called by the Greeks *Eros*; which union seemed to intimate, that eloquence is a necessary qualification in a lover. 4. *Herm-Harpocrates*, a figure of Harpocrates, the Egyptian god of Silence, with wings at his feet like Mercury; intimating, perhaps, either that silence may be eloquent in love, or that messengers, who are entrusted with secrets, should be careful to observe it. 5. *Herm-Anubis*, a compound representation of Mercury and the Egyptian god Anubis, who is described almost in the same manner with Mercury.

**HERMAEA**, ancient Grecian festivals in honour of *Hermes* or Mercury. There were several of them, one celebrated by the Pheneatae in Arcadia, a second by the Cyllenians in Elis, a third by the Tanagracans in Boeotia, where Mercury was represented with a ram upon his shoulder, because he was said, in time of a plague, to have walked through the city in that manner, curing the sick; in memory of



which action, it was customary at this festival for one of the most beautiful youths in the city, to carry round its walls a ram in imitation of the god; a fourth was observed in Crete, when it was usual for the servants to sit down at the table, whilst their masters stood by and waited, a custom likewise practised at the Roman Saturnalia; lastly, a fifth was observed by the Athenian boys, in the Gymnasium, or school of exercise at Athens, at which no adult persons were allowed to approach, but the Gymnasiarch, who, if he suffered any such to be present, underwent the same punishment with the corrupters of free-born youth. This prohibition seems to have arisen from the unnatural commerce formerly practised at this solemnity.

HERMANUBIS, one of the names of the Egyptian god Anubis. See *Anubis*, *Barker*.

HERMAPHRODITUS, the son of Hermes and Aphrodite, *i. e.* of Mars and Venus, was educated by the Naiades on Mount Ida. He was a great hunter, and roaming through different regions in pursuit of his amusement, came at length to Caria, where, happening to refresh himself in a fountain, Salmacis the Nymph of it became enamoured of him, and solicited the gratification of her passion, but Hermaphroditus, notwithstanding her importunity, remaining inexorable, she sought to subdue him by embraces, and, seizing him in her arms, implored the gods that their bodies might thenceforth be united. Her request was granted, but the junction was so formed, that the discriminations of their sexes continued distinct. It is added, that Hermaphroditus also entreated that all who bathed in that fountain might experience his fate.—Some represent this fable of the poets as a figurative description of marriage; yet a modern author supposes, that as the fountain Salmacis, near the city of Halicarnassus, was inclosed with high walls, very indecent scenes were there transacted; but that a certain Greek of the colony, erecting an inn for the reception of strangers, the barbarians who resorted to it, by their intercourse with the Greeks, improved their manners, and became softened and civilized.—This solution, however, appears forced and far-fetched.

HERMATHENA. See *Hermæ*.

HERMEROS. See *Hermæ*.

HERMES, a name of Mercury. See *Hermæ*.

HERMHARPOCRATES. See *Hermæ*.

HERMHERCULES. See *Hermæ*.

HERMIONE, daughter of Mars and Venus, was the wife of Cadmus. Her nuptials were graced by the presence of all the celestial divinities but Juno, and she was presented with a splendid veil, and a curious necklace, the work of Vulcan himself. Both she and her husband were changed into serpents, and became inhabitants of the Elysian fields. See *Cadmus* and *Harmonia*.

HERMIONE, daughter of Menelaus and Helen, was betrothed by her grandfather to Orestes, but afterwards given by her father to Pyrrhus, as the reward of his services in the war against Troy. Orestes, however, not brooking the disappointment, slew his rival in the temple of Apollo, and recovered his promised wife.—Some pretend that Hermione, piqued at her husband's attention to Andromache, united with Orestes to destroy him.

HERMOGENES, an architect who assisted in building the splendid temple which the Magnesians erected to Diana.

HERMOTIMUS, or HERMOTINUS, a celebrated prophet of the Clazomenians, whose soul is said to have occasionally wandered from his body into the remotest part of the earth, for the purpose of explaining futurity. His wife, it is pretended, availed herself of the opportunity whilst, during one of these excursions, the body lay untenanted, to commit it without remorse to the flames. Hermotimus was at no loss on the occasion, for his countrymen provided him with a temple, and from that time honoured him at Clazomenae, as a god.

HEPO, the celebrated priestess of Venus at Sestos, inhabited a tower on the shore of the Hellespont. Having engaged the affection of Leander, a youth of Abydos, he every night swam from the opposite shore to visit her by the guidance of a torch which he planted on her tower. It happening in a tempestuous night that the torch was extinguished, Leander, by mistaking his course, perished in the waves. Hero, on hearing his fate, threw herself from her tower, and was drowned.



HERO, in ancient theology and mythology, a great and illustrious person of mortal nature, though, by the populace, supposed to partake of immortality, and after death placed by them in the number of their gods. The word corresponds to the Latin *heros*, and the Greek *ἥρως*, *semi-deus*, demi-god. St. Augustine observes that it is highly probable some one of Juno's sons was originally called by this name, that goddess being called in Greek *Ἥρα*: or it may be, that great men were distinguished by this appellation in allusion to the opinion of the ancients, that virtuous persons, after their deaths, inhabit the wide expanse of the air, which is Juno's province. Isidorus is inclined to think, that heroes were thus called *quasi aëroes*, *aerei*, persons of superior merit, and worthy of heaven. Plato derives the word from the Greek *ἥρως*, *love*, as intimating that the heroes sprung either from the communication of a god with a woman, or of a goddess with a man: others derive the name from the Greek *αἶψα*, to *speak*, heroes being persons who, by their eloquence, led the people at their pleasure: others again, from the Greek *ἔρα*, the *earth*, the heroes, on their principle, being the *Dii Terrestres*, or gods of the earth. Heroes, properly, were persons partly of divine and partly of human extraction, being the offspring of a deity and a mortal. Thus Achilles was son of the goddess Thetis, by Peleus; Hercules, and Aeneas, of Jupiter by Alcmena and Aeneas; of Venus and Anchises. A hero then coincides with the idea of a demi-god; and Lucian accordingly defines a hero to be a medium between a god and a man; or rather a composition of both. The word is also used in various other significations; but these are foreign to our purpose. As the ancients established an inviolable distinction between human beauty and divine, so, in the representation of their heroes, they approached the limits of divinity, but without passing beyond them, or confounding the delicate discriminations of the two natures. Battus, for example, on the medals of Cyrene, wants only the look of pleasure to become a Bacchus, or a trait of divine greatness to make him an Apollo. Minos, on the medals of Gnosus, without that look of pride which bespeaks human royalty, would resemble a Ju-

piter, bountiful and clement. The artists impressed characteristic forms on their heroes, by giving to particular parts a more than natural prominence. They animated the muscles, and braced them with a more than human vigour: in great enterprizes they displayed all the energies of their nature. Thus, in the supposed Gladiator of Agasias of Ephesus, a statue preserved in the Villa Borghese, the features are caught from a particular face, but the muscles of the sides are more elevated, and have more action and elasticity than in nature. A still more striking example may be seen in the same muscles of the Laocoon, when compared with the correspondent parts of deified or divine figures, such as the Hercules and Apollo Belvidere. In the Laocoon, the action of the muscles is carried to the extremest verge of truth. Swollen like waves, they all tend to exhibit the utmost contest of strength in the midst of pain and resistance. In the Torse, or deified Hercules, the same muscles have an ideal form of the most perfect beauty: elevated but with a flowing surface like the undulation of the sea in a calm. Of the Apollo, a figure divinely beautiful, the muscles possess the utmost delicacy: raised into waves almost imperceptible, they are less obvious to the touch than the sight.

Considered under these different points of view, beauty was the principal object of the artists, who were authorised also by poetic descriptions in the configuration of young heroes to leave the spectator undecided in respect to their sex; as is evident in the representation of an Achilles, whose personal charms were such, that, in a female dress, he continued undiscovered amongst the daughters of Lycomedes. The same problematical beauty may be attributed by the artist to Theseus, who, disguised as a female, went from Troezen to Athens. Pausanias describes him as wearing a long robe which reached to his feet, and mentions his being taken for a beautiful female, by the workmen at the temple of Apollo, who were astonished to see a young woman of such exquisite beauty walking unattended. This idea however of beauty, and attention to age, hath too often been violated, and especially in the works of the painters.



**HEROIC AGE**, that age or period of the world wherein the heroes, or those called by the poets *the children of the gods*, are supposed to have lived. The Heroic Age coincides with the fabulous age. See *Fabulous*.

**HEROIS**, a Grecian festival celebrated every ninth year by the Delphians, in honour of some heroine ; as may be learned from the name.—We are told by Plutarch that there were in it many mysterious rites, and, among the rest, a representation of something corresponding to Semele's resurrection.

**HEROPHILA**, the name of the Erythraean Sibyl, who, in the reign of Tarquin, coming to Rome, offered him the nine Sibylline books ; but he objecting to the price demanded for them, she burnt three, and then three more, and at last received as much for the remainder as she had demanded for the nine.—See *Sibyls*.

**HERSE**, daughter of Cecrops, and sister of Pandrosus and Aglauros. She was beloved by Mercury. See *Arrhephoria*.

**HERSILIA**, wife of Romulus, one of the Sabines, lamenting the loss of her husband, was by Juno admitted into heaven, and named the goddess Hora, Horta, Orta, or Ora. Her temple stood always open, and was situated in the Quirinal hill.

**HERTA**, or **HERTHA**, an idol or deity worshipped by the ancient Germans, particularly in the island Rugen. In the middle of a wood stood a sacred cart, covered with a carpet, and attended by a priest, who knowing the time of the goddess's coming, drove the cart, drawn by wild oxen, to the temple, where certain persons acting as officers of the ceremony, were thrown into an adjoining lake, as victims to the goddess. There is still a thick wood to be seen, and a lake in which no one dares to fish, both being supposed to belong to this goddess. They have a story that some fishermen, having brought a bark thither, for the purpose of fishing, could not find it the next morning. Some authors think they worshipped the earth under the name of Herta, or Hertha, and that the ancient Britons likewise built a temple to this deity, the remains of which are the famous Stonehenge, on Salisbury-plain. Her festivals were generally solemnized in the night, whence

might come the English custom of reckoning by the night, as *seven-night*, *fortnight*.

**HESIOD**, was born at Asira, a city of Boeotia, and was priest of the Muses on Mount Helicon, by whose particular favour it is said he commenced poet when keeping sheep. Some authors make him more ancient than Homer, others his contemporary, and others again assert that he lived long after him. This last opinion seems most probable, for there is great room to believe, with Porphyry, that Hesiod lived about an hundred, or, with Velleus Paterculus, one hundred and twenty years after Homer. It is said that Hesiod was killed by the Locrians, who threw him into the sea, but that his body being carried to land by dolphins, the guilty were discovered, and put to death. There are still extant two of Hesiod's poems ; one of them, and the most excellent, is entitled *The Works and the Days*, and contains precepts on agriculture ; the other is his *Theogony*, or generation of the gods. A poem entitled *The Buckler* is also attributed to him, but the most judicious critics consider it as written by a later author. What is related of the contest between Homer and Hesiod has all the appearance of fiction. Hesiod, in speaking of his poetical combat at the funeral of Amphidamas, neither mentions the name of the conquered, nor takes any notice of Homer.

**HESIONE**, daughter of Laomedon, king of Troy, was, by order of the oracle, exposed to a vast sea-monster, sent by Neptune. Hercules delivered her, and bestowed her on Telamon. Hesione redeemed her brother Priamus, who was afterwards king of Troy. See *Laomedon*, *Telamon*.

**HESPERA**, or **HESPERATHUSA**, one of the Hesperides.

**HESPERIDES**, the three daughters of Hesperus, Aegle, Arethusa, and Hespera, or Hesperethusa. Apollonius, in his *Argonautics*, calls them Hespera, Aegle, and Erytheis. Hesiod, in his *Theogony*, makes them daughters of Nox, or Night, and seats them in the same place with the Gorgons, at the extremities of the West, near Mount Atlas, on which account he considers them as the offspring of Night, because the sun sits there. When Juno was married, she gave Jupiter a tree that bore golden fruit,



which tree was kept by the Nymphs Hesperides, under the guard of a dragon born of Typhon and Echidna, having an hundred heads, and as many voices. Hercules was commanded by Eurystheus to fetch away this golden produce, but not knowing where it grew, the Nymphs of Eridanus advised him to go to Nereus, who eluded his enquiry, by assuming various shapes, but at last sent him to Prometheus, from whom he obtained the information wanted; after which he vanquished the dragon, and brought the precious fruit to Eurystheus. The gardens of the Hesperides are placed by some authors at Larach, a city of Fez; by others at Bernich, a city of Barca, which better corresponds with the fable; others seat them in the province of Susa, in Morocco; lastly, Rudbeck places these gardens in Sweden. Pliny and Solinus make the dragon to have been no other than an arm of the sea, with which the garden was encompassed, and which defended its entrance. Varro contends that the golden fruit were nothing but sheep; others affirm, with more probability, that they were oranges. Mythologists have given several explanations of the fable of the Hesperides, but that of the ingenious Abbé la Pluche seems the most probable. The Phœnicians, says this author, were the earliest navigators, and their trade to Hesperia and Spain was one of the noblest branches of their commerce: hence they brought back exquisite wines, rich ore of gold and silver, and that fine wool to which they gave the dye of so precious a purple. From the coast of Mauritania they drew the best corn, and by the way of the Red Sea they exchanged iron-ware and tools of small value for ivory, ebony, and gold dust; but as the voyage was long, the adventurers were obliged to associate, and prepare their cargoes in winter, so as to set out early in the spring. The public sign exposed on these occasions was a tree with golden fruit, to denote the riches arising from this commerce; the dragon which guarded the tree signified the danger and difficulty of the voyage; the Capricorn, or sometimes single horn placed at the root, expressed the month or season; and the three months of winter, during which they prepared for the expedition, were represented by three Nymphs, who were supposed to be proprietors of the

tree which bore the golden fruit, and had the name of Hesperides.

The killing the dragon and carrying off the fruit was the twelfth labour of Hercules.

HESPERETHUSA, daughter of Hesperus, and one of the Hesperides. See *Hesperides*.

HESPERUS, according to some authors, was brother, or son, of Atlas, but, as others suppose, son of Cephalus and Aurora. He is said to have reigned in Italy, which, from him, was called Hesperia, and to have been greatly esteemed for his piety towards the gods, and for his justice and humanity to his subjects. He was much addicted to the study of the heavenly bodies, and going to the top of Mount Atlas to view the stars, was borne away by a tempest, which made it be imagined that he was rapt up into heaven, on which he was worshipped as a god; and that his name might be ever honoured, the brightest of the stars was, from him, denominated Hesper, Hesperugo, Vesper, and Vesperugo. This luminary was called the evening star, when it sets after the sun, but when it rises before the sun, Phosphorus, Lucifer, or the star of the morning. Hesperus left three daughters, who were known by the common appellation of *Hesperides*. "As the star of Venus," says Mr. Spence, "had such a variety of names and offices assigned to it, so there is a great deal of difference in the manner of representing it; so great, that it is sometimes represented even under the figure of a male, as well as that of a female. When considered as a planet, it is directed by Venus, in her chariot drawn by doves; but when it is considered as the morning or evening star, it is directed by a boy, or a young man, who is sometimes called Lucifer under both those characters, but more generally Lucifer for the former, and Hesperus for the latter. Others do not change the name, but satisfy themselves with changing his horses, giving him a white one for the morning, as Lucifer or Phosphorus, and a black one for the evening, as Hesperus. Though the poets mark the beauty of Lucifer or Hesperus, and call him the brightest of all the host of heaven, yet they represent him as with a gloomy aspect on melancholy occasions. His office was to call Aurora, and he had the privilege of leaving the heavens the last of all



the stars. From the poets being so particular in their descriptions of Lucifer, I doubt not but that the ancient artists, and particularly the painters, represented him under all his characters, though I have never yet met with him or either of his horses on any antique: where I have seen him, he is always represented as a youth, either before the chariot of the sun, as forerunner of the day, with a torch, as Lucifer, or Phosphorus, or before the chariot of the moon, as forerunner of the night, without a torch, as Hesperus."

**HESTIA**, one of the Hesperides. See also *Fire*.

**HESUS**, the great divinity of the Gauls. See *Esus*.

**HESYCHIA**, daughter of Thespius.

**HESYCHIODAE**, priestess of the Furies so called. See *Furies*.

**HEURIPPA**, a surname of Diana.

**HIARBAS**, son of Jupiter, by Garamantis, daughter of Garamas, king of Lydia. See *Iarbas*.

**HICETAON**, son of Laomedon, and brother of Priam.

Also the father of Thymoetes, who accompanied Aeneas to Italy.

**HIEMALIA**. See *Brumalia*.

**HIEMS**, or Winter, is represented old and decrepid, and is distinguished from the other seasons by his crown of reeds, by birds in his hand, or a beast at his feet, and by being clothed when the others are naked.

**HIERA**, the beautiful wife of Telephus, king of Mysia.

Also the mother of Pandarus and Bitias was thus named.

**HIERAX**, the youth who woke Argos to apprise him that Mercury was stealing Io. The god to punish him, metamorphosed him to a bird of prey.

**HIEROCORACES**, the sacred crows. See *Mithras*.

**HIEROMANTIA**. See *Divination*.

**HIEROPHANTES**, chief priest in the mysteries of Ceres. See *Eleusinia*.

**HILAIRA**, or **ILAIRA**, daughter of Leucippus and Philodice, was, together with Phoebe her sister, whilst going to marry Lynceus and Idas their cousins, carried off by Castor and Pollux, by the former of whom Hilaira had a son named Anagon.

**HILARIA**, an ancient Roman festival, observed on the 8th of the kalends of April, or the 25th day of March, in honour of the goddess Cybele, mother of the gods. The Romans took this feast originally from the Greeks. The festival was so named from the various expressions of joy and mirth at its celebration. The statue of the goddess was carried in procession through the streets of the city: the day was spent in all kinds of masquerades, and all persons were permitted to appear in whatever dress or disguise they thought proper, so that the lowest of the people often counterfeited the garb and dignity of the highest magistrates. The day before the festival was consumed in tears and mourning, the reason of which, and of the joy which succeeded, being probably this: Cybele represented the earth, which, at that time of the year, begins to feel the kindly warmth of the spring, and to pass from winter to summer, so that this sudden transition from sorrow to joy was an emblem of the vicissitude of these successive seasons. According, however, to Macrobius and Lampridius, this festival was intended to express the joy conceived at the birth of the gods. Casaubon maintains, that, besides this particular signification, the word Hilaria was the general appellative of any day of joy and festivity, whether public or private, social or domestic; but from this Salmasius dissents. Tristan distinguishes between Hilaria and Hilariac; the former, according to him, were public rejoicings, and the latter prayers made in consequence of them, or of private occasions, as marriages and the like. The expressions of public hilarity lasted several days, during which all mourning and funeral ceremonies were suspended.

**HILARITAS**, or **CHEERFULNESS**, is represented with a branch of laurel or palm as her distinguishing emblem, and a cornucopia.—“I have,” says Mr. Spence, “seen this goddess often on medals with a palm-branch, the token of peace, sometimes with two or three children about her, and sometimes without any: the former, I suppose, is meant to signify the happy state of married men, and the other that of bachelors.”

**HIPPALIMUS**, son of Pelops and Hippodamia, was one of the Argonauts.



**HIPPASUS**, son of Ceyx, aided Hercules, in opposition to Eurytus.

One of the Centaurs killed at the marriage of Pirithous, was so called; as was an illegitimate son of Priam, and also a son of Leucippe. See *Agrionia*, and *Charops*.

**HIPPE**, daughter of Chiron, being pregnant, and fearing her father's displeasure, the gods, out of pity, changed her to a mare, and afterwards transferred her to heaven.

**HIPPENS**, an illegitimate son of Hercules by a daughter of Thēstius.

**HIPPO**, one of the Oceanides.

**HIPPIUS**, **HIPPOCOURIUS**, **HIPPODROMUS**, names of Neptune, from his superintendence of horsemanship.

**HIPPOCAMPI**, sea-horses, by which at times the chariot of Neptune was drawn. These Hippocampi had tails of fishes, and only two feet, which resembled the fore-feet of a horse, on which account they are distinguished by Virgil as biped horses. Statius hath prettily described the manner in which Neptune goads them with his trident.

**HIPPOCENTAUR**, a fabulous monster. The Hippocentaurs, who, as well as the Centaurs, were inhabitants of Thrace, seem, as the names themselves intimate, to have differed from the Centaurs in this, that the latter rode on bullocks, and the former on horses. See *Centaur*.

**HIPPOCOON**, one of the hunters of the Calydonian boar, and son of Oebalus, the brother of Tyndarus, was put to death by Hercules for excluding his brother from the kingdom of Lacedaemon.

**HIPPOCOÓN**, father of Enarsphorus, who formed the design of carrying off Helena.

**HIPPOCOON**, son of Hyrtacus, a hero at the games in the fifth Odyssey.

**HIPPOCORYSTES**, son of Aegyptus, and also of Hippocoon.

**HIPPOCRATE**, daughter of Thespius.

**HIPPOCRATIA**, feasts celebrated in honour of Neptune by the inhabitants of Arcadia.

**HIPPOCRENAE**, **HIPPOCRENIDES**, names common to the Muses from the famous fountain Helicon, which by the Greeks was called Hippocrene. The celebrated horse Pegasus striking his hoof against a rock, caused the

waters of this fountain to issue forth and become musical.

**HIPPODAMAS**, a Trojan chief slain by Achilles in the Iliad.

**HIPPODAME**, one of the females attendant on Penelope.

**HIPPODAMIA**, daughter of Oenomaus, king of Elis, was, on account of her extreme beauty, solicited in marriage by most of the princes of Greece, but her father having learnt from an oracle, that he should be killed by his son-in-law, resolved to bestow her only on him who should overcome him in the race, and that whomsoever he vanquished should die: he therefore proclaimed chariot-races, hoping to elude the decree of the oracle by means of his horses, which were remarkably fleet.—Oenomaus conquered, and thirteen competitors were put to death; but Pelops, son of Tantalus, king of Phrygia, the fourteenth, having corrupted Myrtilus, the charioteer of Oenomaus, one of the wheels was left unpinned, in consequence of which the chariot was overthrown, and the king mortally wounded.—Before his death, however, he requested Pelops to revenge him on the unfaithful Myrtilus, which he is said to have done by throwing him when he came for his bribe, from a precipice into the sea. Both the daughter and kingdom of Oenomaus fell to the lot of Pelops, who gave his name to all Peloponnesus. This Hippodamia is said to have been the first who instituted female races on the Olympic Stadium, and also the first female who gained, in those races, the Olympic crown.

**HIPPODAMIA**, daughter of Adrastus, and wife of Pirithous, king of the Lapithae, for whom the war commenced between the Centaurs and Lapithae, in consequence of the violence offered her by Eurytus. Propertius calls her Iscomache.

There were several others of this name, viz. a daughter of Danaus, a daughter of Brises and priestess of Achilles, and a daughter of Anchises who married Alcathous.

**HIPPODAMUS**, a Trojan taken by Ulysses.

**HIPPODICE**, one of the daughters of Danaus.

**HIPPODROMUS**, a son of Hercules.

**HIPPOLOCHUS**, son of Bellerophon, and father of Glaucus.



Antimachus had also a son so called, who fell in the Trojan war.

HIPPOLYTE, queen of the Amazons. See the *Tenth Labour of Hercules*.

HIPPOLYTE. See *Acastus*.

HIPPOLYTUS, son of Theseus and Hippolyte, queen of the Amazons, after whose death he married Phaedra, sister of Ariadne, whose lewdness sufficiently retaliated his cruelty to her sister. Phaedra indulging an incestuous passion for her son-in-law Hippolytus, a youth of uncommon virtue and chastity, was repulsed by him. On this, her love turned to hatred, and she accused him to Theseus of an attempt to ravish her. Theseus, uxorious and old, too easily admitted the accusation. The youth, to escape his father's resentment, effected an escape in his chariot. The horses, however, being frightened at some phœæ or sea-calves by chance upon the shore, ran off, and throwing Hippolytus from his seat, dragged him through woods and over rocks, till they occasioned his death. It is said that Aesculapius, at Diana's request, (for Hippolytus was a great hunter), restored him to life; after which he went into Italy, and called himself Verbius.

HIPPOLYTUS, one of the rebel Giants slain by Mercury.

Of this name also were a son of Aegyptus; and a son of a king of Sicyon, beloved by Apollo.

HIPPOMACHUS, a Trojan chieftain, killed by Leonteus.

HIPPOMEDON, son of Nisimachus and Mythidice, was one of the seven chiefs against Thebes, and fell by the hand of Acastus.

HIPPOMEDUSA, one of the Danaides.

HIPPOMENES, son of Macareus, or Megareus and Merope. See *Atalanta*.

HIPPONA, an inferior rural deity who presided over horses: a figure of her was generally placed in stables.

HIPPONOUS, father of Capaneus and Periboea, was killed by the thunder-bolts of Jupiter whilst engaged against Thebes.

HIPPONOUS, the original name of Bellerophon, because he first taught the art of governing horses with a bridle; but having killed Belerius, king of Corinth, he was afterwards called Bellerophon.

*Vol. I.*

A son of Priam was likewise thus named; as was a Grecian chief who fell before Troy.

HIPPOPODES, a people of Scythia, who had feet like a horse's.

HIPPOTADES, a name of Aeolus, as being descended from Hippotas.

HIPPOTAS, grandfather of Aeolus, and father of Acesta or Segesta, mother of Aeolus by Jupiter. See also *Amastrus*.

HIPPOTAS, or HIPOTES, a Trojan prince, who was transformed to a river.

HIPPOTHOE: Of this name there were three: one, a Nereid; the second, daughter of Pelias; and the third, of Mestor and Lysidice, whom Neptune carried off to the Echinades, and by whom she had a son, Taphius. See *Amphytrion*.

HIPPOTHOON, son of Neptune and Alope, the daughter of Cercyon, was exposed by his mother, through the hope of secreting her amour with the god; but Cercyon detecting it, put her to death. It is said, that her lover changed her to a fountain, and caused the child to be fostered by mares; whence he obtained his name.

HIPPOTHOUS, son of Lethus, was killed by Ajax.—Priam had also a son of this name, as had Aegyptus; and one of the hunters of the Calydonian boar was likewise so called.

HIPPOTION, an ally of the Trojans, killed by Merion.

HIRA. See *Ceres*.

HIRCUS, or HYRICUS, father of Orion. See *Orion*.

HISBON, a chief under Turnus, killed by Pallas.

HISTORICAL AGE, most authors, ancient and modern, are agreed, that the Heroic, or Fabulous Age reached down from Ogyges to the re-establishment of the Olympiads, when the historical age commenced. Some make the historical age commence with the return of the Heraclidae into Peloponnesus, fifty years after the destruction of Troy.

HISTORIS, daughter of Tiresias, and sister of Manto. See *Galanthis*, *Tiresias*.

HOBAL, an idol of the ancient Arabians, surrounded with three hundred and sixty smaller idols, representing the divinities which were to be invoked as presiding over each day of the



year. This idol was demolished by Mahomet after he had taken the city of Mecca.

**HODIUS**, a priest and herald in the Trojan war, on the part of the Greeks.

**HOLOCAUST**, a kind of sacrifice wherein the whole offering was burnt or consumed by fire, nothing being left for the feast; called also in Scripture, *Burnt-offering*. The word is formed from the Greek.

**HOMER**, who was not only the most ancient and most celebrated of the Greek poets, but the greatest prodigy of genius that has hitherto appeared, lived about one thousand years before the Christian era, and three hundred after the taking of Troy. Seven cities disputed the glory of his birth, Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, and Athens; however, the best founded opinion seems to be, that he was born at Smyrna or Chios.—

There is nothing very certain in relation to his life. His mother's name is said to have been Chritheis, and his master's Phemius or Pronepides, who taught polite literature and music at Smyrna. Phemius charmed with the good conduct of the widow Chritheis, is said to have married her, and adopted her son. After their death Homer inherited their substance, and the school of Phemius, in which he obtained universal admiration; but a Leucadian, the master of a trading vessel, happening to arrive at Smyrna, and being greatly pleased with Homer, proposed his relinquishing the school, and accompanying him in his voyages. Homer, who had already begun his *Iliad*, embarked with him. It appears certain that he passed through all Greece, Asia Minor, Egypt, and several other countries. In these voyages he became an excellent geographer, and informed himself of the manners of different nations, and particularly of those of the Greeks, the Phrygians, and Egyptians. On his return he landed at Ithaca, where he was afflicted with a defluxion in his eyes, when Mentès, his conductor, left him with Mentor, one of the principal inhabitants of Ithaca, and returned to Leucadia, his native country. On his next voyage to Ithaca, having found Homer cured, they re-embraced together, and after visiting the coast of Peloponnesus, arrived at Colophon, where the poet, from the total loss of his sight,

obtained the surname of *The Blind*. This misfortune induced him to return to Smyrna, whence he went to Cumae, where he was received with so much joy, that he desired to be provided for from the public treasury; but this request being rejected, he proceeded to Phocaea, uttering the wish, "That no poets might ever be born at Cumae, to celebrate that town by their verses!" He afterwards wandered through several places, and stopping at Chios, married, and composed his *Odyssey*. Some time having elapsed, during which many verses were interspersed in his poems in honour of the cities of Greece, and especially of Athens and Argos, he set forward to Samos, and there he spent the winter. From Samos his next excursion was to Io, one of the Sporades, with a design to continue his voyage to Athens, but falling sick he died there, about the nine hundred and twentieth year before the Christian era. On his works it would be a vain effort to attempt any eulogium. Lycurgus, Solon, and the sovereigns of the Grecian states set such a value on them, that no pains were spared in collecting them correctly; the most esteemed, however, of their copies was, that of Aristarchus. Didymus was the first who wrote notes on Homer; but Eustathius, archbishop of Thessalonica, is the most celebrated of his commentators. Homer composed several other works besides the *Iliad* and *Odyssey*: there are still attributed to him the *Batrachomyomachia*, or *Battle of the Frogs and Mice*, thirty three hymns, and sixteen other pieces, the greater part epigrams; but the most probable opinion is, that none of Homer's works are now extant besides the *Iliad* and *Odyssey*. This prince of poets was ranked among the demi-gods of antiquity, nor is it a wonder they should deify a bard whom they looked upon as inspired by heaven, and as a prophet and interpreter of the gods. Cicero says, he had temples at Smyrna, one of which is supposed to be extant, and the same which they shew for the temple of Janus; since it agrees with Strabo's description of the Homeric. There is a marble also in being, called, *The Apotheosis of Homer*, the work of Archelaus of Priene, and now in the palace of Colonna; it exhibits a temple hung with its veil, where



Homer is placed on a seat with a foot-stool to it, as he has described the seats of his gods; supported on either side by figures representing the Iliad and Odyssey, the one characterized by a sword, the other by a ship: on each side of his foot-stool are mice, in allusion to the *Batrachomyomachia*: behind, is Time waiting upon him, and a figure with turrets on its head, which signifies the world crowning him with laurel: before him is an altar, on which all the Arts are sacrificing to him as to their deity; on one side of the altar stands a boy representing Mythology; on the other a woman representing History; behind her is Poverty bringing the sacred fire; and in a long following train, Tragedy, Comedy, Nature, Virtue, Memory, Rhetoric, and Wisdom, severally in their proper attitudes.

There were eight other Greek poets named Homer, viz. One of the seven called collectively The Pleiades, who wrote several tragedies, which have all perished; and seven of less note.

**HOMOGYNUS**: Under this title Jupiter was worshipped at Aegium, where he had a temple.

**HOMOLIPPUS**, son of Hercules and Xanthia.

**HOMOPHAGIA**, sacrifices to Bacchus, in which human victims were offered; or so called from the eating of raw flesh, which his priests used to imitate: it was also customary for them to put serpents in their hair, and in all their behaviour to counterfeit madness.

**HONOS, HONOUR**, one of the Virtues deified by the ancient Greeks and Romans. Honour is often joined with Virtue; they had their temples bordering on each other, and sometimes both were represented on one coin or medal. Silius Italicus makes them companions, in the glorious equipage which he gives to Virtue. The head of Honour is crowned with a laurel. Martial has adorned his Glory, (which is, indeed, but another name for the same person,) in the same manner. Virtue and Honour had a joint temple consecrated to them at Rome, near the gate Capena; afterwards, either divinity had separate temples, which were so placed, that no one could enter the temple of Honour without passing through that of Virtue: an expedient to remind the

Romans, that virtue is the only direct path to true glory. Plutarch tells us that the Romans, contrary to their usual custom, sacrificed to Honour uncovered, perhaps to denote, that wherever honour is it wants no covering, but shews itself openly to the world. Marcellus in a battle he had fought with the Gauls near Clastidium, had made a vow to erect a temple to Honour and Virtue, to whose protection he thought himself indebted for the defeat and spoils of Viridomarus; but the Pontifices opposed his design, alleging, that if this temple should be stricken with lightning, they could not determine which of the divinities to appease. "Honos," says Mr. Spence, "holds a spear in his right hand, and treads on a globe. He is called Honos on a medal too, where you see him joined with Virtus; and they perhaps generally made a male of this deity, and called him by the name of Honos rather than Gloria, because the latter was sometimes used in a bad sense, for Vain Glory, among them. The artists give Honos a grave, steady look, perhaps on much the same account; for if his face were too much elevated or affected, he might seem too much like Vain Glory, and so cease to deserve a place in the rank of virtues, or the good moral beings."

**HOPE, OR SPES**. Had Hope escaped when the imprudent Epimetheus opened Pandora's box, which let loose all the evils into our world, no resource had been left to man against the calamities of life; but as she alone remained in that fatal box, there is no wonder they made a divinity of her. This celestial gift or grace was accordingly deified by the Greeks and Romans: she had a temple at Rome in the herb-market, another in the seventh region of the city, and a third near the banks of the Tiber: the first was stricken by lightning, and afterwards consumed by fire. We often meet with Hope on ancient monuments, and very frequently upon medals. On the reverse of a medal of the emperor Claudius, she is dressed in a transparent robe, such as the Latins called *multitium*, from the fineness of the tissue: she holds up her train in her left hand, that it may not encumber her in her progress, for she is always drawn in a walking posture, it being as natural for Hope to press forward to her pro-



per objects, as for Fear to fly from them: she has a flower or blossom in her right hand, which is a proper ornament for Hope, flowers, in poetical language, being the hopes of the year. In modern statues and paintings, her characteristic is a golden anchor. "Hope," says Mr. Spence, "like the spring, is still promising something blooming and pleasing, after all the gloominess and chillness of winter; she is therefore very well represented with a bud just opening, in her hand. Had the flower been full blown it would have been too much for this goddess to hold in her hand, and were the bud quite closed up, it would not be enough: it is therefore only opening, like a morning rose, that promises to display more of its beauties gradually, as the sun gets higher and higher."

**HOPLOSMIA**, that is, *completely armed*; a name of Juno at Elis, where she was worshipped.—Hence also Jupiter is called Hoplosmius. In the Olympic Games, in which the Eleans were judges, the Hoplotēs ran, and the Hoplomachī fought in armour.

**HORA, HORTA**, the same with *Horsilia*, which see.

**HORAE, THE HOURS, or rather SEASONS**, daughters of Jupiter and Themis, or of Sol and Chronis, were three sisters, Dice, Eirene, and Eunomia. They were nurses to Venus, her dressers, the perpetual companions of the Graces, and the harbingers of Apollo. They were born in the spring, had cheerful countenances, and delighted in the beautiful ornaments of the fields peculiar to that season: their progress was equable and gentle, and ever brought something new and fresh in their train. They presided over the gates of heaven, and could restrain or send forth clouds and rains at their pleasure. They were admirers of industry, and rewarded such as were diligent and studious. At Athens divine worship was paid them. "The poets," says Mr. Spence, "represent the Horae as dressed in fine-coloured or embroidered robes, and gliding on with a quick and easy motion, as you see them in Guido's Aurora. Ovid speaks of them as standing at equal distances about the throne of Sol: Flaccus makes them attend that deity at his setting out, and Statius at his coming in: it

appears from hence that the old poets agree in making them the attendants and servants of Sol, and it was for this purpose, I suppose, that there were some of them always stationed with Janus, at the gates of heaven, to be in readiness there to accompany the chariot of Sol, on his setting out to take his daily rounds of the earth."

**HORAEA**, sacrifices, according to Meursius, to the Horae, Hours, or Seasons, consisting of fruits, &c. offered in spring, summer, autumn, and winter, that Heaven might grant mild and temperate weather.

**HORDATIA**. See *Hordicalia*.

**HORDICALIA**, a religious feast among the Romans, in which they sacrificed cattle with young. This festival was holden on the 15th of April, and on that day thirty pregnant cows were offered to Tellus, Terra, or the Earth, part of which were sacrificed in the temple of Jupiter. The calves taken from their entrails were at first burnt to ashes by the Pontifices, afterwards by the eldest of the Vestal Virgins. Alexander ab Alexandro styles this feast *Hordalis dies*, and from him some moderns have named it *Hordalia*, but Varro terms it *Hordicalia*, and Festus *Hordicidia*.

**HORDICIDIA**. See *Hordicalia*.

**HORMIZDA**. See *Arimanius*.

**HORTENSIS**, a name of Venus, because she superintends the production of seeds and plants. Festus tells us that the word Venus is by Nærius used for herbs, as Ceres is for bread, and Neptune for fish.

**HORUS**, a name of Sol among the Egyptians.—They represented his power by a sceptre, on the top of which was placed an eye, by which they meant to signify that the Sun sees every thing, and that all things are seen by his means.

**HOSPITALIS**, an epithet of Jupiter.

**HOSTIA**, a victim offered in sacrifice to any deity. The word is formed from *hostis*, an enemy, it being the custom to offer one before they joined battle, to render the gods propitious; or, after the battle was over, to return them thanks. Some chuse to drive the word from *hostio*, i. e. *ferio*, *I strike*. Isidorus on this word remarks, that the name Hostia was given to those sacrifices which they offered be-



fore they marched to attack the enemy ; *Antequam*, says he, *ad hostem pergerent*, in contradistinction to *viâims*, which were properly those offered after the victory. Ovid intimates that the *Hostia* might be slain by any priest, but the *viâim* only by the hands of the victor. According to Fronton, *viâinia* was a grand oblation, and *Hostia* a smaller, and less considerable.

**HOSTILINA**, one of the inferior rural deities.—She was worshipped that the ears of the corn might grow even, and produce a crop proportionable to the seed.

**HUNGER**, one of the numerous family of Nox and Erebus.

**HYACINTHIA**, a Grecian festival observed at Amyclae, in Laconia, in the month Hecatonbeon, in memory of the beautiful youth Hyacinthus. It continued three days, during the first of which they shewed all imaginable signs of grief for the death of Hyacinthus: upon the second and third days, various spectacles were exhibited, and hymns sung in honour of Apollo. They likewise offered multitudes of victims, and gave magnificent entertainments to their friends. The persons who assisted at the ceremony were crowned with ivy, because, says Vossius, Bacchus and Apollo were the same person.

**HYACINTHUS**, son of Amyclas, king of Sparta, was beloved both by Apollo and Zephyrus.—The youth shewing most inclination for the former, Zephyrus became jealous, and, to be revenged, one day as Apollo was playing at discus or quoits with Hyacinthus, Zephyrus turned the direction of a quoit which Apollo had pitched, full upon the head of the unhappy youth, who fell dead in consequence of it. To preserve his memory, the god from his blood raised the flower which bears his name ; though, according to some authors, the flower was only tinged with it, and from being white, became purple. In memory of Hyacinthus, was instituted the festival called *Hyacinthia*.

**HYACINTHUS**, a Dolian chieftain under Cyzicus, slain by the Argonaut Clytius, son of Eurytus, as related by Apollonius in his second Argonautic.

**HYADES**, the seven daughters of Atlas, by his wife Aethra, viz. Ambrosia, Endora, Pasithoc,

Coronis, Plexaris, Pytho, and Tyche. They bore the common appellation of *Hyades*. These virgins bewailed so immoderately the death of their brother Hyas, who was devoured by a lion, that Jupiter, out of compassion, changed them into stars, and placed them in the head of Taurus, where they still retain their grief, their rising and setting being attended with extraordinary rains. The Latins call them *Succulae*, that is, *swine*, because they seemed to delight in wet and dirty weather. Some make these Hyades daughters of Lycurgus, born in the isle of Naxos, and translated to the skies for their care in the education of Bacchus ; probably because these showers are of great benefit in forwarding the vintage.

**HYAENAE**. See *Mithras*.

**HYAGNIS**, father of Marsyas, who was conquered by Apollo, was, according to Plutarch, the inventor of the Phrygian flute and harmony. He is supposed to have lived about one thousand five hundred years before the Christian era.

**HYALE**, one of the Nymphs of Diana.

**HYAS**, son of Atlas, by Aethra, was devoured by a lion. From him it is generally supposed, that his sisters were called *Hyades*.

**HYBRIS**, the reputed mother of Pan, by Jupiter. See *Pan*.

**HYBRISTICA**, a solemn feast amongst the Greeks, with sacrifices and other ceremonies, at which either sex appeared in the dress of the other, to do honour to Venus in quality of a god, a goddess, or both. According to some accounts the Hybristica was celebrated at Argos, upon the new moon of the month called by the Argives Hermeas, wherein the women being dressed like men, insulted their husbands, and treated them with every mark of inferiority, in memory of the Argian defence of their country, made by the females under the conduct of Telesilla, against Cleomenes and Demaratus, at the head of the Spartan army. Plutarch observes that the word *Hybristica* signifies *infamy*, and adds, that it well became the occasion, the women strutting in cloaks, while the men dangled in petticoats.

**HYDASPES**, a chieftain mentioned in the *Aeneid*, as killed by Sacrator.

**HYDRA**, daughter of Scyllus.



Another female of the same name was daughter of Styx, by Pallas, or Piras. See *Glaucus, Styx*.

HYDRA. See *Hercules*.

HYDROPHORIA, a solemnity held among the Athenians, in memory of those who perished in the deluge. Another festival of the same name was celebrated at Aegina, in honour of Apollo, in the month Delphinius.

HYGIEA, or HYGEIA, the goddess of Health, See *Health*.

HYLACTOR, one of the dogs of Actaeon.

HYLAEUS, one of the Centaurs.

HYLAS, son of Thiodamas, and favourite of Hercules. He was carried off by the Nymphs, when drawing water at a fountain for Hercules. Some say, that going to the river Ascanius for a pitcher of water, and letting the pitcher fall, in stooping after it, he fell into the river and was drowned.—Apollonius says, that the Naiad Ephydatia fell in love with Hylas, and carried him to the bottom of the deeps. This happened in the Argonautic expedition.—Hercules greatly lamented his death, and built a city in Mysia, to which he gave the name of the favourite youth. See *Ephydatia*.

HYLLUS, son of Hercules, by the nymph Melita, daughter of the river Aegeus. According to Ovid, who makes him son of Deianira, he, after his father's death, married Iole.

HYMEN, HYMENAEUS, the god of marriage, was, according to most authors, son of Bacchus and Venus: some say of Bacchus and Ariadne; others of Apollo and the Muse Calliope, or Clio. He is said to have been born in Attica, where he made it his business to rescue virgins carried off by robbers, and to restore them to their parents. Lactantius and Lutatius relate, that there was at Athens a young man of surpassing beauty, but poor, and of obscure birth, whose name was Hymenaeus: that he fell in love with a young female of Athens, but, on account of the inferiority of his descent, not daring to disclose his passion, he contented himself with following her wherever she went. One day, as the Athenian ladies were preparing to celebrate on the seashore the feast of Ceres, he, finding that his mistress was to join them, disguised himself like a woman, and though unknown, by means of his beauty gained admission amongst them.

In the mean time some pirates having left their ship, came ashore, and surprised the whole procession. After travelling to some distance with their captives, and being overpowered with fatigue, they sat down to rest on the shore. There, falling asleep, Hymenaeus resumed his courage, and exhorted his companions to kill their ravishers; which, with his assistance, they accordingly did.—Having provided for their safety till his return, he immediately proceeded to Athens, and promised the restoration of their females on condition he might be allowed to marry one of their party. His proposal was accepted, and he married his mistress. From this union so much happiness resulted, that the Athenians ever after invoked Hymenaeus at their nuptials, and celebrated festivals to his honour. At their marriages it was customary to sing a kind of hymn to the new divinity; hence when Demea, in Terence, asked Aeschines why he did not fetch home his wife, he replied: "I would do it, but I wait for the music, and those who are to sing the *Hymenaeal*." New-married women offered sacrifices to this deity. The god was represented of a fair complexion, crowned with amaricus, or sweet marjoram, and sometimes with roses: In one hand he carried a torch, because the bride was always carried home by torch-light, and in the other a flame-coloured veil, representative of bridal or virgin-blushes. The Abbé la Pluche observes, that it was the constant custom of the Oriental nations to attend the bride-groom and bride on the wedding-day, with torches and lamps, crying "Hu! Humeneh! Here he comes! this is the festival!" and that the figure exhibited on this occasion in Egypt was that of a young man bearing a lamp or torch, placed near another figure, denoting the day of the month fixed for the ceremony.

HYMNIA, a festival at Orchomenos and Mantinea, in honour of Diana Hymnia.

HYPENOR, a Trojan priest killed by Diomedes.

HYPERBIUS, a son of Aegyptus.

HYPERENOR, a priest of the Trojans, slain by Menelaus.

HYPERION, son of Coelus and Terra, married his sister Theia, who bore to him Helios, Se-



lene and Aurora ; but his brothers conspiring against him, caused him to be assassinated.— Mythologists say that Hyperion was an astronomer, who, from his discovering the motions of the celestial bodies, and particularly of the two great luminaries of heaven, was called the father of those planets.

Priam is said to have had a son of the same name.

**HYPERMNESTRA**, one of the Belides, or Danaides, the fifty daughters of Danaus, king of Argos : she was the eldest, and alone refused to obey the cruel injunction of Danaus on his daughters, to murder their husbands on the first night of their marriage. Hypermnestra spared the life of Lynceus, after she had made him promise not to violate her chastity. Danaus, enraged at her disobedience, closely confined her in prison, whence Lynceus at length delivered her. See *Danaides*.

Thestius also had a daughter called Hypermnestra.

**HYPHILUS**, the reputed father of Procris. See *Procris*.

**HYPIROCHUS**, a Trojan, killed by Ulysses.

**HYFOTHOON**, son of Neptune and Asope, husband of Meganira, and father of Albas. Hypothoon and Meganira kindly entertained Ceres when the goddess was travelling in search of her daughter Proserpine.

**HYPSEA**, the supposed mother of Absyrtes, by Aetes, king of Colchis.

**HYPSEUS**, a son of the river god Peneus.

**HYPSENIOR**, has the title of king in the Iliad, where he is killed by Idomeneus of Crete.

Also one of the five companions of Cadmus, who survived the battle with the armed offspring of the dragon's teeth, and assisted Cadmus in the building of Thebes.

**HYPSIPYLE**, daughter of Thoas, king of Lemnos, saved her father's life, when the women made a general massacre of the men in that island. Hypsipyle concealed him with great care, sent him into Pontus, and pretended she had killed him ; upon which the women chose her for their queen. Some time after the Argonauts landed in that island, and refreshed themselves in the arms of these widows, Hypsipyle chusing their chief for her companion, by whom she had the twin-brothers, Thous (so

called after his grandfather) and Euneus, who commanded the Lemnians at the siege of Troy ; but Jason abandoned her, and continued his voyage. After his departure, the Lemnians, discovering that Hypsipyle had spared her father, drove her from their island, on which she retired to Peloponnesus. It was here that she nursed Archemorus, son of Lycurgus, whose dominions lay in the way by which the army of Adrastus passed to the war of Thebes ; and where, whilst she directed the Grecian leaders to a spring of fresh water, the young Archemorus was killed by a serpent. We are told by Apollodorus, that the Lemnian women resolved on this slaughter, not from hatred to the men, but for the preference given to their Thracian slaves, occasioned by the foetid exudations with which Venus had punished the females of Lemnos ; either from their neglect of sacrifices, or else because she had taken an aversion to that island from having been surprised in it with Mars. Others assert that Medea, being jealous of Hypsipyle, cast certain drugs into the isle of Lemnos, which produced the disagreeable effect on the ladies. It is added, that during several ages this smell continued on a certain day of the year, to such a degree, that neither their husbands nor children could approach them. In some verses of Statius, Hypsipyle represents the dismal condition of the Lemnians during the *interregnum* of love.

**HYRIEUS**. See *Agamedes*.

**HYRIE**, a Nymph of Arcadia, so exceedingly lamented the loss of her son, (who had thrown himself from a rock) as to dissolve into the fountain called by her name.

**HYRNETHO**, daughter of Temenus, king of Argos, and wife of Deiphon, son of Celeus, was honoured as a divinity by the Greeks.

**HYRTACIDES**, Nisus son of Hyrtacus.

**HYRTACUS**, a Trojan of Mount Ida, and father of Nisus. See *Hippocoon*.

**HYRTIUS**, leader of the Mysians in support of Troy, was killed by Ajax.

**HYSTERIA**, a festival at Argos in Greece, in honour of Venus. The name is derived from *us*, a sow ; because sows were sacrificed to the goddess.